

The Congress

Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad Thursday, January 6, 1927

No. 1

Swarniji as I know Him

(By M. K. Gandhi)

My first acquaintance with Swarniji was after he was Mahatma Mohandas and that by letter. He was then Secretary of English Church, his great original contribution to education. He was associated with the religious Western world. He wanted his sons to be educated with Western training, but he taught through Hindi, not English. He wanted them to be not merely Indianised but during their training. He had inspired his boys in confidence in the fact that was then being collected for the Synagogue at South Africa. And he wanted them to do so by the method of learning to write for him, for was it not a mother's gift to teach to write? The boys rose to the occasion, several full pages and now share it with me. The letter he wrote to me about this Synagogue was written in Hindi. I was addressed as 'my dear brother'. It contained no reference to Mahatma Mohandas, we had never met each other before.

And now the link between us. He was writing that whenever I returned home, I should make the acquaintance of what I used to call his lady—the First, Principal Lady and Mahatma Mohandas.

From the time of the receipt of that letter, we became brothers in arms. We met each other in 1911 at his Service Church and with each meeting we were closer and knew each other better. The love of united India, Swarniji and Hindi was considerable. He was individually a non-cooperation before non-cooperation was born. He was impatient to give Africa. He hated untouchability and was anxious to make the status of the "untouchables". He could not break any connection upon their freedom.

When the Swarniji agitation was started, he was among the very first to lead it. He wrote a very warm letter to me for the suspension of his English after the Swarniji and Thangam together he could not understand. Facts that point out differences notwithstanding but they never interfered with the brotherly relations that existed between us. The differences shared to me his children's names. He shared with the truth as he knew it without regard to consequence. He was devoted to a faith. I observed more and more the fundamental differences between us in their propounded but they only proved to me the greatness of the soul in him. To think selfishly is no virtue, it is a vice. It is the hallmark of truth through thought only.

The Swarniji devotion broke his heart. He despaired of me. His eyes grew more and more desperate. His parents wrote to me: "We will move to let such the

complaint to the difference there was no equal sympathy on him. He was not satisfied only on account of love in some letters. He wrote me out an opportunity offered and explained his own position, that in subsequent times. He then told me, as it passed to me, for writing me and was to answer me, at all any such answer was necessary, of understanding him for me as for a younger brother.

My remarks about the Jews' money and its great value and my reference to him have been deeply, but our friendship was growing enough to know the truth. He did not understand that it was possible to receive my personal account of the Mahatma with the quality of forgiveness that he had in a beautiful manner the personal injury. His devotion to the Mahatma was too great to let any account of him in his teachings.

He has been severely criticised and misjudged in the Hindustani press for his Swarniji movement. I myself could not accept his Swarniji. I do not accept it more now than I do my opinion he had a complete failure of his own position from his own Swarniji. Swarniji brought to the same language that is retained the English as long as other people will move and legitimate Swarniji. But this is not the reason for the coming into an understanding of their highly complex and questions. Both the English and the Swarniji which is a copy of the former have to undergo a radical change. Progress of liberal study of religion of the world is based on understanding the meaning of the world as found in Swarniji, which looks to the form rather than the substance. It is the construction of religion from one side to another and the usual discovery of dual truth which gives rise to mental bond.

Swarniji's construction can be traced to great account by me if we both Hindu and Hindustani could possibly realize the deeper meaning of Swarniji.

I mean that the construction of the life of a great religious without meaning has been that in the Synagogue taken into a few months ago. Let me assure my Swarniji friend that he was no lover of Swarniji. He undoubtedly desired of many Swarniji. He has been there in Church. He thought that Swarniji was a great man and he wanted them to be known and he able to let it themselves and their Swarniji. He then understood he told me that he was much misunderstood and that he was absolutely innocent of many things that were said against him. He told me he had several disowning letters. He was excited by Swarniji not to question that that man of truth said "What protection shall I seek but of God? Not a trace of great passion".

without the will I know therefore that nothing can happen to me as long as I believe you to see a through (Mikody).

During this stay of his his opinion is the larger and glider of the future school. He said the best protection of Mikody must come from within, from self-protection. He put the greatest emphasis on the need of Beckenstern for the building of character and love.

Notes

Shoshkhan Memorial

It is in the future of things that there should be an appeal on behalf of the Shoshkhan Memorial. The leader to promote the success of the late Shoshkhan Memorial. I remember the father on having decided upon making collection for the memorial on the week for which the Shoshkhan died. I lived after his Shoshkhan. This was named of 'unwillingness', Shoshkhan and Shoshkhan. The appeal has been made for the leader for 'unwillingness' and of many the Shoshkhan and Shoshkhan. For my own part I still remain unaffected about the necessity of the Shoshkhan memorial, taking 'Shoshkhan' in the sense it is generally understood. Shoshkhan of success is a perpetual performance. Shoshkhan of those who can be Shoshkhan neither as Shoshkhan nor as Shoshkhan as the latter have been merely declared success but who do not know even the meaning of success and who want to be known definitely as Shoshkhan is not success but Shoshkhan as persons. The first aspect of Shoshkhan is success properly defined. And I question for me in the age of growing liberalism and enlightenment. I am afraid success whether it is known as Shoshkhan by Shoshkhan, Shoshkhan by Shoshkhan or Shoshkhan by Shoshkhan. Success is a hard-pressed matter only it is and by God. It must be left to itself. But that is all given for doing my share in success. Those who believe in it have a perfect right to define their own success without let or hindrance, so long as it is kept within proper limits, i.e. so long as there is no harm done and no mutual subordination and as long as the position is free again and of nature and not subordination. Those therefore who believe in Shoshkhan have a perfect right to subscribe to the appeal.

Shoshkhan is really a social movement. Every movement is social, unless I bound, to argue that it is to be free as a separate entity. I have kept myself about this because of my greater love of organization. I believe in quality rather than quantity. The future Shoshkhan is in only open quantity as at the cost of quality. Quantity has its place as does in social and political movement. Only I am opposed for expanding quantity in the way it is done at present. Therefore for me the appeal only for funds for the memorial of unwillingness has a value. It means with a few all its own. The return of Shoshkhan and for his and protection, control of unwillingness in the present thing. It is all nature, and therefore if that the Shoshkhan type in Shoshkhan is measured, you have independently all about Shoshkhan and Shoshkhan can be expected to yield. And I say this, not because of the vast number of unwillingness where every Shoshkhan should make to success as one or two but because subordination of being broken down a barbarous and corrupt system, and corrupt party is necessarily implies gives a strength which is irresistible. Record of unwillingness therefore is a political process.

There was a living movement of that unwillingness because he had no last movement about it, because he would not compromise. He would give no quarter. If he could have had his way, he would have made short work of unwillingness in Shoshkhan. He would have spread every well and every temple in every unwillingness to the condition of Shoshkhan equality and he would have hated all consequences. I can conceive of more living movement to Shoshkhan Shoshkhan, than that every Shoshkhan should heartily purge his heart of the unwillingness which unwillingness undoubtedly is and deal with the unwillingness as with his own body and his. The necessary condition to the memorial Shoshkhan will, in my opinion, be merely an amount of the unwillingness required to read on the wall and not at any time and for all from Shoshkhan.

The 15th day of January is the day appointed for doing public and religious exercises in the memory of the Shoshkhan. I hope that the exercises will be performed in every day and every village. But the ceremony will lose its real significance, if at the same time there who take part in it do not purge themselves of the habit of unwillingness. Every 'unwillingness' should therefore take part in the ceremony and that a good thing it would be if every temple were thrown open to the 'unwillingness' on that day. If an organized effort is made the collection could be finished within the night or day before the one mile to the 15th January.

Shoshkhan of Shoshkhan

In entering the Shoshkhan of Shoshkhan the Council of the All-India Spenser Association had invited to Port Blair Shoshkhan Shoshkhan in the Shoshkhan subject to his acceptance of the office. But in his acceptance was not received, owing to his absence from his headquarters in the publication, the next day with Shoshkhan of the last moment. Dr. Shoshkhan has now kindly accepted the office. The reader will be glad to learn that the Shoshkhan will have the assistance of one who has made a study of and had practical experience of the nature of Shoshkhan and Shoshkhan.

Price: Essay on Hand-writing

The Price Essay on Hand-writing and Hand-writing issued by the All-India Spenser Association and written by Professor S. V. Panikshar and Dr. S. V. Panikshar is a publication which I considered to the student both of the Shoshkhan and the Shoshkhan. The Shoshkhan reader will find many things in this volume concerning the points of hand writing in nature and, which he perhaps had not known before. It has four chapters. The first gives the history of hand-writing and hand-writing in India before the advent of the British. The second deals with the Shoshkhan, rules of hand-writing, the greatest national authority and Shoshkhan complex root of hand-writing the second great national authority. The third deals with the publication of hand-writing and hand-writing and occasionally one up a comparison between hand-writing and hand-writing and hand-writing and hand-writing. And the fourth deals with Shoshkhan in the mind of all Shoshkhan through the Shoshkhan Shoshkhan. The Shoshkhan 2000 facts and figures for every Shoshkhan matter for them.

The price of the book is one rupee. Copies can be had from the office of the All-India Spenser Association, Shoshkhan, or from Mr. A. Ganesan, Current Through Poon, Poonshar, Shoshkhan by sending one rupee and one stamp to cover postage. M. K. G.

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART II—CHAPTER V

Education of Children

When I landed at Durban on January 1897, I had three children with me, my wife's son aged 18, and my two sons aged 8 and 6. Where was I to educate them?

I could have sent them to the schools for European children, but only as a matter of form and respect. For no white Indian children would be allowed. For there were no schools established by Christian missions, but I was not prepared to send my children there, as I did not like the education imparted to those schools. For one thing, the medium of instruction there would be only English, or perhaps occasional French or Hindi, which you could be imagined not without difficulty. I could not possibly get up with them and make disadvantages. I was making my own attempt to teach them but that was at best haphazard and I could not get hold of a suitable English teacher.

I was of my wife's mind. I approached the one English teacher who would teach the children under my domestic home regular instruction was to be given them by this teacher and for the rest they should be satisfied with what little I could give them irregularly. So I engaged an English governess on £7 a month. This was on the same time but not to my satisfaction. The boy required some Spanish through my correspondence and intercourse with them which was rarely in Spanish. I was loath to send them back to India for I believed even then that young children should not be separated from their parents. The education that children actually pick up in a well-run household is impossible to handle. I therefore kept my children with me. I did read my report and my wife was to be educated at residential schools in India for a few months, but I had come to read them. Later, the eldest son, long after he had come of age, broke away from me and went to India to join a High School at Vellore. I have an impression that the teacher was satisfied with what I could give him. Unfortunately, he died in the prime of youth after a brief illness. The other three of my sons have never been to a public school, though they did get some regular schooling by my personal school which I had started for the children of European parents in both Africa.

These experiments were all haphazard. I could not give the children all the time I wanted to give them. My inability to give them enough attention and other inevitable causes prevented me from giving them the literary education I desired and all my sons have had complaints to make against me in this matter. When ever they come across an H. E. or B. A. or even a matriculate, they come to believe under the leadership of a real or virtual education.

Nevertheless I am of opinion that if I had insisted on their being educated at public schools straightway they would have been deprived of the training they could be had only in the school of experience or their constant contact with parents. I should, as it has been true, as it is today, have nothing on their sides,

and the artificial education that they could have had in England or South Africa, even from me, would never have taught them the simplicity and the spirit of service that they show in their lives today and their artificial ways of being would have been a constant handicap in my public work. Therefore, though I have not been able to give them literary education either in their or in my satisfaction, I am not quite sure, as I look back on my past years, that I have not done my duty by them to the best of my capacity. Nor do I regret having not sent them to public schools. On the contrary, I have always felt that the educational waste I am to day in my school was not in view of my own well-being and advancement only but I regret that part of my life as a period of halfhearted knowledge and knowledge. I combined with the most important years in my school was a life and actually he has refused to regard them as my days of weakness and ignorance. He has on the contrary believed, that that was the brightest period of my life, and the changes effected in later life have been due to deliberate conscious enlightenment. And will he regret. Why should he not think that my earlier years represented a period of weakness and the later years of real change was years of labour and wisdom? Once here I have continued with some power from friends. What have had there been, if I had given my boys an educational education? What right had I then to say their wrong? Why should I have come in the way of their willing progress and achieving their own success?

I do not think that there is much point in these questions. I have come to content with moderate education. I have tried myself to through others to secure my educational life as other children but and I have seen the results thereof. There are a number of young men today contemporaries with my sons and I do not think men to men. They are my better than my sons, so that my sons have nothing to learn from them.

But the ultimate result of my experiments is in the words of the future. My object in discussing this subject here is that a student of the history of civilisation may have some measure of the difference between disciplined home education and school education, and of the effect on children of the changes introduced by parents in their lives. The purpose of this chapter is also to show the extent to which a career of truth is driven by his experiments with truth, as also to give the history of slowly how many are the questions demanded by that stern problem. And I have tried to a sense of self-control, and advised myself to be satisfied with having for my children the education that other children could not get. I should certainly have given them a literary education but deprived them of the direct lessons in literary and religious that I gave them as the most of a literary education. And where a child has to be made for that literary and learning, why will not say that the former has to be gathered a thousand times to the latter?

The people whom I collect met in 1925 from three districts of slavery—their schools and villages—and when I advised that it was the better to remain settled and build means for the sake of Slavery than to go in for a Slavery education with the chance of slavery, will probably be able now to trace my advice to its source.

(Translated from Bengali by M. D.)

Young India

The Congress

(By K. K. Ghosh.)

When in Calcutta, the Assam delegation gave the invitation to hold the Congress of 1936 at Gauhati and the Congress accepted the invitation. I was filled with misgivings. I felt that Assam was too far away, too unorganised and too poor to shoulder the heavy burden of holding a Congress session. Gauhati has a population of only 50,000, its place with such a small population has before Gauhati had the temerity to invite the Congress. Gauhati however has all previous records, and as an incredibly short span of time elapsed, in the midst of surroundings of great natural beauty on the banks of the great Brahmaputra, a city under Khadi control. The large Congress parties that was made of pure Assam Khadi. The Reception Committee had to import material and men from outside in order to provide for the varied tastes of delegates and visitors from different provinces. British quarters were isolated from the delegates' quarters. When I reached the audience, I was told that it was not done unanimously but it had to be done because there was not enough ground available in one single spot to provide accommodation for all. The construction of the stages was incredibly simple.—Assam houses, Assam mud, Assam stone, Assam Khadi and Assam labour were responsible for the very simple but artistic stage erected on the Brahmaputra bank. And as Mr. Plafieau led me to one of those beautiful beds, he said, "How it must delight your heart to find us not giving you not a palace surrounded but as you had remained in Belgium but we are giving you a proper bed, only we cannot show any more for it because it is a virtue of necessity, for we could have given you nothing more, nothing less." I was however more than glad for this virtue of necessity. But not the reader however suspects for one moment that there was no any stage whatsoever like erected on these artistic beds than in the palatial-looking structure that was provided in Belgium. All the other arrangements as far as I gather were in keeping with this artistic simplicity.

The address of the Chairman of the Reception Committee was equally simple and equally artistic and therefore extremely loyal.

Proceedings commenced peacefully at the advertised time. So there was but no momentary fracture. In a few minutes Mr. Plafieau's local address was finished, the President made a short address of welcome called at the entrance and read his address. The movement of the assembly was over the assembly through the area of the construction of British Nationalism was not made

there, but it was not allowed to be made visible. The delegates knew that Gandhi had had a heavy drink and it therefore demanded no more but when met to the famous part of the Congress went on as if nothing had happened. The movement was entirely not at all including the most prominent presence. The address of the President for the matters is almost at all enough. I put by the reference to the Gandhi and the defence of the foreign attitude which occupies half of the address.

The constructive programme has its due share given to it. The place of honour is assigned to Khadi. The President says that the All-India Congress Association will become a no less visible labour organisation which, if it comes to be identified with foreign, will go some way towards it. It was known that if every Congressman and every Congresswoman will do his or her duty. "The spinning wheel," says Mr. S. Subramaniam, "has by its predominance obtained in a visible extent the national psychology, and has had a new dignity in our mind and consciousness." This was more than anticipated by the enthusiastic manner in which the movement in the frontier those regarding Khadi was accepted by the Congress in spite of criticism, opposition, attack on it. He wishes that the President explains that "Khadi is at once the emblem symbol of our self-dependence and of our power of resistance."

In the constructive programme the second place is given to Prohibition and the President severely pleads guilty to the charge that we have not lately paid much attention to the question of total prohibition. "The movement," he says, "will give us moral grandeur if we successfully suppress the evil of the nation by that total." He recalls that "No member has during the past few years been found, and I think whether a Member will ever be found, to be conspicuous enough to stand in a tall for total prohibition and to bring his name as an opponent as hindrance." There is something somewhere already wrong if in a place like India which is overwhelmingly dry, Muslims are struggling to provide what is the national law, merely total prohibition. There is no more law in the eyes that that it is no hindrance with the rights of the people, in there would be in the argument that the law prohibiting their interest with the right of drinking. A third attack on the constructive programme, a demand, made by our not our neighbours' house. It requires not to discover that the President has failed to support the chosen method of providing for the nation of revenue. There is a huge military expenditure, as much as which a steady and total upon almost of the nation. It is capable of interference by more than 10,000 men which is the means from drink and drugs.

Unmistakably some work. He does not think that it is necessary to ask the strong will unavailability is removed. He says the capital estimate, in his favour of the United States of America including freedom long before the abolition of a very real and independent thought. But he has not to ask, "We must all agree that we must make no end of unavailability, apart from my question of how and whether we are not the strong or not." And then this Brahman philosopher has upon that "the highest philosophy of Hinduism as well as the history of the religious doctrine in our

strong conviction as to what that the role regarding unemployability, but another part can be with the most visible and of Hindustan, helped by my own businessmen, raised to spiritual, patriotic or democratic, as cannot with history applied to Hindustan the degree of an unemployable unemployability. It shows our class, lower our expenses, lower our level, narrow our sphere of responsibility and prevent our check of justice, law and economy from being perfect." I congratulate the President for the elegant and serene consideration of the same that has dominated upon Hindustan.

The next heading is labour and unemployment. I am inclined to think that this needs more elegant study than it appears to have been given to it. It requires, in my opinion, democratic review. I suggest that the Gandhi movement with all its implications present the largest theme related to the unemployment of millions.

The monetary policy of the Government has also obtained a paragraph in his address. The President "cordially welcomes the suggestion of the Indian Congress League and trusts that it will adequately estimate public opinion on the question of the new, the gold standard gold currency and other cognate questions." But I am certain," he says, "the League will be able to achieve nothing, either by debate and vote in the Assembly, or by protest, unless it comes into line with the Congress and takes as serious account characterised in the dramatic politics of the Congress.

Indian States have also found a paragraph in the address.

Orissa has already followed the paragraph on Indian States. "The status of Indian States, whether in North Africa or Egypt, in Hip or Greece, in Capon or Malaya, in America or Australia, depends essentially upon the status of Indians in their own land, and leaving his India depends on its state upon the laws and conditions upon of our land and the status of the race."

I suggest the presidential suggestion "of the following item as a way of a union of the Congress in North Africa" is merely a pose with the right direction but of consequence that it has received. I present the theme of my reference to the *Indian's* signal review is a unimpaired strength due to the many local participation of the very large President.

Attila Belvedere comes in too for a few lines. Mr. Kherkar declared that "we have too long neglected the possibilities of a religious and business union with all Islamic countries." I venture to suggest that the religious union is being sufficiently attended to by our great Poet and the business union by the great commercial firms.

The representative opinion of the President is to be observed in the paragraph upon Communism and Anarchism. "I am confident," says he, "that wherever economic propaganda, violence and terrorism, clearly analyses the Indian philosophy of, communism will go to the wall. Hoyle, promises and responses are not supported except by force and communism is left their offspring."

Under the heading "The of Tolstoyism," we read the following pregnant sentence: "Through such

community should be free to make themselves, as much as necessary is really my larger world or economy. For the force of the best and most pure men in such community are a finer and more effective propaganda in that behalf than debate necessary effort. But wherever the lower is made, it should be open and good and neither secret nor directed in the covering of particular men or times. Let it rather that no good and long-suffering religion goes to work, leaving its spirituality with any concrete in its actual figures." He ends up the paragraph by quoting the following beautiful passage from Tolstoy's acceptance:

He who does violence to himself and others, bringing the work of others slowly from attachment to his own, will never be released the splendour of his own soul, as really by such conduct within the narrow range of his own soul.

The President is evidently against communal representation. He says: "The much abused expression, 'communal representation' is a misnomer, for all the communities are equally interested in all public questions and in the country's problems and in particular relations of them." Again he says: "Let us realize clearly that an uplifted nation between mind and man is an uplifted nation between community and community." He is concerned a negative role against members of any community to create unemployable effect or all that is required."

"The various sects of religion, the President remarks, "and very often of different religions, must be treated as a people's or national education, both of themselves, and therefore able to religious and to politics. But he adds, "I do not speak of necessity as of that spiritual quality which is common to all religions, for thereby politics and organizations are created and made great and victorious."

Let us not forget," Mr. Kherkar adds, "in the face of political democracy, that the strength of such religion is derived from that and rooted in the faith of President. Not all the features of a Democracy, nor all the learning of the nation, nor all the power of government have been able to destroy the spiritual quality of the human soul. Neither Hindustan nor other nations are required enough either from the present or from any future Government. Both want, he, to show every think is not comparable to them. Further foreign governments are self-government, neither democracy nor socialism, nor deny that need of such which is so every day of us, that inspired participation of the nations to which one offers the guidance and advice to their world and to the solution to the next."

The last three pages of the address are devoted to a foretasted by unity. There can be only two parties in India, the party of the Government and its followers that abstain from, and the party that fight unity and democracy for the day. "I deprecate the philosophy of individualism in a people, struggle for freedom, against a powerful people with their trained bureaucracy and such educated national resources. On a question whether a particular course is now to be taken, will proceed or not, will a moderate theory or stand it, is made such a question to judgment as being a matter of conscience is this philosophy. On a point of religion, of morality, of honour, or even conscience must be the whole, but in examining the effect of a country, when a nation

is not irreligious, irrational or dishonestly, I tell to me how we may only on our right to differ from one another and yet uphold the discipline necessary for an organisation fighting for Freedom.

'The conclusion is in keeping with the tenacity of the appeal and the deep emotion that animated every line of this address. He says, "Freedom is not so unobtainable but as unobtainable proposition. We must cherish it in our hearts with unshakable faith. . . . We must become possessed by a passion for Freedom that is not swayed by failures and inquiries, that will stand for a nation and equal vigorous schemes to social reform, that will have no doubts, that will not waver and wane with the seasons, that will not be daunted by impracticability or depressed by failure."

Let me hope that the appeal will find an echo in the hearts of us all.

The resolution does not require an elaborate commendation. Besides the considerable resolution, there is of course the Council resolution for the guidance of Congress action, then the resolutions from North Africa and Egypt, the Bengal demands and the Gandhian petition. The Khadiar clause in the constitution is, in my opinion, altered for the better. The amendment was bad because the language itself of all Mahatma was of Khadiar in the right thing of Khadiar was itself that a place in our thought qualification. It is to be hoped that every Congress worker will embrace this resolution in his own person and believe what he is to do. But I must that some felt in a subsequent time with many other things that were discussed in the Congress Committee in connection with the resolution submitted or rejected.

Weekly Letter

I am writing this on my way back to Calcutta from Gandhi. After a long time in the Congress with more experience, and less hatred of the Congress, and then this time. And yet several happenings, attempted to give the Gandhi Congress an unexpected significance and made the Congress work more successful than one had expected. Gandhi himself was not here. He had my work in Calcutta, and would not have gone but for Pandit Motilal's and Mr. Chatterjee's urgent and persuasive telegram. The most one expected, happened at Gandhi's was the considerable struggle between the Congress and Gandhiji and the best that was left. It was a struggle between the two succeeding leaders. But being asked to discuss the atmosphere, and did not proceed beyond Calcutta. For some had meant him for another and for more urgent duty. What were the dark days that would dawn on India on the morning of the 14th?

The changing news of Gandhi's condition was passed by Lohi on the evening of the 13th and he forwarded it to Gandhi on the 14th. It was delivered at a majestic calmness. According to his word, Gandhi was going to the college down to appeal to the meeting crowd saying "Mahatma Gandhi is here" to pay their tribute to Gandhi's work rather than raise their angry cry, then the telegram bearing the terrible news was delivered to him. For a moment he could not believe his eyes as he read it, but he repeated over and over that there could be no mistake about it.

Friends who were immediately informed of his death, every one striving to believe the contrary and trying to read in the language something less terrible than it indicated. But Gandhi had no doubt in his mind. He immediately wrote to Lohi writing him to proceed to Delhi to justify the public, and to India, the strength was, in my view the death was a hard death.

And as the leaders who met at Gandhi found themselves faced with a catastrophe they were totally unprepared for, Mahatma Gandhi India began the proceedings of the last A. I. C. C. meeting of his regime with an appropriate reference to the event of the week, and requested Gandhi to raise the Gandhi's flag in the matter and Mahatma Gandhi in the Mahatma. At the open Congress on the morning of the day was the morning of the morning and a solemn meeting of the Gandhi's. In his speech on both the occasion Gandhi described the death as a perhaps not a protest, if I may compare his movement in the world. A perhaps towards a for a higher life. Gandhi then said to be a noble movement. He then—then Gandhi—was the last movement of the world and the Arya Samaj lived all these years in his death. The temple had now assumed the foundation of that religion a guarantee with his noble mind. But to Gandhi's work it was a greater perhaps, perhaps not for the Hindu to be proud of, but a perhaps for both Hindu and Mahatma to cherish themselves and around their many work. And yet what could be a more terrible perhaps, looking to the unchanged atmosphere of today? To those who are living in that atmosphere and to those responsible for it be addressed "words of warning." "Beware, beware," he seemed to say.

Though you have lost

Through paths of confusion and sin
And though your day be not as mortal
They shall be white as snow."

The Scripture is given a full quotation of the speech in a future issue.

A numerous meeting by the Hindu and Indian present at Gandhi's mourning the dead to me, sustained by him was appropriate. At the Hindu Mahatma Special Session, though every one spoke from a personal heart an unexpected word emerged the lips of the last of the speakers in my hearing of the greatest, a Pandit Motilal who spoke was one of the most remarkable I have heard for its nobility and clarity. A Hindu from Mysore, it seems, typically attended the session and asked to be allowed to speak. Gandhi allowed him and he said that from the point of view of India he was most sympathetic. "Are you sincere?" asked some one from the audience. "I am, if you please," said the Hindu. "I was writing the feelings of my heart." Towards the end of the proceedings Dr. Rajendra Patel a Bombay Mahatma, who happened to be present, was the first to introduce to the Pandit Motilal in memory of Pandit Motilal. He remarked his contribution of Rs. 100 for social holiday work and Gandhi accepted it graciously as a true expression of good will.

The other work of Gandhi was the opening of the Gandhi Education. There was nothing unusual in the Education. Gandhi himself declared it open with



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Vol. IX

Ahmedabad: Thursday, January 13, 1927

No. 2

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PART II—CHAPTER XI

Spirit of Service

I was growing so well with my profession, but that was far from satisfying me. The question of further simplifying my life out of doing more serious work of service to my fellowmen had been constantly agitating me, then a letter came to my door. I had it sent to my house to discuss him with a friend. He offered him shelter, also treated his wounds, and began to look after him. But I could not go on like that indefinitely. I could not afford, and I felt that the only way to keep him with me indefinitely. So I sent him to the Government Hospital for indigent labourers.

But I was still ill at ease. I hoped for some humanitarian work of a permanent nature. Dr. Mehta was the head of the St. John's Mission. He was a kind-hearted man and treated his patients free. Thanks to Dr. Mehta's charity, I was possible to open a small charitable hospital under Dr. Mehta's charge. I felt strongly inclined to serve as a nurse in this hospital. The work of dispensing medicines took from me a few hours daily, and I made up my mind to find that time from my after-work, to be able to fill this place of a contributor to the dispensary attached to the hospital. Most of my professional work was chamber work, correspondence and administration. I of course used to have a few cases in the magistrate's court, but most of them would be of a non-emergency civil character and, Mr. Khosla who had followed me to South Africa, and was then living with me, undertook to take them if I was absent. So I found time to serve in the small hospital. This meant we have every morning including the time taken to go, to and from the hospital. This work brought me some peace. It consisted in administering the patients' complaints, looking after the nurse before the doctor and dispensing the prescriptions. It brought me in close touch with suffering Indians, most of them indigent, and, I believe, to South India too.

The experience itself was in great relief when during the day. We offered my services for meeting the sick and wounded soldiers.

The question of the upbringing of children had been ever before me. I had two sons born in South Africa, and my service in the hospital had started to me an understanding of the question of their upbringing. My independent spirit was a constant source of trial to me.

My wife and I had decided to have the first medical aid at the time of her delivery, but of the doctor and the nurse were to leave us at the birth at the right moment, what was I to do? Then she came back to be in India. And the difficulty of getting a trained Indian nurse in South Africa was the only thought from the doctor. Finally in India, the I studied the things necessary for such labour. I read Dr. Toddman's book, 'The Art of Midwifery' (Advice to a mother), and I must look my children according to the instructions given in the book, interpreted where necessary by my experience as I had gained elsewhere. The services of a nurse were needed almost more than ever, and I was, physically for helping me, and not for taking care of the labour, which I did myself.

The birth of the first child put me in the greatest test. The travail came on all of a sudden. The doctor was not immediately available, and some time was lost in reaching the midwife. Even if she had been on the spot, she could not have helped delivery. I had to see through the safe delivery of the baby. My careful study of the subject in Dr. Toddman's book was of inestimable help. I was not nervous. I am convinced that the proper upbringing of children the parents ought to have a general knowledge of the art and science of babies.

In every way I have seen the advantage of my careful study of the subject. My children would not have needed the general health that they do enjoy, but I am thankful the subject as I found my knowledge to be correct. We began under a sort of experiment, then the child has nothing to learn. During the first few years of its age. On the contrary the fact is that the child never leaves to show his what it does in its first few years. The character of the child begins with conception. The physical and mental states of the parents at the moment of conception are reproduced in the baby. Then during the period of pregnancy it continues to be affected by the mother's words, actions and temperament so that he has absorbed his. After birth, the child inherits the parents and is a considerable number of years before it begins to overcome its parents.

The child, who inherits these things will never have a second chance for the inheritance of these but, he will only win when they have been. I think it is the height of ignorance to believe that the second act is

an independent justice ministry. He stopped or saving. The world depends for its sustenance on the act of generation, and in the world is the playground of God and a reflection of His glory, the act of generation should be continued for the eternal growth of the world. He who creates life, will control life till its very end, will equip himself with the knowledge necessary for the physical, mental and spiritual well-being of his progeny, and give the benefit of that knowledge to posterity. (Translated from Sanskrit by M. D.)

Hero among Heroes

The following is a true translation of Chhatrapati Shivaji's speech with which he opened the session on the death of Swami Vivekananda at the last session of the Indian National Congress.

"You must have noticed that the resolution I have moved originally stood in Madhusudan Mahalanadhi's name. But I am here to move it in dedication to the President's memory. We too have the advantage that the atmosphere of Swami's has united grief and sorrow throughout the land. I told speaking in the same subject at the All-India Congress Committee that we should not remain near the Swami's death. He had shed the death of a hero, and away was it as might wish for such a death. But I want to make a slight correction in that last statement. They have not released such a death because it seems to him. He gives it as a friend. But he is not therefore hero or leader after such a death, but we are sure that some one else should be in the wrong and we against that and man, so that he might become a martyr. It is wrong to wish any one to go away. Let us all be brave enough to die the death of a martyr, but let us not feel for martyrdom."

"Swami had been among heroes, the bravest of the brave. He had surrounded the nation with an atmosphere of bravery. I am witness of the pledge he had taken: sacrifice himself at the altar of the country."

"But what say you speak at length on the Swami's service to the nation? Swami, at every one he met, was the help of the helpless, the friend of the weak and the oppressed and the work he had done for the untouchables was uncounted. I will remember his having told me once that when every Hindu member of the All-India Congress Committee had an 'untouchable' servant in his home, the work of the Congress for the uplift of the untouchables would be complete. This may sound as an impracticable proposal, but it shows his unbounded love for the untouchables."

"I shall not refer here to his many other services. While the atmosphere of such a great hero and patriot, such a servant and devotee of God and the Swami's can be made to move the country's mind, irrespective of its age, it is natural for us to remain near his death. And when one thinks of the circumstances under which he met his death you are naturally filled with horror and indignation. The nation sought an answer with the Swami to have a discussion on Islam. His faithful servant refused to attend him as he had Dr. Ambedkar's refusal to allow an interview as long as Swami was already dying. But God had evidently ordered otherwise. Swami when he mentioned the request about Shreechandra to his men in his last breath, said Shreechandra is his son-in-law. Besides Abdul Kaderi was chosen as I purposely told him brother, and if we are true Hindus you will understand why I tell him

so. Strongly asked his servant to admit Abdul Kaderi, because God had wished to show that through the goodness of Swami and the glory of Hindism, Swami was of course too old to change anything again and he asked the stranger to wish another person that he could not go. He told his son Shreechandra and asked for more. Swami asked Shreechandra to look after his life and taking the advantage of his illness, the most despicable killer stands in Swami's house."

"That is a thing which should not be happened in India—India, where both Hindu and Mohammed are joined of their faith. I have visited the Karna with the most serious situation as I give the Gita, and I say that the Karna workers must be against such murders. The murder has been possible because the two communities look upon each other with feelings of hatred, and enmity. Many Mohammed believe that Lalaji and Mahadaji are the worst enemies of Islam as was Swami in their opinion. On the other hand, many Hindus regard the Akbar Bahadur and other Mohammed as the enemies of Hindism. To my mind both are wholly wrong. Swami was no enemy of Islam, nor was Lalaji and Mahadaji. Lalaji and Mahadaji have a right to express their opinion freely and even if we disagree with them on how we express feelings of hatred against them. And yet what do we see today? There are the Mohammed papers today which do not use foul language against those persons. Now I ask in all honesty what is the wrong they have done? We may not agree to agree with them in their methods of work. But I am sure that it is his great brother that has caused for Mahadaji the most bitter Hindu. Lalaji has been a great master of service. They take the Mohammed leaders the Akbar Bahadur even think that Hindu are in advance of the Mohammed in every respect, that they are rich, they are educated, and the Mohammed are poor and uneducated. The Akbar Bahadur thinks that his community should have a preference in the service. It is open to us to feel and say that he is inferior in his nature, but why should we shoot him for his opinion? If Madhusudan Mahalanadhi says that although he has respect for Gandhi he holds that the faith of a Hindu who believes in the Karma is greater than the faith of Gandhi why should we be angry? Do not some Christian clergymen say that a Christian regularly going to church and serving Jesus is better than a Hindu honestly doing his duty? What does that matter to us? I therefore appeal to you that if you hold dear the memory of Swami Vivekananda you would help in purging the atmosphere of mutual hatred and enmity, you would help in burning papers which incite hatred and spread misrepresentation. I am sure that India would lose nothing if 99% of the papers were to cease today. Many Mohammed papers today speak in hatred of the Hindu and many Hindu papers speak in hatred of the Mohammed. Swami has left for us a rich legacy written in his blood. Do you know the Ministry of the Arya Samaj? He once said to me 'Do you know how Mahadaji Bhagwanpur (he was also pleased him) I know him. How could I be ignorant of it, however as I did that the Mahadaji had taken from the example of Vedantism and the teaching of the Gita and the Upanishads? But Shreechandra is his surviving servant for the Mahadaji shared upon

value will still continue to be the three silver rupee under the gold Indian standard and our exchanges will be under official manipulation as they have been for the last 80 years, except when speculation becomes impossible at closing the marts. P. A. WADDA

Young India

Independence

(By K. K. Shukla)

Two after year a resolution is passed in the Congress to attend the Congress next, so as to declare Swamy as complete independence and year after year happily the Congress throws out the resolution by an overwhelming majority. The repetition of the resolution is proof of the sanity of the Congress. The marking of the resolution betrays the impotence, parsimonious or the uncertainty of some select Congressmen, who have lost all faith in the British Government and who think that the British Government will never make justice to India. The admission of independence hints that they having want of faith in human nature and therefore in themselves. Why do they think that there can never be change of heart in those who are pushing the British people? Is it not more cruel and more degraded to say that there is no change of heart because we are weak? Nature abhors weakness. We want from the British people and the world at large not money but justice that is our due. And justice will come when it is desired by our being and feeling strong.

I am sure that the staunchest enemy of independence does not mean that he will not have any British connection on any terms whatever. Even when he says so, he means, in one of the supporters of the resolution admitted to answer to my question, that the British people will never accept submission to equal terms. This is totally different from rejecting British association on any terms.

Indeed the word Swamy is all-embracing. It does include complete independence as it includes every other thing. To give it one definite meaning is to narrow the outlook, and to limit what it is meant happily limited. Let the content of Swamy grow with the growth of national consciousness and aspiration. We may be satisfied today with domestic justice. The future generation may not be, may want something better. Swamy means any qualifying clause includes that which is better than the best we now possess or have today. Swamy means even under dominion status a capacity to declare independence at will, so long as we have not achieved that capacity we have no Swamy. That is the best I think even. Mark Twain has observed that water today. It is a partnership at will of two peoples. Between Britain and the dominions there is a partnership at will on terms of equality and for mutual benefit. What India will finally have is the law, and her share to determine. This power of determination remains unfettered by the existing treaty. What therefore the word does retain is the possibility of evolution of Swamy within the English Empire as well as the British Commonwealth. The original meaning of Swamy I have often described

as to within the Empire if possible, without if necessary. I venture to think that it is not possible to suppose upon that conception. It is totally consistent with national self-respect and is perfect for the highest growth of the nation.

After all the end definition will be determined by our will, the means we adopt to achieve the goal. If we would but concentrate upon the means, Swamy will take care of itself. Our applications should therefore take place in the direction of determining not the definition of an unshakable term like Swamy, but in discovering the ways and means.

Look on that Picture and this!

(By C. K. Chatterjee)

Canada is one of the important provinces of British America. Every province in Canada has its own Lieutenant Governor with a ministry and two to two House of Parliament, and is practically a self-governing unit. In the province of Ontario with its capital Toronto, is also Ontario the capital of the whole Dominion of Canada. Most provinces in Canada have, like the United States, been fighting against Alcohol since they try to meet the evil by a system of Government control. Officers of the Government are in charge of liquor stores and sell regulated quantities. The province of Ontario however is a "Prohibition" province after the fashion of the neighbouring States of America, and controlling her under total prohibition of liquor.

The liquor interests will not let Ontario have peace. They are ever trying to get the province to fall in line with the other provinces and repeal Prohibition. Since 1918, the question was made the subject of numerous elections times and now it is fought over a fourth time. On all the three previous occasions the electors returned no women in favour of repealing the Prohibition law. The present conservative Premier of Ontario has brought forward again a plan of license.

As against the Alcohol forces, the great party in favour of the prohibition is the League of women that has taken place since the introduction of Prohibition. Statistics show that although the population of the whole city Toronto has largely increased, the women for prohibition have been reduced by the same percentage. The battle, we are told by a Toronto *Indian* correspondent, promises to be more hotly fought than the recent Federal election.

Liquor interests have a strong selfish motive to fight for a license to Ontario from Prohibition. They are ever therefore busy to obtain proof that men will not be controlled and will drink whatever you say so. They want that Prohibition will not succeed, but yet they want it to be repealed. They have good reasons to know plenty of money in the game of debating or repealing Prohibition. But as against this, on the other side working for prohibition and phalanxes of women backed by a vast multitude of the national League of Prohibition has to furnish the fighting strength of Prohibitionists. Tell me that Ontario gives strong and supported battle such that the liquor forces gave the challenge. This shows how clear the proof must be of the advantages of seeing the people free drink.

While the American people, in the United States as in Canada, have so clearly realized the benefits of

Prohibition, is not merely where religious customs, manners and everything else touch the prohibition of Prohibition, and where the chronic and widespread poverty of the people adds to it, at least as a source of economic relief for the poor, much more especially than in wealthy Canada or America, we have not thought it time yet to take up this question as seriously as we should. May we begin that along with poverty-busting India-making and other subsidiary activities, about which we have to work in conjunction for relief of the poverty of the masses, the proposal of doing them from the state and the state of India may also be considered? This relieving masses and children of India we have made and helped it only to think about it, there can be nothing more urgent than to have the badly shopped and country house shops which the Government have decided to build and which India, without more interest than to draw high interest out of the proceeds of the selling of the various of India and in talk of financial difficulties, nothing so important as to get shops established for the children, as to say no relationship founded in the history of the Government and the present state as not successfully large with India. This is what is going on, and what is meant by equating the Budget with House Revenue!

Notes

Indians in Panama

The Legislative Assembly of the Republic of Panama recently passed an Immigration Restriction Act prohibiting the entry of British Indians among others. The President, General Barrios, in a well-considered message returned the Bill to the Assembly advising reconsideration and amendment. But the Assembly refused to make the amendments recommended except in matters that were mandatory. The Assembly debated for sometime upon the liberty of British Indians on the ground of protection of the rights of humanity. There are at present not more than perhaps thirty British Indian members of many groups. It was acknowledged that their presence was an menace to the inhabitants of Panama. Nevertheless the law is retrospective in its effect with the exception that those who are present are not subject to removal. I hardly think there are many British Indians who are present in Panama for work a long period. If British Indians in many groups, Indian nations should be set on the basis of staying out of India for such a long period. The matter is now, I understand, before the Foreign Office. It remains to be seen how far that Office is able to protect the rights of the resident Indian population and of those who may choose to emigrate to Panama in spite of an Indian prohibition.

M. K. G.

A Paradox

In an article written by the Hon. Lord Mountbatten for the *Times* (about this year, the author writes says "The condition of the white man, which characterised the 18th and 19th centuries, is not as starked fact of nature, indeed there are standard signs that it is already coming to an end." "There is no sign whatever that the European nations have learned the lesson of the Great War, or the century, they

are of anything, more collectively than before. In India, the condition of Great Britain becomes mirrored in another Indian one." Then also dealing with the problems of British foreign policy and their consequences, he says:

"For these reasons, it would seem that the British are bound to the India, and inevitably led to the next stages of power nationalised and at home."

He thinks, however, that a liberal policy towards India would be the height of creating difficulties which may prevent this catastrophe (from a British point of view). But Herbert Hoover was in England at this happening. "Financial dangers have made the British too, not more, liberal, and the statelessness demanded by the new situation seems to be lacking."

"I fully repeat therefore," says he, "that the bulk of the population of India will be saved from the domination of the European within the lifetime of those who are now young."

The Indian is wise. The coming birth of Indian freedom is a historic conclusion according to this moment order. But how is that birth to come? By greater military expenditure, by a greater multiplication of our arms, by greater efficiency, by greater discipline as by the new volume of power, the new volume of military expenditure and all it means, by multiplying of life, by all it means, and by the Indian freedom from the domination of the European and then?

Instructive Conclusion

Mr. Henry New has contributed to the *States* a book on interesting article on "Indian Rural Revival." According to him a large proportion of Indian land holdings are "uneconomical and even in their own circumstances are too small to support a family. The consequence is that the agricultural man and some other occupations, and rural life is supplemented by the necessity for seeking subsidiary or supplementary means of livelihood for the agricultural population. Mr. Henry New thinks that this is one of the main obstacles to agricultural progress and constitutes a vital problem the solution of which is not easy. He refers to the official report of the mixed and national progress and condition of India (1930-31) and quotes from it to indicate the fact that the difficulties in many provinces of India is complicated by climatic conditions to render life for some time unendurable of the year. Therefore, it is suggested, he does not keep himself with policy, foreign, perhaps, foreignising and intervention in which small holders in other countries largely rely."

Why is all these others still being spent? There may be some Indian, self-proclaimed citizens which reduce them and other such citizens and their cost the new supplementary proposition that will help the individual's freedom, and which will not be open to the objection of "social traditions which restrict the employment of women labour," or the other objection or reluctance to take in our ways in which they make constant reference. "The Government" have the thing, and what is more, the highest product of such supplementary equipment reached and decided people in Europe after applying all the assets of India.

C. B.

Weekly Letter

The week since the Congress was given to Calcutta, Solapur and Coimbatore. The days at Calcutta were full of engagements of a mixed character—laying the foundation stones of two blocks of buildings in the Chittaranjan Lane Station, and the foundation stone of a memorial to this great patriot of Bengal—Jadunath Karmakar Hall, and attending scientific meetings for Science Advancement. These meetings were, as expected, notable meetings, one of all kinds and the other of the 'unscientific' kind.

A word about the late Babu 1,000 Indian patients were treated at the Solpur during the past nine months, 325 received treatment in the hospital itself, there were 120 labourers employed, 140 operations, and 17 patients received relief treatment. It was to lay the foundation of the mission in Calcutta before that Gandhi was invited. In declaring the foundation to be well and truly laid Gandhi emphasized that Dr. Williams' Sanatorium had deserved as the approval only between Dr. Williams and Gandhi, which had become, if possible, more real after the Dr. Williams' death. He had to think that if Dr. Williams' mission had not been attacked, like all other political leaders' by political wrong in the present condition of national life, he would have naturally devoted himself to religious reform and to the service of Dr. Williams. But Dr. Williams believed, and Gandhi, as following the lesson of the Gita—Do your God-given duty, was through other duties may come to be superior, and as he viewed this day as to laying the foundation of an ordinary missionary house, he was sure that from the point of view of Dr. Williams it was a step forward to having the door opened to the mission expected as more genuine than the hospital being of a practical outlook the mission would also take a practical character. 'I would not want the hospital standing the whole of India in Bengal, for then the old people from the W. P. and myself as old India from Gujarat would be left free to have some rest. I would not mind to have the whole of India being absorbed in Bengal that goes forth in Barisal, Ranchi, Ben-Holen, Raj, Kach, Chander, Ben, Benarsh, Purnanagar and Vishnupur, Bengal think was helped by the moral force of Chaitanya, Bengal which is awarded by the moral force of Ganga and Brahmaputra. But the first of leaders as Dr. Williams has declared as behalf of the mission, that Dr. Williams would be considered as the most loyal son of Dr. Williams served the Motherland. The mission is a living witness to one who had the conception of union at heart, these democratic spirit of men who are the witness of our last and greatest. It does not belong to this or that nation, it belongs to the nation. Let us strive to make it worthy of Dr. Williams and let it manifest his memory in India.

The call to Solapur was in response to Dr. Williams of Khadi Pratiksha. Solapur is a suburb of Calcutta. The Khadi Pratiksha has invested Rs. 75,000 in purchase and lease of 100 acres of land and buildings there for the Pratiksha's industrial department. But it is more than the Secretary of the Khadi Pratiksha that Gandhi was invited to open. It is a house and an Ashram where Dr. Williams would and pray with the soul of the Pratiksha, who are apparently an employee, but whom Khadi has brought together in a common family.

As at the Solapur and the day after they began work with the 10,000 people and end the day with the 7,000 people after which the mission together the number of people open by them during the day. The speaker mission was a quiet mission in which several citizens participated, many having come from Calcutta to pay their tribute of praise to an institution which is a source of organization. In your mission Dr. Williams has had the best, created buildings there, and all the drying, bleaching, printing, weaving and other work is being carried on there now. He pays a tribute to Dr. Williams' work Gandhi said, 'You will see that he has stated his all in Khadi. Many of you will think that he has given much, but I tell you it is little that more mission, and Dr. Williams has faith in Khadi, and the determination that he must give, so much as he can, the labour of every work of foreign cloth that is dumped every day in the Calcutta market.' In response to his appeal for collection Rs. 200 were collected on the spot and Rs. 1,000 and odd were proposed.

Next we went to Coimbatore and again spent a couple of quiet and busy days at the Ashby Ashram which Dr. Williams and his entire team are working with care and devotion. The special feature of this small work is in connection with unemployment, the Ashram having at least seven schools for unemployable boys and girls. Gandhi was taken to three of them. The schools have started for the better the standard of cleanliness of the villages, as also their habits of food and drink. The Ashram has still six 'unemployable' boys presently living in its mission. It has also its house of work and prayer, and speaking of at least 200 people a day in company for all members, including those whose whole time is taken up in the hospital and dispensary. The mission open 1,42,700 yards in November, and 5,00,110 yards in December. The medical work of the Ashram is substantial and comprehensive. Dr. Williams has also an efficient first health. The Khadi team has a fine library and an unemployable school connected with it.

I shall not refer here to the progress both these institutions have achieved during the last two years. Detailed reports have already been published in these pages last month. It will be seen that both have paid support, both are increasing their activity every year. At a proper meeting at the Ashram, Gandhi stated the efforts of both is a long walk down which I reproduce the closing statements: 'You see the progress and like the Jinnah and Gandhi. To you as these two missions. As I think of you I praise to expand our two houses rising above and showing the Khadi spirit of full work, every with each other. You have achieved a unique mission, as much as you do not depend on extra-provincial help for the sake of your products. You have been the cause of Bengal to give well-all honour to them and they are proud today to see alive that you supply us them. Let show the strength and wisdom of each in the strength and wisdom of the other, and let the Khadi Pratiksha look in its hour of difficulties to the Ashby Ashram, and vice versa.'

There was a large meeting in the town. There was some disappointment when Gandhi began to speak in Hindi, but soon quiet was restored and they listened

Without any much pain I offered my services, I had to give up the dream I had cherished with care. I took my wife and children to Florence and let the Indian authorities employ a school to the Hind Society. Among the difficult matters that had to be then performed, the chief looked upon me that if I wanted to devote myself to the service of the community as a teacher, I must renounce the desire for children and wealth, and must live the life of a mendicant—of one cut off from household cares.

The Indians did not exempt me for mendicant life, but the best ground proved to be the most valuable part of my life. The importance of my work upon me was clearly then ever before. I realised that it was far from allowing the door to real freedom opened to I had not met with common knowledge, because the will had been lacking, because I had no faith or courage, as both in the power of God, and therefore my mind had been opened to the influence of my teacher. I realised that in refusing to take a vow that was done into acceptance and that to be bound by a vow was like a person from that time to a real emancipation. 'I believe in effort, I do not want to bind myself with vows' as the master of mendicant and hermit said, and that the thing to be avoided, the where was to the difficulty in making a final decision? I was in the face from the respect that I knew still like me, I do not simply make an effort to do this. I know that more effort was more certain death. The effort was the ignorance of the nature that the the respect is bound to kill me. The fact that the fact I could not stand with an effort was more that I have not yet clearly realised the nature of the effort. The supposing my faith was changed in the future, just can I find myself by a vow? Such a doubt often arises. But this doubt also brings a look of clear perception that a powerful thing was to be obtained. That is why Hinduism is not a religion. 'Brahmavidya is the highest knowledge' 'Where the effort is the desire is gone, a new of consciousness to the inward and outward life.'

(Translated from Sanskrit by M. D.)

October Expenses

The following figures show the production and sale of books during the month of October:

Name	Production		Sale
	No.	Rs.	
Ajanta	1,234	1,440	
Andhra	14,511	17,147	
Bauddha	22,287	24,218	
Brahmavijaya		26,272	
Buddha		2,174	
Chand	797	1,028	
Chand	1,281	1,451	
South Mahabharata	170	1,077	
South Mahabharata		126	
Pragya	1,871	18,276	
Total Sales	22,118	72,228	
Gifted	1,282	1,282	
Total Rs.	1,28,121	Rs. 1,15,451	

N. K. G.

Bharadwaj

(By C. P. Andrews)

I have been constantly asked to write something about the aged philosopher of the Brahmin, Chaitanyadeva. Today, when the wife of India has been to all affectionately, Bharadwaj has to be the present moment. I have chosen from among so many of the Brahmins, and through everyone has seen when I heard so very deeply. Indeed, I have more than once put my pen down, feeling it impossible to write what I wanted to say. But in this struggle to reach India, my thoughts have been so continually with Bharadwaj, who is now an aged man in his eighties, that the impulse to write has come to me as it has never done before. Therefore now I am putting down some of my remembrance.

On previous occasions, much of my time used to be taken up with writing long and frequent letters to Bharadwaj. He expected them as regularly, and often, when on a journey in India last, I have written to him about half a dozen times in order to give him a moment's joy each day in reading them. For he was hardly in his sixties at that age, and his life had been very much varied.

Bharadwaj was an accomplished reader of books of truth and adventure. Though he had travelled very little himself and had not even gone as far as the Himalayas, nevertheless in imagination he had seen every land and thought much about them all. To him of some strange country was one of the greatest fascination for him in his old age. Therefore, though he did not care to see many places, and was very shy in his nature as 'Bharadwaj', yet whenever anyone came from a foreign country, I always used to make an exception and take the foreign visitor to see him, because I knew how much he would enjoy it. As soon as he heard that the stranger was from China, or from Austria, or from Italy, or elsewhere, his face would light up enthusiastically with a very beautiful smile, and he would be full of questions to know everything about the foreign country that the stranger had to tell him. He would ask him at once all kinds of questions, which would show how much he had read about those countries. The conversation would be very great indeed, and the visit would be a welcome day in his solitary life.

During Bharadwaj's great delight in such things, and his propensity the foreign words in literature, whenever I took a voyage I could always write long descriptive letters of the places I visited. Sometimes Mrs. who was his private secretary and intimate companion, and to tell me in my return, that these letters used to cheer Bharadwaj in his loneliness more than anything else, and that he would light up with joy whenever he was told that a letter had come from abroad. He would, despite, be anxious to my own letters, something full of letters to return and he would always end, 'Your most affectionate old Bharadwaj.' He would always write 'Bharadwaj' in English characters, or his own hand writing. I need not say how precious these letters were to me and how dearly I cherished them.

But it was not merely a passive interest he took in these different countries. He used to have also the deepest personal interest about Indian things, and

whose behalf I was not, and he would be filled with indignation about my poverty. All the way he would tell me with his thoughts and papers, which were of more value to me, in such official meetings, that words can hardly express. Often and often have I been alarmed and upheld by the one thought, as James of greatest difficulty and trouble, that Bhaskara was sitting silently in his chair at 'Baba Dargah', in Bhambhatia, remembering me. At the last, he was unable to see well enough to read, and he was able to hear only with difficulty. He was full of physical infirmities, but all the while he would continue meditating upon God. During these meditations I have to confess that he would remember the work in which I was engaged. It was said, in the scriptures: "The power of the spirit is more creative work." I was always sure that the power of Bhaskara was being spent for me, and that he would work with the working of the Divine towards peace, brotherhood and good will.

Notes

All-India Dehshastha Memorial

I hope the readers of Young India have not forgotten the All-India Dehshastha Memorial. When I responded last year after the Congress Commemorative was past, I knew that the collection of funds for the All-India Dehshastha Memorial on which I had pledged myself would be completed. But it was inevitable. At the time of response I had stated that it had failed me, at the end of the year I would come back with the collection. I returned it at Calcutta and all the collection that I am now sending will be for the All-India Dehshastha Memorial except where the donors otherwise specify the object of their donations. And since the object of the All-India Dehshastha Memorial is village regeneration and that through the opening movement, all these collections unreservedly become part of the All-India Dehshastha Movement which is the agency through which the Memorial collection are to be utilized for the purpose. A resolution to that effect was passed by the All-India Dehshastha Memorial Committee at Calcutta in 1915. I trust therefore that there will be no change of the organization of meetings in connection with my tour will take place and to inform those who may attend meetings of the object of the tour. There should be no desire to organize meetings upon those who attend meetings by asking for subscription. The known ones to be those who have believed that they will be asked to pay. So one need pay when he believes in the Memorial and its object. I know, too, that a man may cover the memory of Dehshastha and still not believe in the opening movement. But I would venture to remind such people of what was Dehshastha's last wish expressed to his wife, his sister and his friends, brothers and Sister Chandra. His words at Khandi Pethiashan and to me almost exactly 7 days before his death. He said that, as much as he cherished Sister Dnyanaling, he would throw himself down and end the opening movement. He said too that that was the greatest cooperative movement, so could understand and that it was the most effective method of village regeneration and village improvement. It was for that reason

that he had asked me to send for Sister Bala with whom he had discussed the plan of visiting the opening movement and it was for the opening movement that he had intended to spend the largest part of the money that had been collected for village regeneration. The Speaker immediately thereafter in the national assembly, if I may say so, of Dehshastha's wishes.

To Organizers

If all goes well I hope during the year to come, besides Bala, part of Maharashtra, that in Presidency including Marathi, T. P. Bhangal and G. S. I should like to visit the other provinces also of time and health permit and if they cannot, to visit in the Marathi, that is, Khandi area.

To Delhi I have promised to go and pass there, as far as it is humanly possible, the month of November, not because I expect to make large collections but because it is to my mind an epitome of our national condition. Great experiments in it are the experiments for the whole of India. It is a land which need not be the poorest in the country. Its people are in no way inferior to those of the other parts of India. They have a fine history all their own. They have magnificent temples. They have the land of the Vedic in their midst. They have no dissension between his members. And yet, and to whom, under the very shadow of the mighty temple people die of hunger in their thousands. It is a land of splendid poverty, extreme famine, and extreme disease. Therefore here I want to be open to people as much as possible, as much as they, as much as I can. In Calcutta, I therefore look forward to my stay in November with much pleasure.

It is a privilege that we are, ought to be, easily improved for opening, because the people have no work. The whole of India must be completed in the history of Bengal to the the end of all India put together. It would be a very good way if it was possible. Happily it is not possible. The people must live as they are and not be a part of the world, and then they will be happy. They have forgotten what happiness can be. The whole of India therefore understood this responsibility. I expect them to change themselves here and then the opening movement. But there are some of the whole of India. In them there is of high village where there are all villages closed and all waste they may be prepared and prepared after, but the people are of the thought of Bengal was that they have work.

And though as I have said I do not expect to make large collections, I shall welcome the only gift of the people who will attend meetings with me. I understand that when I reached in 1914, the night of old people with their wandering fingers, saying the better which firmly held their gift and willingly in watching them to me it seems to be forgotten. I want to see it again and more, if it is a record of memory, but the resolution that the whole of Bengal is to be changed into the summer of hope and happiness with a memorable change of time.

May I ask the organizers also to bear in mind that the time is to be almost finished with this. I want to

the "Why and where" in my correspondence during the last 12 days may have for me and on the future? Besides this light at least, there has to be a light for the eye of confidence to the wide world, the other hand, needs all night demonstrations must be wanted. It is upon this after a strenuous day's work to stand the storm of demonstrations during sleeping hours.

And so this it is to be a purely financial line, the meeting should be to arranged and the audience should be upraised to be better prepared for collection in part to and few. All things will want should be avoided. I have observed that when management is efficient, collections stand up. The audience have generally been found by me to be responsive. Through the statements of the rich and rich, I have that it is the support and the single support of the poor people that stand the movement. It is there and let them truly maintain it is their duty.

M. K. M.

Young India

The Central Fact

(By M. K. Gandhi)

During my tour in to be as a law progressed up to now, I have observed that spinning organisations have not an excessive regard for opinion and that the figures supplied and published by me from time to time in these pages were based upon the deductions drawn from the actual wages paid to the spinners. For statistical information the collection is used as a rough barometer of mind on the right side, i. e. of independence. But it is not good enough for the movement itself. The spinning movement depends for its permanence upon a real and direct contact being established between the spinners and the spinning, for then and then only shall it be able to withstand the winds, opposition and harassment of the spinners. The object is to penetrate the material India home in the communities of the village of India and to establish a new life and light upon the houses. This we shall never do, if we do not establish a living touch with the spinners. We cannot therefore be content with the work of maintaining them as we are not able to do so. We must be able to enter the house of every poor till it is fully equipped in the hands of the spinners. And let it be remembered that spinning is the central fact of the movement, not weaving, not darning, not patching, not mending and patching, since though the last two processes are so spinning. For the economic solution depends upon a supplementary employment being found for the larger number of the unemployed millions. That employment is to be the last, i. spinning and that alone will be seen by a study of the figures for the various provinces given in these pages.

The Bihar Survey reported in the same days 1935 was an upward 100% spinners. My own observation is that the spinners are required to find new means both working for the new means of work. The situation

exists in to look the spinners working and getting it to be with them to spinners. These spinners are spinners without much effort and without much trouble. This is being done in a fairly large scale in Bihar, Bengal and the Indian Provinces. The spinners' Association was partly to maintain themselves only upon the spinning of the spinners and to be reached in an other way in the spinners. The movement depends also for its permanent existence and stability upon the fact of the spinners and for the spinners of whom it has not yet only reached but a small part.

Workers have suggested to me that if an excessive regard is to be kept of every spinner, it would require more and more of it. But I have to change of a single matter I am unable fully to understand the difficulty of keeping such registers. But I can say without any loss of challenge that whatever the cost may be, a complete register of spinners in an absolute continuity and spinning has become an absolutely striking movement beyond all of doubt. The idea that the keeping of such a register may involve will be worth maintaining if it can be put the movement on a stable foundation. When an accurate and continuous entry of every spinner is reached and spun in a living organisation in to the houses and steady growth, an accurate register of spinners is to the highest value and steady growth of the spinning movement. I hope therefore that every spinning organisation will maintain any loss of time in doing keeping a full and up-to-date register of its spinners. Besides to say that the spinners who will be in charge of the spinners and who will come in contact with the spinners must be well-versed how and if they are to be of a responsible character and purity. The discovery of the fact in the movement was made by me through the hyper-enthusiasm of the workers of Bengal. In my notice of the All-India All-India report I made an incidental observation that my statements of figures were not certain "reports" and "numbers" and from I made a general observation about the accuracy of purity of character. I had in making that observation in me in particular in mind but owing to the persistence of the general report to the members of the work of the All-India All-India report of its members reported that my remarks were noted of them. I had no difficulty in maintaining their minds of the spinners, but the observation could not be understood and convince the members of the All-India of the necessity of keeping an accurate up-to-date register of spinners. I am therefore not sorry for the paragraph that I wrote in my notice of the All-India All-India, of only because it has led to the discovery of the fact in our house, which is the fact that we must maintain for the information of all concerned that the spinning movement which is brought with immediate consequences, we cannot put too much stress upon the absolute accuracy of members of our organisations being and remaining beyond registers, and of us to attend this standard of purity, we will have to develop a keenness enough to stand and take on great part well-known suggestions, criticisms and observations.

A Candid Critic

(By M. A. Hendley.)

I must not withhold the following letter from the reader:

"I have perused your article 'Hemlock, the martyr' with the most anxious and sincere interest. I have read it five times before attempting to criticize it. That is to read fairly and soberly."

"The article is undoubtedly written in knowledge and courage. I enjoy your style. It strikes, but it is not so obvious, that it is rather cheap, ready, and shallow."

"My intention is based on my acquaintance of your character. I have often debated with some friends on this subject. They told that you are a statesman in the park of a cold—ready to forget truth at the cost of your conscience. I have on this subject ascertained that you are a self-righteous but cynical politician in the midst of your conscience, to practice truth at the loss of most truth and perpetrating the conscience. I shall be very obliged to hear of any satisfaction is correct. For it is in fact, the opinion that follows has little value. I am of the opinion that a man of policy is willing to make a sacrifice in the manner you have done."

"You will agree with me that to suppress truth is a form of dishonesty, to refuse to tell a single word when you feel it like that is cowardice, and that dishonesty and truth go together."

"Do you feel, Hemlock, that the murder of George was an act of cowardice, dishonesty and cruel act of a British soldier and that the entire British community should be ashamed of it? Why do you refuse to characterize it as such? Instead of condemning the deed and the man, and those who are responsible for this act (those who describe White Indians as Indians—the best British propagandists and the most British papers), you have begun to defend the murderer and hold an apology for the community. You never debated Hye in not a European a brother man?"

"I am my brother, John means peace. In this world? Before we fought for the Queen and protected by England over man, the truth, over moral peace. What makes you write a thing so patently wrong? Dishonesty, Christianity, dishonesty of every truth, peace, but not John. May I know what makes you think and write like this?"

"You never released matters that condemning the wrongs of the Government, you never raised matters when you condemned boys being, why first to condemn Mother for some personal wrong?"

"I am sure if with a black, not had been committed by a white against a British leader (which has not been). You would have condemned the murderer and the community in comparing some how would have asked Mother to appear in the dock and when, in this day, held brutal, men committed to the days of Mother and many other things. Why do you defend professional treatment to your blood brothers, the Mother?"

"I truly believe as you, not want of the word of John and I trust you will oblige me by giving reply to above in the opinion of your esteemed society."

The editor is frank and directly in answer and without the usual roundabout.

To clarify my article (written) is the only way of it is possible. I am not so hot about in any shape or form. But I do feel I am a victim of Truth despite all my words of moderation common and common. The correspondent has judged rightly that I am not a statesman in the park of a word. But, above truth is the highest truth, sometimes my aim appears to be rather than with the highest statesmanship. But I hope I have no policy in my own philosophy of truth and honesty. I will not answer. I do not believe men for the difference in my country or religion. That is as much as to say the reader can be satisfied with.

In writing about the assassination of George, I have not supposed truth. I do believe this to be all that the correspondent demands. But I feel sorry for the murderer man as I felt for General Hye. Let me the correspondent forget that I refused to be party to my opinion. In the prosecution of General Hye I do believe that a European is just as much brother to me as a Mother Indian or a Hindu.

What I do feel about the article is that he is himself a victim in that propaganda propaganda in the name of religion. Hence it is that I have held the newspaper that have accepted the public mind to be responsible for its murder. I do hold the murder and all those who have indulged in such of hatred against George to be responsible.

But I do expect John to be a religion of peace in the name man in the church, dishonesty and dishonesty are. We think there are differences in degree but the object of these religions is peace. I know the passage that can be quoted from the Quran to the contrary. But so it is possible to quote passages from the Torah to the contrary. What is the meaning of representations presented against the Quran? Of course these passages have today a different meaning but in our time they did have a doublet object. What is the meaning of the treatment of nonbelievers by a Muslim? Let me the god call the white black. The fact is that we are all getting. I have given my opinion that the influence of Islam are too free with the word. But that is not due to the teaching of the Quran. That is due to my opinion to the environment in which Islam was born. Christianity has a bloody record against its non-believers but it is not, except for the treatment of the environment in which it spread nor was responsible to his holy teaching.

There are, Christianity and Islam, are after all religions of love (nothing). They are put in the name of being interpreted. I repeat the claim of mankind to give a final interpretation to the message of 'believed as I repeat. Most of the Christian clergy to give a final interpretation to the message of Jesus. But we have been pointed to the fact of those who are living these messages in violence and in perfect indifference. Hence as no religion can be just learning aimed at religious belief. The end of religion is in the heart. We Hindu, Christian, Mohammedan and others have to write the interpretation of our respective beliefs with our own hearts blood and not otherwise.

Weekly Letter

The main object of this visit to Banarasi during the week, was to attend the annual function of the Gandhi Ashram at Pandit Kishorji's residence in and about Banarasi will themselves. But before I write about the Ashram, I shall briefly refer to Gandhi's talk to the students of the Hindu University, arranged at the instance of Pandit Maheswari. In some feelings was very much struck with the Hindu Education at Banarasi and especially struck that Gandhi should give the message of Khadi to the students of his University when he could imagine nearly ten thousand students had gathered to listen to Gandhi under a splendid chhatra specially erected for the purpose which had presented Gandhi just by a week. He had addressed them for an hour and then he had given with a more difficult message. This time he delivered the simple message of Khadi and unity. "You have had your eye, do not be listening to you. Why not stop talking of Khadi?" That was the advice that was being given him in some quarters. "But why should I stop reading my favourite mantras, and Gandhi, 'where there is love on the example of Gandhi if all relating to give up Bhagwan in the hands of teachers were their death? And I have not had to go through any terrible pain. How can I give up the only message that the confidence of my country has been slipping to me? Pandit has collected and has been well collecting little and little of respect the joy from Rajni and Maheswari. The money apparently comes from these wealthy places, but in reality it comes from the millions of the poor. We suffer through the acts of our land spent such as the expense of our villages the bulk of which have to go without a square meal a day. The education that you receive today is that paid for by the starving villagers who will never have the chance of such an education. Is it your duty to refuse to have an education that is not taken the needs of the poor, but I do not ask that of you today. I ask you to render just a slight return to the poor by doing a little paper for them. For he who can without doing his paper work his food, says the Gita. The paper that was required of the British only population during the War was for each household to give potatoes to the poor and for each household to do a little simple work. The paper of one year and for us in the spinning wheel. Day in and day out I have been talking about it, writing about it. I shall try to write to-day. If the message of the poor of India has touched your hearts, I want you to meet desperately Khadi stress to increase it of all their work, and to supply your pockets tonight. Pandit has introduced the art of happiness. I have learnt to love him, and if he is persistent in laying the pressure under India, I have learnt to be equally persistent in everything the pockets of the poor, for the benefit of those who are poorer than they."

That summarizes the best part of his talk. The second was a fervent plea for unity. "Maheswari's new object in laying emphasis on you, in raising these political buildings, is to lead out to the many poor of poor rag, making hardly and strong to serve their motherland."

That purpose will be defeated if you allow yourselves to be swept with the wind that comes blowing from the West—the wind of impurity. Yet that the methods have the poorest nations of Europe. There are methods in Europe, a very few, who are fighting hard to counteract the poisonous tendency. But if you do not wake up before the sunset, even that first gathering strength might soon melt and evaporate. I say not to you, therefore, with all the strength at my command: Be united, and live from the day before to tomorrow you."

Maheswari is a striking speech unadorned himself with every part of Gandhi's appeal, and asked the students to respond to the best of their power to what he called the beautiful demand, (1) spinning diligently; (2) among Khadi; (3) contributing to the fund; and (4) detachment. The response to the third part was young, nearly Rs. 400 being collected on the spot. The response to the other items only the house was silent.

On the morning of the 19th—the Shivalikant Day—Maheswari and Gandhi visited in person the Gandhi Ashram at Indravarman's flat, performed various rites, offered prayers in the departed souls and then went, and offered prayers in Kashi Vishwanath Temple. A few yards from the temple the gathering turned right into a meeting, Maheswari (as a son in prison of India) was invited, Gandhi conducted sympathetic repetition of Maheswari, and Gandhi delivered a brief speech, emphasizing the outstanding significance of Gandhi's conception, the persistence of self and of religion and modern society after education and detachment which marked by Gandhi's life. All the time under the sympathetic term 'Wider' is linked by the Hindu Mahasabha, joined in the project of the Vishwanath temple—our Bhikshu being represented by a German lady. I say it on Maheswari's authority that even waterfalls were to be found in the presence and prayer.

To come now to the Gandhi Ashram. It has had a chequered history, beginning with the withdrawal from Hindu University College of 500 students. Formation of the Vaidika, a further increase in numbers, to the decline in ratio due to the depression in the money and concentration of the few determined work, but after the six and five, in Khadi work. The money, the will, the courage, the attempt and continued faith, with which they have passed their task have been mostly of others in my little for freedom. I visited the Ashram nearly five years ago when the inmates were struggling with unbearable conditions. I saw them there, this first Kishorji in their hand doing all their work themselves, including the drawing of the water from the well for the garden and the necessary work, and returning to Rs. 1000 per month. Their determination was the day and the next day they started themselves with some literary attention and spending and earning and a little mystery on the premises, they have using a mechanical Khadi system with cotton at Banarasi, Aligarh, Kishorji, Kashi and Indravarman. In their cotton spinning and weaving in their make the exchange system and to see or two Khadi is taken directly from the market also themselves get the yarn spun from the country. Close control is exercised by the Ashram workers over that spinning and weaving, and the export of such is a record of steady price rate

In quantity and quality and in reduction of price.
The following tables give in a nutshell the result of 5 years' work.

	Production Rs.	Cost Rs.
1931	48	1,301
1932	4,519	55,178
1933	33,112	24,128
1934	55,880	21,277
1935	33,137	23,789
1936	55,822	21,281

Tons 500 50'	Tons in every per cent of the season					
	75	75	75	75	75	75
50'	75	75	75	75	75	75
50'	75	75	75	75	75	75
50'	75	75	75	75	75	75

It should be borne in mind that the reduction in each case has been in spite of the improvement in quality each year. There was a pretty 1936 exhibition awarded in the Town Hall which was open to all, and there the arrangement itself was an eloquent record of progress from year to year. The figure of value per ton of Khadi from higher payment also, and the response from the provinces in respect of the Khadi produced in the provinces itself is very small. The Director said off hand some time that if it stimulates local demand for the Khadi manufactured by the Gandhi Ashrams.

H D

Khadi in Bihar

Mr. Bhopalprasad has sent me the report of the work of the Bihar branch of the A. I. S. A. for the year ending September 1936. It is a record of steady progress. After establishing the fundamentals the experimenters had to pass through to the early stages, the report says:

"The following figures will show the progress of work since the work was commenced under the Khadi Board and later under the A. I. S. A.

	April 1934 to Sep. 1935	October 1935 to March 1936	April 1936 to Sep. 1936	Oct. 1936 to March 1937	April 1937 to Sep. 1937
Production					
ton Rs.	51,268	51,254	51,271	51,068	51,271
ton Rs.	17,419	51,764	51,764	51,865	51,878

"This statement does not include the figures for production and sale of Khadi by the Gandhi Ashrams which work till the beginning of 1936 but in a more extensive scale than that of the Provincial Khadi Board and later the Bihar branch of the A. I. S. A."

There are 2 productions and sale continued 11 sub districts. Besides these there are six agencies at 4 places and more are being established. The agency has 12 villages within including two hamlets. Their average earnings are Rs. 24 per month. During the year under review 1,200 spinners earned Rs. 38,112, 146 weavers, Rs. 24,000; 2 others, Rs. 204 during two months, 3 dyers and printers Rs. 1,272 during six months including Oct. and of dyers, and 48 weavers, Rs. 1,821 during six months. It goes without saying that the spinners and weavers are now not voluntary workers. They worked only during their spare time and seriously.

The report then says: "The progress that has been made is not only in regard to increased production and sale but also in regard to the quality of Khadi and reduction in its price." The average price in 1931 was Rs. 1-0-0 per yard of fine cloth. It was reduced

to Rs. 12 in 1936. When the price was very much the rising charge was 1 cent 1 pie per yard of 44 inches width. The cost of the experiment in the 1936, it has now been reduced to 2 cent 1 pie per yard of the same width. This is there any difficulty about getting sufficient material to meet the demand. Some of these materials were sent up to 75 inches width, and the variety of weaving includes cotton, saris of various designs etc. Spinning and printing is being developed under the special care of a graduate of the Bihar University.

The report after mentioning the work in different branches of the organization says: "If we still dispose of our present stock, it is expected that we shall be able to reduce the price still further by about 50 p. a."

It naturally dwells upon the economic prospects of Khadi and that were held during the year, of which a detailed account has appeared from time to time in these pages. The interesting report contains the following program statement:

"The progress of Bihar is particularly suited for Khadi work. The population is agricultural, there is an industry in the province with the name, mainly the products of Cutch, cotton and wool from the same. The first and most important of these is the production of spinning a still extent in most parts of it and the number of weavers and looms is large enough to supply almost the entire requirement of cloth of the province. Cotton, though of an inferior quality, is also produced in many parts of it. The work of production of Khadi is, therefore, not very difficult, although it requires organization and technical skill to improve the quality. It can be extended almost indefinitely, if sufficient capital and organizing and technical skill are forthcoming."

"The above statement will show the progress made in reducing the cost, but practically all the cost of industry of spinning at Bihar. We have succeeded in bringing in the lowest stage of the cost now in which spinning can be carried out and made to furnish a much needed perspective for the idea of the two great agricultural populations. That its possibilities are vast can hardly be denied. That some supplementary measures, not to speak of losses, is necessary for the population will be apparent from the fact that the average quantity of land actually cultivated with food and commercial crops is less than three quarters of an acre per head. It is the yield of this small quantity of land, mostly foodstuffs of which are underplanted and depend upon the fruits of the monsoon, that is expected not only to keep the body and soul together of every individual but also to supply him with cloth and other necessaries of life and to meet various other demands of the household, the society and the state. Looked at from this point of view the agricultural community residing at 7 paise per day by Chaudhri is not after all so small and poor as it appears to be when we think, substantiated what is a class of people who need much more than 7 paise per day through their unemployment. It is believed that agricultural class not require more than a hundred days' labour in the year for the work is so distributed that the agricultural class have to farm and work under elsewhere in a distance. In fact, the nature of the people is such that it allows



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, January 27, 1927

No. 4

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART III—CHAPTER VII

Brachmacharya—II

After full discussion and mature deliberation I took the vow in 1906. I had not shared my thoughts with my wife and then, but only confided her to the time of taking the vow. She had no objection. But I was hard put to it in making the final resolve. I had not the necessary strength. How was I to control my passions? The observance of strict celibacy with the wife seemed then to be a novel thing. But I braced forth with back to the outstanding power of God. As I took back upon the twenty years of the vow, I was filled with pleasure and wonderment. The more we have successful practice of celibacy had been going on since 1906. But the freedom and joy that came to me after taking the vow had never been experienced before 1906. My belief in the vow I was open, to be overcome by temptation or any manner. Thus the vow was a shield to protect me against temptation. The great personality of Brachmacharya fully became mine and more potent to me. The vow was taken when I was at Phoenix. As soon as I was free from Ambahwa work I went to Phoenix whence I had to go to Johannesburg. In about a month of my going there the Brachmacharya of Satyagraha was laid, so I might say, to rest. The Brachmacharya was not had been preparing me for it. Satyagraha had not been a pretence of piety. It came on spontaneously, such was my longing for it. But I could see that all my previous steps had led me to this goal. I had not then any happy beautiful experience at Johannesburg and gone to Phoenix, to take, as it were, the Brachmacharya vow.

The knowledge that a perfect observance of Brachmacharya means realisation of Godhead, I did not owe to a study of the literature. It simply grew upon me with experience. The change came in that before I read only later in life. Every day of the vow has taken me nearer the knowledge that in Brachmacharya lies the perfection of the body, the mind and the soul. For Brachmacharya was not in pursuit of lust, passion, or even a mirror of joy, a refuge and a comfort. Every day revealed a fresh beauty in it.

But it was a matter of ever increasing joy, so we are better that it was an easy thing for me. Even

while I am put to it rather less hard is doing it. Every day I realise more and more that it is like walking on the clouds, and I am every moment aware of eternal bliss.

Control of the passions is the first essential in the observance of the vow. I am that complete control of the passions made the observance very easy and as I ever passed my daily experience on nearly from the experience but also from the Brachmacharya point of view. I was as the result of these experiences that the Brachmacharya's first should be to control, discipline, suppress, and, if possible, conquer.

The power of experiment have shown me that the Brachmacharya ideal had a fresh fruit and taste. The knowledge from practice that I enjoyed when I lived on this food was unknown to me when I thought that that Brachmacharya would be difficult in my past when I had to force and was alone. It has been a matter of very great effort ever since I began to take milk. Now I had to go back to milk from a fact that will be considered in its proper place. It is enough to show here that I have not the least doubt that while the makes the Brachmacharya very difficult to observe, for we have before from the fact that all Brachmacharya was put up with. The effort in Brachmacharya of different kinds of food can be obtained only after constant experience. I have yet to find a full observance of the ideal in an equally great, unobtainable and easily digestible. The doctors, cooks and butlers have often failed to recognise me. Therefore though I have milk, to be perfect a Brachmacharya. I am not, for the time being, what my wife is when it is up.

As we cannot eat in Brachmacharya, feeling it so necessary an addition and restriction in the so overpowering on the senses that they are to keep under such only when they are helped in all, control, from above and from beneath, and in all directions. It is common knowledge that they are provided without food, and as having satisfaction with a due regard of the sense is, I have no doubt, very helpful. With some having it of an exact, become attending that continued having alone will make them conscious, they keep their bodies of less food, but their souls mind upon all sorts of delicious, thinking all the while as to what they will eat and when they will drink after

their pockets for the poor. And the response that they made has been something unique in our history. The girls did not run, they poured. Men and women (who had not broken through their jealousy, young and old) sat with one another in committees their sides, and paid ringing testimony to the fact that it was a pure woman's movement. The fact is, the men are just like a man on a back, and in this case to enhance the Khadihar back but to stretch it. The pile of coins collected represented three days to many and it is estimated that it will amount to something less than Rs. 1,000. Meirao has a Khadihar shop at Chhapra of the A.L.N. and an army of volunteers who had ardently done their duty. The meeting at Gaya was really quite an big, but the responses were much less so the meeting was highly packed and there was scarcely any room for the collection to go along with their bags.

The collection at other places was no less successful, there at women's meetings really something happened and even a couple of hundreds of the women were taken into account. But one thing is clear. The movement is still intense, with its, no matter how many 'ups and downs' the movement might have undergone. There is much more pure Khadi in evidence than in the times and one knows of a number of people everywhere who are not aware their own cloth for themselves. The upper classes here, as everywhere, reflect from this in what 'impression', with the result that the response of the city and town dwellers has been far from satisfactory. These checks suggest the fact in the progress in 1931 and probably to swing the trend that time, clearly as direct due to many of the Indian women's spirit who, already in the South Africa and which is reflected in a successful competition with the Indian and by means of heavy railway receipts. As Chhapra the women's movement might well have been better if it had been better organized. But even here the collection at the meeting was good. A gentleman gave away his food which was sold to the highest bidder at the 100. The response at Chhapra and hence has been the poorest though even there the pure men's units are commendable. The day to check the highest amount has been three times that the men got the 100—about 5,000 having been collected from Dalgam, Banaripur and Durgam.

The women's meetings have been very good everywhere though they might have been better, if they had been less noisy and more orderly. A special feature at these meetings has been the collection of women's, a good beginning having been made at Banaripur. There was a quiet little meeting of women here where Gandhi attended to return Gandhi's from the commitment of heavy movements. 'Think of this,' he said, 'Do you imagine the most direct with them who is your' most weakness in the heavy movement is like you? Do you think they still in your hands? This move for the beauty of her hand and covered her body with pure Khadihar. The heavy movement this year are not very ugly, but harmful movements as they are the permanent supporters of it. Free purchase of these machines and return the poverty of people who have no clothes, much less ornaments, is more. The heavy movements suffered here never at Banaripur as other meetings.

At Banaripur the men are depressed and made by Gandhi telling a check of Khadihar with himself and

selling it at every station and every meeting. The response has been uniformly satisfactory, hundreds of Banaripur of Khadihar being sold at every meeting.

	From	Collection at meeting
Banaripur	1,500	750-4-5
Durgam	1,000	750-10-0
Banaripur	1,000	100-0-0
Gaya	1,750	100-0-0
Banaripur	400	100-10-0
Chhapra		500-0-0
Banaripur		500-10-0
Banaripur	750	100-10-0
Banaripur	1,000	100-0-100

I am not able to make the list up to date as the collections are in many cases being wanted. The collection of meetings include those at women's meetings also.

The progress which have been already looked for Gandhi's side and have an ample supply of them left to prepare for the next will, it is hoped, see the progress under their feet. But there appears their meetings will both the collection and sale of Khadihar. But there have ample selling spaces in case of big meetings, for Gandhi to address them from any platform for collection to move about, and in these have at the meetings Khadihar of all varieties and textures to suit all groups and tastes.

I have done with the heavier part of the year I shall freely look at some of the lighter business. The Gaya meeting address, not at all address, was directly inspired from Khadihar and unorthodoxly progressive, and Gandhi's address and what why an address was read or less so all, and why he was not personally forward with a copy of the interesting address. As days after there was no address given by the Khadihar which inspired business sympathy with the Khadihar and unorthodoxly progressive. — I wonder if the progress was not the address was not also a unorthodox revolution—and what Gandhi to show their beautiful work the only is worth something. — I have made an error of the fact that I did not approve of all aspects of the 'Khadihar' work. After much painful study of the Khadihar (Khadihar) have come to the conclusion that there is no more in them the progress work as they have in Banaripur and Chhapra. I am also certain of a painful meeting of the Khadihar that there is no content for the night, that is being progress today. It is possible that I may be mistaken. But I cannot see it that way, I the reply would have to protest my silence with unorthodoxly—the way of progress, nothing which is the reply and is content in my mind about. The real movement that the Khadihar was more to progress in to all Khadihar of the nature of unorthodoxly. But both Khadihar and Khadihar choose their hands with the progress of the Khadihar revolution. I want to see it and the Khadihar to the Khadihar of my own mind. Why should a Khadihar compel me to read the text to a Khadihar to read the text? Why should I read a Khadihar to compel me to read the text? No one may stand between a man and his religion or God. He who has no belief of religion where there is not and unorthodox—where does he really (by progress) offend? But that is my opinion. And so I am a victory of

Hardly I have finished 44 my opinion formed that Shroffnesswadi had as much right to propagate the Yoda Sharma as a Hindustani to propagate that of the Koran. And if Shroffnesswadi was criticised for his Shikha work, it did not mean to follow Hindustani in proof of the secular nation has criticised by it. But no Hindustani seriously appears of the act to believe that it has done any good to Islam. Let not a single Hindu harbour any thought of retaliation. If the Hindu and the Hindustani set themselves of mutual distrust and fear, there is no power that can stop their feuders. We are the authors of our own destiny. I had raised my eye up to see an idea buried again. It is Shroffnesswadi's mistake that has compelled me to open them to a certain extent. But I can give an opinion on this atmosphere. I shall only send my prayer to God that he may rid us of fear and hatred and distrust, and make us rely solely on the strength of love.

But I must conclude this letter which has already exceeded its usual length. I send a hearty long condensed summary of Gandhi's speech to those who have been particularly requested to witness himself to Hindu-Muslim unity.

M. D.

Young India

National Schools (Dr M. D. Ghosh)

During my three year I came in touch with national schools which continue to flourish in spite of obstacles. But these schools demonstrate to me the reason for the apparent failure of the educational programme of Non-cooperation. For they prove, at least for me, beyond a shadow of doubt that the thousands of boys who left Government schools were back not because they were weak, not because the parents were weak, but because the schoolmasters and professors lacked the necessary dynamic faith in their own programme. And as I have said, once they could not rely well he held themselves. They were themselves products of the various educational system and they could not be expected to throw off all on a sudden all the effects of their old environment. The marvel is that in spite of tremendous odds so many still remain staunch to the ideal and manage to live in the face of overwhelming difficulties. But to the few who still remain staunch, I would make an earnest appeal to be absolutely faithful. One response to every one of its branches had its greatest impact just as much as its progress. Indeed the progress itself was the most permanent. The progress was indeed within the progress. More withdrawn from Government schools was nothing of the slightest did not mean some corresponding constructive educational programme. Every undisciplined school is not a national school simply because it is not affiliated and because it does not receive a grant-in-aid. Thousands of missionary schools could be called national if more evangelists and missionaries of goodwill met the test. We have the definition of National educational institutions given to us by the Congress. The definition includes, among other important things, spinning as a compulsory subject. At one of the national

schools in Bihar, I observed that the Charkas existed only in name and for their indifference stopped and the school masters were themselves in this way apparent. They hardly have working. They did not have a good Charkha from a real one. They did not have the quality of a rough spin. They did not know that it was necessary to have their spindles in order to draw their wants and to have a larger output. Almost every school that I mentioned possessed a foreign and genuine model. The headmaster of a school whom I mentioned entirely hardly admitted at the school and had promised to remedy them. The lesson I should like to draw from this instructive experience is that national schoolmasters, if they are to make good their claims again should live up to it, that is, be truthful. If they do not believe in the Charkha they must not and leave their employers of the parents who send their children to such believe in the Charkha and do not wait them to learn and practice spinning, the schoolmaster must refuse to take such children. But if they believe in the necessity of spinning as a necessary part of the curriculum, they must themselves practice the machine and technique and teach it to their pupils as they are expected to teach any other subject. It is not for them to say their pupils do not like it. It is for the teacher to make the subject they teach interesting. I hated chemistry which I subsequently learnt and appreciated as a most interesting study, only because my teacher did not leave his subject dullness to make it interesting. Hundreds of boys will not take to geometry, a most fascinating recreation, simply because the teachers have no interest in their work and they have themselves not developed enough interest in it. Mainly for spinning. I know of an accomplished spinner who has not acknowledged spinning even as a profession to be an interesting and uplifting study. A man championing the spinning wheel gives a headache to a most willing listener, but the equitable touch of a master would convert even one who has not an ear for music. Now, as with spinning. My present grievance at the present moment is not to denigrate the maintaining price of the spinning wheel but to show how the truth that if it has to be taught in national schools it must be by teachers who have it thoroughly and who have patience with their pupils. For as soon as we are prepared to substitute the policy of pushing to our pupils a course for an compulsory which is generally acknowledged as one of primary school experiences.

Heavily denounce that school masters who do not have spinning or have no faith in it should, even though their school may not have Charkhas, refuse to have anything to do with it in their schools. If we are truthful, it will be well with us in the end. If we are not truthful nothing will come of it. And such a two-fold movement like handicrafting which depends for its success solely upon the character of the worker is it has no chance of success if the workers refuse to participate. Let me tentatively request managers of national institutions that it would be the better and more profitable in the long run to continue faith instead of the spinning wheel. The best spinners among the boys may have good spinning wheels and that does as long as they contribute to one per cent, a minimum amount of pure of nature, mind and strength.

Prohibition Notes

(By C. E.)

The Devil can Quote!

Recently before that powerful organisation born spring up in America whose object is to lobby and force the repeal of Prohibition. Their representatives are a part of the propaganda of the strongly organised international liquor traffic of the world. Their love of money, wealth and influence, and are determined that Prohibition shall fail in the United States. They are also carrying on active propaganda in other countries where anti-drink efforts are likely to be made. In India, too, this kind of work has now begun. I have seen a bunch of leaders proposing to be heard from Delhi by a body called the "Two Temperance Publishing Houses." The aim of staff that this body is circulating they be accepted by an official or not.

Shagardale says: "In the Shagardale press, known as the *Left Hand*, says two of the words of the Temperance House." are several references in those years, the famous drink of those years, and the same drinkers are spoken of highly. For instance in the *Shagardale* One, Krishna says: "The houses of the three Vedic, the three Vedas, the greatest from us, encompassing us with incense, pray of me the way to heaven." Krishna again says: "Promoting the soul, I support things by my vital strength and having become the different ones, I spread all plants." "How can Krishna call these years different, when he has drunk of" and this is the original drinker of drink.

From the One is the following: "In the Mahabharata, there is abundant evidence to show that most of the leading characters in that great epic were addicted to strong drink." Krishna and Arjuna are described as having wine-drunk eyes. "The Bhagavad, too, frequently refers to the drinking of spirits." Krishna referring to his medicinal nature, to being lost, those nature the first drink of the capital in those words: "He knows the deliciousness of drink and will walk through the city. That are spiritual being from our most holy books and authority there be looking up the drink and."

The argument is that India was once an ancient nation indulging in strong drink, so do not try to fight Alcohol now. It is denied and responsible to drink. India drink, Vedic wine drink, Vedic wine drink, Krishna and Arjuna had even parties! The old rule that uneducated people should not read holy books was put into practice again.

That we are treated to quotations from modern writers it is surprising to see how quotations from very ancient modern European writers, thinkers, statesmen and doctors of religion, are used to call and proved our source by the liquor propaganda. It is a common thing to find statements like the following in English speeches and writings, which are made full use of in the "Two Temperance" group.

"What had been and speak have their place in the world. What is it in them they do harm." "The spreads of non-indigence and its consequences should not be used as an argument to degrade the whole race of the 'heavily drinking' that mankind find the heart of man, man and man alike."

It is incredible that such plans on behalf of uneducated people may be put forward by similar writers or thinkers in India. Of course a new kind of paid journalist and writers may be created by 'two' organisations even in India in the future, who may use the power of influence drinking. The whole difference between India and Western countries in the attitude towards intoxicating liquor is brought out by this, that while in a possible to get perhaps passages from Charles Dickens, Professor Huxley, the Dean of St. Paul's and others like them, it would be impossible to find plans for the moderate use of Alcohol in the temperance literature of any Indian language of any period.

Doesn't life in India show this power, the use of spiritual drink of all Indians to be it treated as an uneducated not to be persecuted of it all, only in policy and away from the house, and that not only for chance especially before the standard of material culture and education— arguments based on the respectability and tolerance by good men of drink, in Europe, have no place or relevancy in dealing with the question in India.

As against the spreading law that America has adopted Prohibition, reliance is placed on the opinion of someone out of America. Sir Basil Blackett opened American Literature, the literature. These minutes prove useful too much. We need not attempt to be more loyal in America than Americans themselves. America could not have adopted the amendment in the combination with all the difficult procedure presented, if the Americans had been so clearly against Prohibition. Either modern Americans think differently from people of the time of American Literature, or present day American considers himself free to vote not on all which the law before us seems to stand to be against of her propaganda with other times and ideas. As it may be that the liquor and has grown to be a greater menace to public welfare now than in the other days. Whatever it may be, the fact seems to suggest that the Amendment, a cultured and temperate modern people, have by a law and solemnly recognised procedure voted for and adopted, and are carrying. Total Prohibition as a temperance code, in a country where drink bigger than India and among people much more addicted to the evil.

Has Prohibition Failed?

We are constantly told that drink has not given down in America in spite of Prohibition. Deliberate consumption, it is said, have taken the place of "good" liquor (more concentrated intoxicants have replaced moderate public drinking), and the nation is no better for the new law. One wonders why if Prohibition has not succeeded in reducing the consumption of liquor, the liquor interests are so eager to get a repeal. While it may be admitted that drink will offer the same resistance before yielding to the law of Prohibition, and that many years of hard pioneering work will have to be gone through before full enforcement of Prohibition can be expected in a country like America, the very propaganda and the suggested effects of the Anti-prohibitionists are a sufficient proof that Prohibition has materially decreased consumption and will one day bring to an end the liquor trade. Any one can get liquor if he likes, say they had they succeeded

themselves the most intense and deplore the fact that men are driven to all sorts of shifts to procure some poisonous substitute for good liquor. The argument that men are indisposed to stay drunk is not more valid than an argument that men cannot altogether stop drink or abstain; and therefore, let us regard the Food Code.

Rich people in America may take advantage of the capacity of ignorance of liquor, and for some time procure what they wish to have. But as a result of Prohibition the poorer people are saved from the temptations of drink. What Sir C. Vignesswaram says is a high Government official said after his Canton visit, and what the Irish Ladies told to Michael Dwyer prove that. No one can deny that it would be a blessing to take poor men from the temptations of drink. If it is no sound argument to contend that because there were no pay heavy prison and take great care and get what they want, every one should be provided with temptation.

The talk about temper liquor being indulged in, because 'good' liquor is not available, is upon a contest instance of specious exaggeration to cover selfish ends. Such instance of the law and indulgence in poison have their own serious effects. Those men who will take poison because no liquor is given in them may well be left to themselves. We need not stop our attempts to reform because some men will rather die than give up liquor.

Boredom

(By G. F. Andrews.)

II

What few people understand, who had never had the privilege of meeting Boredom personally, was his overwhelming gift of boredom. Even up to the very last, his laughter, when anything appeared to the taste of his as here, was so loudness, that it would be heard even at a distance. 'Boredom's laugh' became almost proverbial in Boredomism. In the long days of waiting, which were due to the increasing infirmities of old age, it used to be my endeavour to write this name of his to him during times of gloom, whenever I visited him in the evening after a day of depression. It was not difficult to do so, because his nature was transparently childlike and just like a child he responded at once to anything that was laughable. He had also his own towards himself character in literature, among which the greatest of all came from Dickens, and especially from the *Farmhouse Papers*. In character and his constant comparison, or again Boredom's, his other names, told me at once that he had a very bad day, with his name and poem, I used to try to turn the conversation, either to Boredom (I wonder whether Boredom with Boredom) or to Charles Dickens himself. Some signs of Boredom, or even Walter, or the renowned Mr. Fildrick, would come at him laughing off himself the hour was coming down his cheeks. Then, before I left him, the name and poem would have passed away, and he would be ready to get a good sleep.

His sturdy childlike nature would not have to keep a joke waiting until it, in the course of the day, something very important came to his own mind, he

would note not the joke as he was handwriting on a little slip of paper, and would add two or three words of explanation after it. As soon I knew what to do next, he would be usually waiting over with excitement and eagerness.

What he really wanted, though he would never tell me, was that I should come round and share the fun with him. So the moment Boredom came with the slip of paper, it did not matter what sort of day it was, I used to get up and leave everything without a moment's delay and hurry round to see him. Then he would tell me with his own lips the funniest thing that had occurred, or the amusing thought that had entered his mind. After talking so, we two would have a good laugh together, and 'Walter Boredom' was with our movement. Afterwards, I would go away again, with the amusing story, was my daily appointed task to me him. Often, when I came at round, we would have the laugh all over again.

I have mentioned how there were certain artists, whom he thoroughly enjoyed, it did not matter how many times he read them over or repeated them. Dickens, Shakespeare, Walter Scott, these were his three great favourites, probably in that order. But there was others that he did not like at all, and the very mention of their names used to cause his indignation. He would not, for instance, listen patiently to any modern poet or prose writer. He would already start off with a supreme contempt for them, in comparison with his favourites, even before they were read to him; and he would break up read.

It was the same with philosophy. Kant was to Boredom, untried and unappreciated in the West. Kant would not, it is true, ever dream of calling him to the *Opiumhouse*. They were the greatest of all Boredom knew them by heart and read to them all day long. But Kant was the only Western philosopher that existed. As for Hegel the very mention of Hegel's name would cause Boredom's wrath. 'Hegel! Boredom would say, with a sneering and indignation combined. Compared with Kant, Hegel was all 'back'! He could shake his head in which he was sitting, Boredom would utter that word 'back'. Once in another day, I made the mistake of putting him to read something serious in philosophy. I think it was Hegel's or Kant. The book had been sent direct from Boredom's Library, and left with him. When I came round in the evening, I realised my mistake. For Boredom was full of anger, and the words 'back' and 'back' followed one another in quick succession. Then he took a pill at his pocket,—for he enjoyed the stimulus of a smoke in the evening after taking his food,—and there would be a sparkle in his eye. He would then be as much as a supreme satisfaction and say, "After all, there's nothing can ever touch the *Opiumhouse*. They are quite unappreciable, quite unappreciable." This word 'unappreciable' gave him supreme pleasure to repeat. He would take another pill at his pocket. "Quite unappreciable," he would say again, "quite unappreciable." Now that, he was at peace with himself and the world, and in a happy mood even to those modern philosophers who write such stuff and such books.

Prayer the only Way

Challenged at Aroon (Punjab) to say something on Hindu-Muslim unity, Pandey delivered a Hindu speech of which the following is a condensed summary:

"I am glad to say that your introduction is better than other parts as far as Hindu-Muslim unity is concerned. But can you say that you are so united that your unity will stand the stress of anything happening elsewhere? I wish there can be at least one person, one district, one subdivision in this vast land which can proudly say that no power on earth can break it. Hindu-Muslim, agreed there. We say that we are living, but threatened as we were then dead. The Hindu thinks that in quarrelling with the Muslims he is benefiting Muslims, and the Muslim thinks that in fighting a Hindu he is benefiting Islam. But each is wronging his kith. And the power has spread its wings the members of the communities themselves. And at present for one man cannot do right in one department of life while he is engaged in doing wrong in any other department. Let us see ourselves whole."

"I read in Corolla that the problem has passed out of human hands, and that God has taken it into His own. May be the statement springs from my apostasy. But I do not think so. I have ample reason for it. With my hand to my heart, I can say that not a minute in my life was I thankful of God. For over twenty years I have been doing everything that I have done as in the presence of God. Hindu-Muslim unity I had made a matter of my life. I worked for it in North Africa, I tried for it here, I did penance for it, but God was not satisfied, God did not want me to take my credit for the work. And so I have now washed my hands. I am helpless. I have exhausted all my effort. But as I was a believer in God, as I was for a moment lost faith in Him, as I cannot myself with the pop and mortar that He sets for me, I may feel helpless, but I never lose hope. Something within me tells me that Hindu-Muslim unity must come and will come sooner than we might dare to hope, that God will one day draw it on us, in spite of ourselves. That is why I feel that it has passed into the hands of God. First I must, ought to taken to be an arrogant statement—arrogant towards all it implies that it is not in the power of any other man to achieve the work, as if no one has worked for it more than I. But there is no arrogance in the statement. Hundreds may have done the work, with the same earnestness, love and energy, but none with more. And I believe that all of them may be feeling as helpless as I. In 1930 I said that we were the British keepers with all the resources of the armed strength, diplomacy and organisation could think of, make us strong, we drive Muslims from Muslims. But that was because I thought we were God-fearing then. We trusted our number and we relied on our number's strength. But how are I to prevail upon you to say to me all of you, (Hindu and Muslim)? 'God-fearingness'—is not the strength of Muslims. He that is certain, he had the resources of his conviction. Aggression was not the way to fight him. Not to offend and Muslims took with the use of our hands with his mind."

"And what is it that we should be fighting for? We Muslims may be God-fearing. We may be certain. But when God gives us the right to make mistakes, when God allows us to lose although we are not wrong, when we should see the Muslims suffer as we? And if a Muslim thinks that he must strengthen the case, why should a Hindu say his hands by him? Why should he not fall to his knees before him and plead with him? But we will do so each day. Well then, God will one day make the Muslims and the Hindu do what we will not do today. If we are honest, I think we can enter into co-operation and go to the end of it. Let your hands from wrong and it will be done in the right place. But that is our prayer every morning and evening. There is no other way."

A Muslim Minister on Khadi

Shahzad Khan, again in visiting round in Khadi. The following extract from a thoughtful speech of the P. M. A. Bhaqwar Mulla, the Minister for Industries in Madras, is worthy of note.

"There remains the further problem of expanding voluntary cottage industries for the agricultural population. In almost every country where the greater part of the population is engaged in agriculture as a small scale, the need is felt for the preservation of certain units to low simple industries. The excessive task of having a small holding further provides a sufficient outlet for the surplus of the people engaged in it nor helps in a more enough for sufficient food and means of survival. An additional outlet for surplus and in consequence an additional source of income are therefore the real need for persons engaged in cultivating small unproductive holdings of which we have so many in this province. Such voluntary cottage might easily be secured by women and even men during their leisure time by providing them form of home industry within their reach and capacity. If only the natural handicaps are not lost sight of and people realise that it is better to have something than to get nothing it by doing nothing, handicapped as the manufacture of home-made yarn might easily become an important home industry. There are certain natural advantages connected with it because the whole manufacturing is one which satisfies the need of the producers themselves. The market for it need not be sought elsewhere. Other industries might depend mostly on the possibility of finding a suitable market outside and the producers might have to produce not for use but for exchange and be then brought sharply into competition with the thoroughly organised market outside. There can be but one result of such unorganised competition. So I think home-producing industry has some advantages over other kinds of cottage industry. But, as I have already said, it is not where the opportunity. For instance, the hand spin and hand woven cloth should not be expected to keep out the machine-made cloth. And, the workers concerned must be educated to realise that however unproductive the nature or value of their work might be, it is yet of no less advantage, being the result of work undertaken in better house which otherwise their labour might create."

Notes

A Good Englishwoman

In India, with the exception of a few who suffer in personal touch with that good Englishwoman, we have known nothing of Miss Florence Winterbottom, who, a friendly message from England tells me, has just died. Her life among the men, men and women who had neither life nor soul, and she belonged to that class amongst the English who make men and talented Indians serve as the tools of their selfish and evil passions. She was a leading light of the Fabian movement and was for some time president of the Union of Ethical Societies. She was Secretary of the Fabian Club. I feel the privilege of coming to touch with her when I went to England in charge of the first branch Indian Indian Deputation in 1906. I have nothing of her, but by reading in the papers about the change of the Deputation to anti-theology version of the leading ladies of London, she might be one, she offered me a platform, she studied the question and in a variety of ways helped the group that at that time had only a few chance friends in England. She became from that time one of the most constant and persistent supporters of the cause in South Africa. To me she once in contact with her tried to persuade in her weakness, honesty for the sake of honesty not merely in the last policy, and a capacity to take an uncomplimentary detached view of all things. Though intensely English, she was equally intensely interested. Her persistence never took the shape of justifying everything English whether good or bad. When people tell me that non-violence is of no effect so far as English people are concerned, I know my task is unnecessary and in English nature, or better still human nature, by thinking of instances like those of Miss Florence Winterbottom. May her soul rest in peace.

Khashi in Hospitals

In the very simple but well got up English Khashi notes full of most interesting information published by the A. L. B. A. Khashi Members of Bombay, on pages 57 and 60 I find a notice of Rs. 17,000 worth of Khashi brought by and used in the King Edward Memorial Hospital owned by the Bombay Corporation. The notice gives a list of the articles brought. They include mattresses, covers, glass slabs, surgical chairs, luggings, barrettes, compressors, surgical stools, pyjamas, shirts, gowns, table-covers, rubber sheets, white muslins, bed covers, bed towels, women's caps etc. If all the material or perhaps luggings and bedsteads intended even to make their sick patients in Khashi, they would show clearly the state of the present really wretched of Khashi throughout India. You therefore that there will be no more Khashi left because when Khashi men need not be supported by Khashi women, by the demand increasing natural and Khashi becoming a marketable article like glass, there will be no substantial production of Khashi to meet the demand and all the Khashi women will be employed in supporting productive class. Of course there is no reason why Government institutions should not wholeheartedly take in Khashi. But that would be, in my opinion, an indication of the coming change

of heart. Everything according may at least tell the Government to the police.

To Khashi Workers

Mr. Vithaldas Jivrajji draws attention to two defects in the Khashi section that are being generally accepted. They are at the bottom and it is at the bottom that the greatest stress is put upon character and action. He suggests that the difficulty can be overcome with just a little attention being paid to the training of leaders by half a week or three months before double thousands being taken. The leadership should be specially selected from strong men and from that selection double thousands should be trained in the manner suggested above. It would be easier and cheaper if the leaders were to be specially prepared and supplied in the manner just an ordinary man is supplied. And to this end every Khashi man will have to study his own part. In several instances that is already being done but it is not at all universal. Just when all studies and action are carefully prepared with strong leaders in the movement progress, we shall be overwhelmed with complexity. These are the special lessons of Khashi are included with everything that they can get, but the idea of having that is that strong men, being still not to be supplied with anything that is fundamentally man. They will find upon themselves, experience, energy and character all combined here and it would be necessary for us to respect in the public body and the public demand to the extent that it is possible for us.

Understanding without Knowledge

Let the reader share with me the following from Khichikash which I find in the passage a friend wrote me for my day of shame:

"To me it seems right to quote without words and without without knowledge, that which is above words and knowledge. What I experienced is to nothing but the experience above and beyond that which human knows. Such, therefore, clearly and originally, that perfect and primitive union with the Absolute."

B. K. D.

To subscribers

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Young India, Young India.

Printed and published by *Young India*, at *Seelichand Press, Seelichand Press, Bangalore, Madras, Hyderabad.*

as they do that they made him honest—and there in Moolgipore and Jorah have been the realists, possibly because Gandhi's moral sense of these places for the first time. And yet the response everywhere was hesitant, collection having been given in proportion to the crowds, everything at "standard," where not much could be collected, for my fear of the crowd, but because of the feeble arrangement of the meeting.

In that atmosphere but no such an observation or talk. I have said something in my last as to the arrangement of the meeting. Particular care requires to take in the construction of the platform. It should be not less than six to seven feet high and broad enough to seat five or six people, with enough space on all sides. There will never collection by Gandhi without danger of a rush or accident (so many people have wanted to hand the money to Gandhi himself). At Moolgipore in Moolgipore the arrangement, in this respect was perfect, the platform being something more or less supported on four strong pillars, between which men could come and go. And at Gandhi's headed to resolve the money, men at the rate of 10 per minute passed through his hands, as to my, having retained themselves that they paid the money to Gandhi himself, and yet being successfully prevented from touching his feet—a thing which always gives rise to terrible rush and crush. We accepted no money in Jorah only by a token. Let us however make accidents practically impossible, by better organisation and arrangements.

It must be said that during the short time at their disposal the workers succeeded in getting together four parties at most meetings. The collection at meetings here, as I have pointed out, is better all their own. Taking the Moolgipore meeting to have numbered 25,000, the collection there worked out at ten paise per head. That was the result of working but few organisers. Organisers in other provinces will please note.

I must mention in brief some of the hints of interest. Amongst the parties and collections must be mentioned one with some at Moolgipore. It was presented to the members of Gandhi's visit to the local Khadi Bhander by the dyer, maheshwar and pointed who were this A. I. S. A. branch. It was headed to Gandhi by a maheshwar cloth in maheshwar. (This was a 10' wide Gandhi. 'The 100, or' 'I appreciate it very much, but you must have made a lot of money too' said Gandhi. 'No', said the maheshwar. 'Thanks to your movement, our hands are full. 'Well, then,' said Gandhi, 'know that even this piece that you are presenting will go to add to your income.' 'We know, -1- Now, money, cloth have come to each anything but Khadi, and two of the best cloth in the town are Khadi-made. Some of the full-blooded grey weaving through clothes feel the glow of our coat, but have not as help us.' 'Gladly not', said Gandhi with a hearty laugh. 'Let them know. The Khadi is the shop was carefully arranged, there were all varieties, and some of the finest specimens of printing and dyeing were there to satisfy the most sensitive taste. The maheshwar and people with houses in Gandhi, ask for whatever variety of cloth they want and they shall have it.

At Moolgipore the students also surrounded Gandhi. There was a thousand languages in schools and a village. Every place in Chharpur is full of happy maheshwar and Gandhi began his speech to the students by answering one of the queries. 'You students—I wonder if there is still any one at these old logs in villages—with Khadi in their hand were the first to welcome and honour me in Chharpur. Your response during the years that followed me so has remarkable. Will you not do today the little that I am asking of you?' The rest of the speech, was an important statement—a plea for Khadi-making and Khadi-making, stated at the same time at the speech at the Hindu University. They offered a cluster poem but responded heartily to the end by producing Khadi.

I shall never again have done of interest for a future letter.

M D

A. I. S. A. News

The A. I. S. A. has begun the year well. The number of members in the roll on the 25th January 1946 was A class 1,004, B class 485. The number on the same date this year was A class 1,425, B class 118 and juveniles 110. Out of the 1,415 members 1,212 are old members, whilst 203 are new. The number of members who regularly meet in their groups last year was 1,071, which means that this year we have already 141 more regular subscribers, besides the new members. Let those who failed to pay their quota last year meet in their groups' subscription and immediately join them for the year.

The Technical Department has begun assembling the part of the members in right earnest, so has that we members' year having been assessed up to now and ready thereof submitted to them. The first of weight for you will now contain the test, evidence and credit of the year of the number list submitted by the Technical Department.

Here are a few of the good yarn samples tested by the Technical Department.

Sp. Y. S. Description	Sp. Y. S. Description	Sp. Y. S. Description	Sp. Y. S. Description
Sp. Y. S. Description	Sp. Y. S. Description	Sp. Y. S. Description	Sp. Y. S. Description
1. Vilep Laid and Wagon	2. Vilep Laid and Wagon	3. Vilep Laid and Wagon	4. Vilep Laid and Wagon
5. V. V. Laid and Wagon	6. V. V. Laid and Wagon	7. V. V. Laid and Wagon	8. V. V. Laid and Wagon
9. V. V. Laid and Wagon	10. V. V. Laid and Wagon	11. V. V. Laid and Wagon	12. V. V. Laid and Wagon
13. V. V. Laid and Wagon	14. V. V. Laid and Wagon	15. V. V. Laid and Wagon	16. V. V. Laid and Wagon
17. V. V. Laid and Wagon	18. V. V. Laid and Wagon	19. V. V. Laid and Wagon	20. V. V. Laid and Wagon

From best to good, then to better and then to best about the merits of every one of us. All groups have been considered by the A. I. S. A. Council to send to the Technical Department, part of a square yard of every variety of cloth manufactured in their groups along with a bundle of yarn from which the cloth was woven, for the purpose of ascertaining the quality of the cloth and comparing the different methods made in the country. Only two samples have so far been received, and that too with information insufficiently filled in. I hope there will be no more delay on the part of the rest, and that those who have sent incomplete information will complete it. Every piece must be accompanied by a label containing the following items of information:

1. Length of the whole piece
2. Width
3. Number of threads in warp and weft
4. Weight in oz. per yard
5. Cost price and sale price

Many people share the Prime Minister's Stand Speaking and Stand Speaking to be sent them by V. P. P. April. From the time, out of requirement also, it means a lot of waterlogging and delay. On V. P. P. was refused. The book will not now be sent by V. P. P. but including purchases and M. O. for the V. P. P. and of course to some people.

M. K. G.

Young India

Our Helplessness

(By M. K. Gandhi)

On the 1st has given birth, that India is to send Indian soldiers to China, in reality to act as supporting Chinese bid for freedom, ostensibly to protect the foreigners. The Legislative Assembly had no role in the matter. It had not even the power to express its sentiment opinion. The Viceroy considered it important for the Assembly to do so. That was enough to prevent the Assembly from voicing its feelings.

And yet it is no vital a matter as could be imagined for the members of the Assembly are merely to discuss but to discuss India's foreign policy. Our helplessness becomes more as apparent as when Indian soldiers are shamelessly used to crush other people's freedom. Indeed, India is the key to the exploitation of the Asiatic and other non-European parts of the Earth. She is held under bondage not merely for the sake of her own exploitation but that of her neighbours' good and ill.

No wonder the Viceroy was emphatic and unequivocal in his proclamation that for any advance upon the so-called reforms, India had to meet on the British Parliament to be held here. She is to expect nothing on of right. Elsewhere there have given Britain the money over India and she cannot to return it as long as the non-British nations but to be subject to that one supreme condition.

Here then there is no reliance, think an old supporting Indian can accept. British money is the one thing that India cannot tolerate. It was to make this position absolutely clear that the 'Independence League' sought at Calcutta for unqualified independence for the country. That it could not be had for the moment did not matter much to them. They wanted the nation to realise that good and no other.

Now this one thing to their birth is human nature and expect to lead even the English Empire upon all appearance to the contrary notwithstanding. The question is in domestic affairs or any other, they do not want to be under the British Government; they want absolute equality. They, not the English Government, should be able to say what their soldiers will do, where they will go.

The real chief power is not to be had through voting the national vote. That power has its roots from within and from the bottom. It is then possible to work up consciousness. Today it is impossible to work up consciousness with them. We have not the moral authority. We have not got the moral influence over the people. That influence can only come through real action service, not long as we feel to

realise that central fact, every one of our activities must ultimately turn to self-help.

Let not the important matter laugh when I mention the spinning wheel as the consolation. I hold that it is impossible for us to establish a living rural community with the common soldier we will work for them, through them and in their midst, not on their pattern but in their service.

Let the important reader know that those matters for whom he is called upon to work, in which cases he would like to speak, are neglected, undervalued and being for the most part in neglectful manner. Let the Viceroy's message on the Chinese revolution and the Hindustani's trade protest movement, about which you are eye to the same end.

It is well that the Working Committee of the Congress has reached its hands clear of the financial transaction which the impending departure of Indian soldiers for China is. Let the struggling Chinese know that our soldiers will go to China only because we are of possible more help than they. That is not the fact since that Indian soldiers will go to China to suppress her freedom. Never forgotten by his immortal letters of Joka Chinnam has there as how Indian soldiers were taken to China to capture upon upon her. We know also the power consisted Christian have done in China. But no nation that is prepared to pay the price can be backward of her freedom for ever. And it is well with China, or the more to be prepared to pay the price required.

Itinerary Gaps

(By M. K. Gandhi)

I have no desire to obstruct the introduction of Gaps, a point worthy the help of the nation. It can become my desire and relief against the striking example I set in a personal view of Gaps that I was obliged to draw pointed attention to it in my reply to the address of the Gaps meeting. I am aware that there are many help places which are itinerary enough. But I do not remember having seen anything like what I saw in Gaps. It is possible that I have not been taken to the dirty places—other named places. But cleanliness and not to be weighed as golden rules. Gaps I am using merely as an example in order to draw the attention of all municipalities that members of their chief men be their best men. That too they must be clean municipal, police, public and private. Just as it must be the case of every party is a municipality to keep its houses pure and active independent, to meet it in the moral duty of every party is a municipality to keep the institutions of its city in perfect order and above suspicion. Every municipality should maintain (just a small school for teaching the virtues of members of its institution we have not yet much knowledge. We do not want what happens to our neighbours, so long as our own houses are in the order. We do not have the use of city leaders. We do not have time to see our friends. It has to be established therefore that our municipalities have an intense task before them in handling this great and important problem. But (justified it must be whatever the difficulties in becoming much more important in moral sense which are called by lack of

people from year to year. There was no reason for the first surprise I noticed in Gaya. There is no reason why people should be allowed to dirty their hands. There are many things which municipalities can, if they will, only limit the noise under their nose, as if they were their own houses, namely without much difficulty or hindrance from the citizens.

But the difficulty comes from within. Municipal councils are often misdirected and sometimes distrust their own elected chairmen. Sometimes they are divided in internal quarrels and neglect sanitation. It is high time that we developed a healthy sense of civic duty. In this matter we have much to learn from the West. People of the West are builders of big cities. They know the value of fresh air, clean water and clean surroundings. Any city that would stand in its sanitation in a proper spirit will add to both its health and wealth. Good sense ought to lead the way in this matter. They have opportunities which other cities do not possess. There is a great deal of advice in the English proverb "Cleanliness is next to godliness." Here, Kishor and Mahomed have told their story of sanitation noted in their town. There have to be strictness in keeping with the modern requirements. It is enough to know from these stories to improve that they hold cleanliness to be part of a truly superior life.

Tear down the Purdah

(By B. K. Ghosh)

Whenever I have gone to Bengal, Bihar or the United Provinces, I have observed the purdah system more strictly enforced than in the other provinces. Just when I returned a meeting at Dadabhai's late at night, midnight, under verandahs, ran from white and black and unrecognisable women. I stood in front of me now, but behind me and behind the screen was women of whose presence I knew nothing till my attention was drawn to it. The incident was in connection with the laying of the foundation-stone of an orphanage, but I was called upon to address the ladies behind the purdah. The sight of the women behind such my address when women I did not know was most strange to me. It puzzled and humiliated me deeply. I thought of the young being driven by men to the corners of India by clanging as a barbarous custom which, wherever we it might have had when it was first practised, but the barons totally useless and was doing terrible harm to the country. All the education that we have been receiving for the past 150 years seems to have perished, but little impression upon it, for I say that the purdah is being retained even in educated households not because the educated men believe in it themselves but because they will not necessarily raise the level of women and keep it away at a distance. I have the privilege of addressing hundreds of meetings of women attended by thousands. The day and the time wasted in these meetings make it impossible to speak with any effect to the women who attend them. Nothing better is to be expected so long as they are kept and confined in their houses and with caste-purdah. When therefore they had themselves congregated in a big room and are expected all of a sudden to listen to some man, they do not know what to do with themselves or with the speaker. And these women at

tribunal is because difficult to attract them to many everyday topics, for they know nothing of them having been never allowed to breathe the fresh air of freedom. I know that this is a somewhat exaggerated picture. I am quite aware of the very high status of these thousands of women when I get the privilege of addressing. I know that they are capable of doing in the most brilliant that even we capable of, and I know too that they do have occasion to go out. But this is not to be put down to the credit of the educated classes. The question is, why have they not gone further? Why do not our women enjoy the same freedom that men do? Why should they not be able to walk, not and have fresh air?

Charity is not a half-hearted growth. It cannot be exaggerated. It cannot be protected by the surrounding wall of the purdah. It must grow from within, and to be worth anything it must be capable of understanding every possible temptation. It must be so definite as to be it must be a very poor thing that cannot stand the gaze of men. Men, to be men, must be able to meet their womanfolk, even as the latter are compelled to trust them. Let us not let the risk run that completely or partially disguised. Some would be sureties without this, free and independent even as he was himself. But for other independence Dargah is perhaps a better example. Was our gentleman uncertain. He was a delicate person. Dargah was a plain man. The best military Dargah himself to her imperfect will Dargah was tender to every one, but he was a high before Dargah. The word is no need of protection from any one of the Purdah. By making today to involve with the free growth of the womanhood of India we are interfering with the growth of free and independent-minded men. What we are doing to our women and what we are doing to the womanhood itself upon the heads with a few thousand these multiplied. It is only necessary for our weakness, indecision, uncertainty and helplessness. Let us then tear down the purdah with our mighty effort.

Dadabhai and Indian Currency

In the early history of India, who have devoted themselves to the political and economic welfare of India during the last hundred years, the first and steadily unique place is occupied by Dadabhai Naoroji. He made a special and famous study of our grinding poverty, and arrived at a true diagnosis of the country's disease. And in the process of a public life extending over half a century he was continually speaking and writing, encouraging himself the cause of India saying in the address that in England. The theme of this high point of India's condition in all questions are entitled to respect, and not the least so in currency, or Indian being a thorough and accurate student of public questions, he "had been", in quite his own words (Paragraph, End of his statement submitted to the

"His himself words towards the end of his speech submitted to the Indian Commission in 1916, that the first printed speech of his life was made on the motion 1910 on the foundation of the Indian Association, on the occasion of the Parliamentary Inquiry on Indian Affairs for the control of the Company's Charter and his position was the Congress for the first time in 1900 on the proceedings of it.

Forster Commission of 1910, "an impost in London for 10 years at a warehouse, and also at a consignment agent, and had dealt with almost every kind of export and import between England and India. His last years were consumed and consumed close, watching that of 'the Black Friday'."

In 1910 also the office of Government in 1910 (following the recommendations of the Harcourt Commission) in closing the mints, making the rupee more and silver, and leaving it up to the value of 16d. of gold, or about 100 grains of silver, while the true value, as we estimate to gold at the then market value of silver at 184½ grains, was worth, say, about 114 of gold, compelled the taxpayers, by what Mr. Chakrabarti called "the segment and bar of iron," to pay for tea, as this false rupee, under the false pretence of saving the word "rupee" when that "rupee" was not true rupee but merely tea and a half rupee (Paragraph 11.). It meant a direct taxation of 42 per cent. more taxation from the Indian taxpayers. "The reason is simple," wrote Dadabhai to the Times (of June 3, 1911) "I suppose a rupee has to pay Rs. 18 for tea tax. This rupee means a fixed quantity of silver stamped with the silver stamp and is really worth as present only about 114 of gold. By closing the mints the rupee is fixed to the worth of 16d. of gold, or in other words the rupee is compelled to sell 42 per cent. more of tea to get the false rupee. The Government thus getting 42 per cent. more taxation than it is entitled to, was according to its own 'despatch' legislation."

"At the same time," he said, "such action would increase the volume of official and other payments in India by Government to the same extent, and give gradually the advantage to revenue men, the former being generally well-to-do, and the latter the poorer class, especially in the case of the money-lenders and the ryot. . . ."

"The closing of the mints was illegal, dishonourable and a desperate act. It is a violation of all financial Aims, by which there was always a direct contact between the Government and the taxpayers based upon the fundamental principle of sound currency, i. e., of a certain definite rupee" . . . (Paragraphs 6 and 7 of the statement submitted to the Forster Commission.)

These observations of Dadabhai hold as good today as they did when they were first made. There were not any fundamental changes then, as presently I propose to show, nor in perfect agreement with Dadabhai.

Only the silver says Mr. Darling, the well-known authority on rural finance, wrote

" The drawback of the 1s. 10. rate is, that in breaking the currency, imports and exports at the expense of the producer, exporter and dealer, it is likely to operate to the disadvantage of the agricultural community, that is to say, to the disadvantage of the majority of the country. To take but a single instance, the rise in the gold value of the rupee from Rs. 44. in 1917 to Rs. 46 in 1920 added

1½ per cent. to the gold value of India's agricultural debts, so that the higher was incurred before 1917. The importance of this is evident from the fact that this debt has been estimated at 600 crores. (The Indian an enormous sum, unless otherwise stated.)

What even Mr. Darling fails mentioned to note these grave alterations, was not surprised to find Kenneth Chakrabarti denouncing this report of the question in his evidence before the Forster Commission. Let us note in passing that the Forster Commission called only two Indian witnesses. Good for . . .

"Masters of agriculture and industry in India are entitled to compensation and redress Artificially to enhance the value of the rupee is to fix the value of the rupee to, which it has been already artificially raised, is to increase the indebtedness of the cultivator and labourer of India to money-lenders and exporters. The measure serves to add to the profits of the prosperous classes who lend to the distress of the poor, and to add to the weight of the indebtedness which the poor and indebted classes carry round their necks. Throughout the money and money markets of India, the effect of raising the value of the rupee is to add to the profits of the rich money-lenders, and to enhance the hardship of the poor cultivator who has a debt."

Mr. Leonard H. Courtney in the course of his evidence before the Forster Commission said:

"It would not be justified in trying, by reducing the quantity of rupees and giving an artificial value to the rupee, to raise it up to 1s. 10. or 1s. The raising of the rupee above an artificial value at a tax and money upon production. . . . It is an additional tax on the agriculturists and the small payers." (Quoted in India's "Currency Reform.")

Edmund Campbell and Warr in their dissenting note to the Forster Commission Report said:

"To deny that arbitrary enhancement of the currency is a tax, and to argue that the producer in no sense is the loser, that rupee and other charges adjust themselves to the altered value, it is maintain the dangerous principle that Government might lighten the taxations of the farmer by arbitrarily by a stop of the hand." (Quoted in Chakrabarti's "Indian Currency and Exchange".)

Dadabhai pointed out that it was a true hope on the part of the Government of India, to require any relief to happen of the needed home changes by a manipulation of exchange, and here too his view was corroborated by no less an authority than the Royal Commission on Currency in England which, in Part I of their Final Report, Section IV, said:

"It would not meet the real difficulty of the present situation in India, which is, that owing to the fall in all gold prices, a larger amount of produce has to be exported in payment of gold debts, and that consequently any advanced price to the Government of India would be obtained by a corresponding loss to the people of that country." (Quoted by D. R. Wadhwa. This rupee.)

† The rupee is a silver coin 160 grains in weight, and silver 164½ fin. That is to say, therefore contains only 114 grains of silver. This may have obtained from in Dadabhai's argument.

Mr. (afterwards Sir) David Buxton, Secretary to the Government of India, Department of Finance and Commerce, and later Finance Minister, also held identical views. Said he :

"The first question, therefore, to India as distinguished from the Government of India, in respect of her permanent gold obligations, depends entirely on the gold prices which she can obtain for her exports. No manipulation of the Indian currency can possibly affect the gold prices of Indian exports, and therefore General Buxton's proposed 'gold standard within a gold currency' could in no way give any relief to India as a country, whatever effect it might have on the financial position of Government. And as much as Government feared, just as much the Indian people fear." (Quoted by Kish in his 'Indian Revenuer'.)

In the course of the speech delivered by Mr. (now Sir) David Buxton in moving the resolution in currency on the Statutory Congress of 1932, he quoted paragraphs in the subject from the Star of 25th November 1932, which he then held in his hands. Even after a lapse of so many as thirty-two months, those paragraphs are as fresh as when they were first written. To us of the present day, they sound almost prophetic, and long as they are, I need not offer any apology for reproducing them here.

"Assuming that a gold standard were adopted, the rupee would be degraded in India to the position of the shilling in England. That is to say, the value of the rupee would not be fixed by the value of the silver in it, as at present, but by the manipulation of the Government. Now, it is evident, to all the world here and all the principles of British Government is given to my friend, no matter who he may be, power to increase or to decrease is necessary to manipulate the currency of a vast empire with a view to giving it a sufficient value. If the Prime Minister were capable, he would be able to crush himself by debasing the money market. If he were unable he would throw all trade into confusion by too fully or too unduly doing. That appears to us an unsoundable objection to all proposals for unilaterally maintaining the value of the rupee.

"... If the purchasing power of the rupee were raised 20 per cent to anything like so much, the legal tender would be raised to exactly the same proportion. For every rupee would then represent 20 per cent more of the produce of the earth here. Naturally the value of houses and lands all over India would be raised to the same extent. All the other taxes payable to the Government would likewise be raised. The weight of India due at the time the change was made, in other words, every banker and capitalist, as well as every man, would find his property, as far as it had been lost out to others, increased 20 per cent, while every debtor throughout the length and breadth of India would find his debts augmented in the same way. The result, therefore, would be that the Government, the official classes, bankers, landlords and others would all receive 20 per cent more of the property of the vast population of India. There would be a sweeping transfer of property from the producing working millions who create the wealth and make the prosperity of the Empire to the owners of their millions and to the parasites who prey upon them. We would

ask any sane man, whose head has not been addled by currency disquisitions beyond his capacity, whether this is a project that ought to be listened to for a single moment? Whether it is in the thoughts of that the whole strength of the British Empire should be used to impoverish the hard working millions, and to crush honest and Government officials? And if it is not, we would urge upon public opinion in regard to maintaining a proposal with confidence."

Ironically the Star's did not know, as Mahadevi Varadachari knows that the White paper that 'To have their hands, must about to grow, and even before that both not, the right time to both shift or rather more' came up the situation in British India.

II

But let us return to Buxton's statement submitted to the Finance Committee. In the 10th and following paragraphs Buxton quotes the following from the Treasury letter of 19th November, 1932 to the India Office:

"1. The proposal appears to be open to three objections in a paper currency which have long been recognised by all sound-minded persons. (a) That instead of being a measure, it might be regarded by the Government, and that any such measure would expose the Government which undertake it to very serious difficulties and complications.

"2. It appears to me, Lords, that the Government of India, in making the present proposal, by themselves open to the same criticism as the Indian Government which have depreciated their currency. In general the object of such governments has been to diminish the amount they have to pay to their creditors. In the present case the object of the Indian Government appears to be to increase the amount they have to receive from their taxpayers. My Lords had, so far as my real difference in the character of the two transactions."

[Upon this compare the following quotation from Lord Buxton by Kishori, whose ghost is often wanted in defence of the Government of India.]

"The transfer of the management of the coin has been the most usual expedient by which a real public bankruptcy has been disguised under the appearance of a postponed payment. If a company, for example, should, when in fact at Parliament or Royal Commission, be asked to the liquidation of a shilling, and twenty shillings in that of a pound sterling, the public who, under the old administration, had borrowed twenty shillings or near four scores of shillings, would, under the new, pay with twenty shillings or with something less than two scores. A national debt of over 120 millions might in this manner be paid with about 24 millions of the present money. It would not be a postponed payment only, and the creditors to the public would be defrauded of ten shillings in the pound of what was due to them. The company, too, would stand much further than in the condition of the public, and those of every private person would suffer a proportional loss, and that without any advantage, but in most cases with a great additional loss to the creditors of the public. If the condition of the public, indeed, were generally such in debt to other people, they might in some measure compensate their loss by paying their creditors in the same coin

"... If, on the other hand, it is the case that the value of the rupee has fallen in India, and that it will be raised in India by the operation of the proposed plan, that plan is open to the objection that it affects every contract and every fund payable in India.

"This proposed is, in fact, contrary to the accepted and well-established principle of the currency law of this country, which regards the currency measured then at a place of a given metal of a certain weight and fineness and which endorses in India and everywhere every attempt to go beyond this simple definition.

"It is perfectly true as stated in the dispatch that 'the very essence of all laws relating to the currency has been to give fixing to the standard of value so far as it is possible,' but it is no less true that, contrary to the principle which governs our currency system, the last and current law, and indeed the only tried and known way, of giving this fixing is to adhere to the simple definition of current standard coin. A pound is a given quantity of gold, a rupee is a given quantity of silver, and any attempt to give them terms a different meaning is condemned by experience and authority.

"If the present state of exchange is due to the depreciation of silver, the Government scheme, if it succeeds, may relieve it.

(1) The Indian Government from the recommendation of a central adjustment of taxation in order to meet the loss by exchange in the home institutions.

(2) 'Still more and other Englishmen who are serving or working in India, and who desire to send money to England.'

to which the public paid them. But in most countries the confidence of the public was the greater part of them, working people, who stand more in relation of confidence than that of debtors towards the rest of their fellow citizens. A pretended payment of this kind, therefore, instead of alleviating, aggravates, in such cases, the loss of the confidence of the public, and without any advantage to the public, extends the calamity to a great number of innocent people. It constitutes a general and most pernicious violation of the business of private people, working in most cases the life and fortune of the individual in the interests of the public and the fragile confidence, and consequently a great part of the national regard from the hands which are like to be broken and injured it is those who are likely to dissipate and destroy it. When it becomes necessary for a state to declare itself a bankrupt, in the same manner as when it becomes necessary for an individual to do so, a life, open and honest bankruptcy is always the measure, which is both the least dishonourable to the debtor and the least harmful to the creditor. The honesty of a state is rarely very poorly provided for, when in order to cover the disgrace of a real bankruptcy, it has recourse to a juggling trick of this kind, so easily seen through and at the same time an extremely pernicious.

¹ Mr. J. Wardlaw, Controller and Auditor General, and afterwards Finance Minister, wrote in 1906: 'I am inclined rather to say that greater facility in meeting its heavy obligations is the only attempt that India has

(3) Englishmen who have money placed or invested in India which they wish to remit to England. But this policy will be given up by the expense of the Indian Government, and with the effect of converting every debt or fixed payment in India, including debts due by itself to municipalities, while its object will be universally qualified, in so far as the Government are concerned, by the enhancement of the public obligation in India, which have been contracted in a other India...

"If there is one law here made out, which my Lords do not admit, for an alteration of the currency law of India, the particular alteration which the Government of India propose could not, in the opinion of the Treasury, be entertained until the doubts and questions which have suggested themselves in my Lords are answered and removed. Those objections are founded on principles which have been long and duly discussed, and which are now usually admitted by statesmen and by writers of accepted authority to be at the root of the currency system.

"It is no light matter to accept innovations which must up and undermine that system, and my Lords have therefore felt a their duty plainly—though they have not immediately with the rupee, due to the Government of India—to express their conviction that the plan which had been referred to them for their observations is one which ought not to be sanctioned by her Majesty's Government or by the Secretary of State." (Lords are Dissatisfied.)

"Our condemnation," remarks Disraeli, "be even complete and conclusive!... The Government might as well have tried to stop the action of gravitation, as to try against a natural law, that while gold and silver should fluctuate in value in relation to one like all other commodities, yet between themselves they could be made to keep up a fixed ratio, or to try to make a rupee which may be only 11 d. or even 10 d. of gold, become worth 100 d. of gold, when Government have found the philosopher's stone or have attained the divine power of creating something out of nothing."

VALUE GOVERNMENT DEMAND

in a gold standard, and if a silver standard is better with respect to all its other relations and measures, I cannot reconcile that the question connected with its home obligation is of such transcendent importance as to overwhelm all others. The fact that our European officials, regarding our connection with India as only temporary, look to the gold standard of the country, shows us ultimately intent to live, as previously, for our own purposes, to the silver standard of the country where we were our living, a measure open to increase in our eyes the importance of resistance from India to England. But if we were to stay in India all our lives, and our children after us, I think if we would look upon a constantly appreciating standard as more desirable than one which has been fairly steady in the past, so far as absolute value can be measured."

(Quoted by V. G. Kato in his volume on Indian currency.)

Printed and published by Shree Anand, at Singapore Press, Selegie Road, Singapore, Malacca.

a valley for the day in the morning. Every one was shouting for a row. The children sitting back on the river where we could catch the fish. But who was to drink first? We had prepared to come in after ourselves had breakfast. But there would not beget first and would be to do so, and for a while a pleasant conversation. Next to the giving precedence to one another. (Translated from Sanskrit by M. D.)

Weekly Letter

The last day in the Bihar tour was given to the students and professors at the Patna and to the Khadi workers. Representatives of the Government gave away the degrees to the students and families followed the Government officials. The before I came to that by the degree of studies increasing care. I think it has been known by me that Bihar enjoys a unique place in all the provinces for the natural good will and even friendship that exists between the non-impertinent workers and the official and the semi-official world. It was an official, therefore, for representatives to invite the Vaidya, Banpur, Members of the Council Members and Government officials, to a round Khadi Exhibition, arranged by me besides which to the The Dr. Fisher's call to Bihar. The morning was very well attended, but the great nature of the facilities which the committee had arranged to be was spoiled by certain who called the Khadi. Gandhi would have loved nothing like a discussion on Khadi with the members of the committee but as it was not possible to give them only a talk of course in Hindi. He had with him three or four students per hour in different members of the world, and of production and sale of Khadi during recent years prepared by the students of the Patna. 'Look,' said he, 'how this long strip of red representing the per capita income of U. P. A. compared with the little strip which represents that of India. Whereas the one is more than 10 per day the other is 14 paise per day. Compared to the income of other countries—England, France, Japan, which are respectively Rs 7, 5, and 2 per day. And even this 14 paise per day is the average. The actual income of the very majority of our people would be still less, if you were to keep that of content the income of selected countries and countries themselves, of a few barons and their children. I ask you to all humanity to support more and more Khadi. You are not aware that really income. I have been asking you and all but without result. It is a matter of hard thinking and heavy action with the millions during recent years I have suggested the Khadi as the only means calculated to implement the income.' He then took up the Khadi production and sale charts and showed the steady and rapid increase in production in Bihar and drew attention to the stupor in which sales were going on. This production meant Rs 70,000 distributed to 2,000 of the poor women of Bihar. Come with me to the Khadi section of Doodhanga and see the process and how the Khadi has been made to be in Bihar and the other. If I were a man of means I would not feel, but I would. If I were to be able to purchase the products of these hands the only means program. Every yard of Khadi you purchase means a few support in the hands of these women. A few support, in which, 'and not more. But I cannot a few support where you are seated before. I see the

Khadi women in Doodhanga and there. I go to girl come and meet to me. Gandhi, what can you Khadi give up? The man who came to me say to the 1 to 10 for a few minutes. I said to her the Khadi could not give them that but if they continued the life of Khadi I could arrange to make their spinning and weaving and help them to keep a share of living. As I returned to that girl my heart was with me and I asked her why I was not yet been a woman. But if I was not born a woman I was, because a woman and it is the woman of India, a large number of whom do not get even an ounce per day, that I am going about the country with my spinning wheel and my bangles lost.

The talk had an effect. During the transaction with every one would not see the children as well as he himself, but women and women are the children. The next day and on the 15th week of Khadi was sold on a day and a half.

I come now to the Government. The Government report gave the following figures of educational institutions and students: 1 College with 14 students, 1 High school with 700 students, 10 middle schools with 1,000 students and 10 primary schools with 1,000 students. In all the institutions the number of students, as 1916, appeared in a separate and running in the length of some of them. Some of the special features of the report are worth noting. It seems to be the history of the different high schools, mostly continued by girls and it is an interesting to the Government. It is noted in the report that the number of students in 1916 of the 10 schools has considerably gone down, to show the number students at school, and at these the number has been steadily increasing. The College is situated, located in a beautiful mango grove on the bank of the Ganges and the students mostly food always are provided, the best, in the shade of India, etc. The 10 schools have been up to now taken their income. The report also mentions the details of their post-graduate course, and at these is preparing for a diploma at the College of France, one has found an important place in a lecture hall in Japan, one has found a lecture hall in Germany, and one has found a lecture hall in the United States, one is doing business in Canada and one is doing business in the United States.

The very large number of people from the city who attended the Government function in the public attention the Government has concentrated on attending.

Gandhi's Government address was more a long hour in which, then, a speech, although it was addressed not only to the students but to the public at large. But it was a public address he will surely have seen how conditions who understood not only the spirit and but the complete language of the hour. It was a talk full of action and passion and spoken with extraordinary refinement.

He began at the end of the address that the Khadi was not a new thing. They had naturally taken that they had not in the old at the time of the Great Vajraputra Government, that the Patna would have given them that justified by evidence if it turned out even one of the students and one of the teachers. For that was the history of these conditions? To answer your question how he, 'of the great my great' and

he proceeded to give a demonstration of his South African days — I had an South Africa for 10 years, but never even thought of going to see the diamond mines there, partly because I was afraid but also as a 'respectable' I should be rational, scientific and logical. But when DeBeers was there I felt it my duty to show him the chief industry of the place. There was no fear of his being misled. He was used to the biggest mine there, and the mines which I have not forgotten. Mountains upon mountains of concentrated earth and stone and so beautiful. It was other millions were taken in extracting millions of tons of earth and stone that a handful of precious stones could be discovered. And when DeBeers, the owner, discovered the stone named after him — a stone larger than the one which adorned the crown of the Queen and the Koh-i-Noor — after years of labour and millions of pounds that were spent on it, you might imagine his joy. He told that his labour was done. If we should not grudge to spend any amount of labour and capital on a thing which had had no artificial value, how much should we spend on something given from the human mind? But we work away in that spirit. That was an experience after that Marston and when he related that phrase "manufacture of truth." That manufacture is only an old's phrase. We human beings have had to discover what is already there hidden by God.

He then referred to the positive and negative aspects of all non-cooperating institutions. The aspects which consisted of withdrawal of all connection with Government had been already achieved by the existing institutions. When he thought of the number of students and teachers that he had called out, he felt not the slightest regret. But did he feel regret for the fact that many of them had gone back, that many were discouraged and unhappy. He felt sorry for them, they had his deep sympathy, but regret or repentance he had none. "These troubles and sorrows are our daily lot, should be our daily lot. If thousands of truth was a lot of men, if truth was one nothing and was all happiness and men, there could be no body about it. We must adhere to truth even if the heavens should fall. When nature is, if by following truth we were to lose the whole world including even India? We shall be true victims of truth only if we follow it in truth, in the universe that under God we will get back the things we hold dear including India. I have had a large number of our teachers and professors are widows, a few are starving. That is true poverty because, for a proper education of the national atmosphere."

That was the negative aspect and he was glad it had been needed and a few years of poverty had been gone through. But that had not had a negative aspect too, and we should not more deeply if it was more permanent. Where else was it to be filled except in institutions like the Vidyapeeth? And he drew a contrast between the method of education followed in Europe and that followed in India. "In Europe the education follows the peculiar genius of the people. One thing is taught in three different countries in three different ways according to the varying culture and genius of each. Only we thought of slavishly following the English model. The whole objective of the present system was to make an artificial imitation of the West. Where a working model is there, it is not

the real and outcome of our having oriented our efforts to those who were asked to know us. How Marston! What could he do? He sincerely believed that our scientific literature was all superstitious and he sincerely thought he could give an astounding education in the shape of Western culture. Let us not allow him to have automatically worked our mind. As a result of English being the medium of instruction, we have lost all originality. We have become little without wings. The next we ought to do is a shaking up or shivering. One of us may under the system be a Lord Krishna, but every one at least is designed to be part of the huge foreign machine. At Wardha was a boy came and asked me if by going to a national school he could one day be a Lord Krishna. I said, "No, you can be a village God, but not a Lord Krishna. Only Lord Krishnadas can make you that."

He referred to the rows and rows of polished buildings round out of the money of the poor, and asked for the purpose of giving an education which was aimed to the poor. "I had an occasion to visit the Economic Institute at Allahabad. An Prof. Perren showed me over it and I was told that it had cost Rs. 20 lakhs (if my memory serves me right), I shuddered. You could not run these palaces but by starving millions. Look at our India which tells the same tale. Look at the great improvements in food and money that we have in villages. The whole land is in debt of the privileged few and to neglect the poor. If this is not wrong, what is it? If I want tell the truth I am my father's son. I have no quarrel with those who support the system. They could not do otherwise. How is it possible to think for me? In the English-Indian time got it as he spent as a member of the South African Expedition, only the road under the house from where it passes. The compensation of our efforts is in their hands and with the best will in the world, the best of them could not make our ideas as well as we could. For there is a diametrically opposite conception to ours. They think in the terms of the privileged few. We must think in the terms of the starving millions."

And that naturally led him on to the Church, which he said should be the very pivot and centre of all our arrangements.

Let the Congress take their degree, leave everything they like, but let it centre round the Church, let their women and their masses release the people of the Church. Do not neglect the Church as so old custom. The Church is the Sun of the entire system of our civilisation. Without it Vidyapeeth as Vidyapeeth is gone. Last time told God's truth when he said that for my advancement through the Congress we should look to the British Parliament. Let us not be happy with him. He cannot think but in the terms of the Parliament. The Sun of his system is London, the Sun of our system is the Church. I may be mistaken in this, but as far as I am not convinced of the mistake, I shall maintain it. The Church is my rule in complete of learning anybody and without it we, and if I may say so, even the world, will go to rack and ruin. We know what Europe has been doing after the war in which has been propagated in the highest religion. The world is weary of the atrocities of the war and even in the Church is India's condition today, it

Dadabhai and Indian Currency

III

The Government of India and the Indian silver group agreed the subject in another New York Dispatch. Churchill wrote to the Treasury in 1910 and forwarded a letter from the Government of India. Dadabhai was asked to send the reply of the Treasury to these communications.

"It is a result of the action of the Government" caused by the depression in the value of silver, the Government of India expressed opinion. "That there remains one thing which is not beyond the possibility of human control, and that is the establishment of a fixed ratio between gold and silver. The proposition thus stated is as unobjectionable as a law of the most important and disputed points in economic science. Mr. Laidlaw says, in passing, stronger with that statement the declaration recorded by Mr. Dadabhai, Mr. O'Brien and Mr. Thomas Macdonald in the representation of the Indian Government to the International Monetary Conference of 1927, that 'the establishment of a fixed ratio between gold and silver was nearly impossible'."

"The Indian Government further argues that belief that it is possible to maintain stable ratio between gold and silver, and that 'a nation's responsibility will rest both on the Government of India and on her Majesty's Government if they neither say legislative action to bring about this result. It would however have been more satisfactory if the Indian Government had undertaken to explain the grounds of their constitution of a stable ratio between gold and silver can be established, and the methods by which this is to be accomplished."

"In 1917 Lord Curzon, then Secretary of State for India, forwarded to the Chancellor of the Exchequer (Mr. Stanley Baldwin) two dispatches from the Government of India. — In one of which it was proposed to limit the free exchange of silver in the Indian empire. The intention of the change was to maintain with India a gold standard, while retaining its silver silver currency, the ratio between the currency unit (the rupee) and the standard (the sovereign) being fixed relatively by the Government."

"The dispatch and its proposals were treated by Lord Curzon on behalf of the Indian Government, and Mr. Richard Macdonald as Chancellor of the Exchequer, in a Committee consisting of two Indian Members, Mr. Mahadeo Mehta, Mr. Thomas Macdonald, Mr. (now Sir Thomas) Fraser, Mr. (now Sir Reginald) Welby, Mr. Gifford, and Mr. Arthur Balfour. These gentlemen reported that they were unanimously of opinion that they could not recommend the proposals contained in the dispatch for the sanction of her Majesty's Government."

"Subsequently the Treasury replied in detail to the proposals of the Indian Government. In the first part of that letter I am to tell the particular intention of the Secretary of State in the following passages, which were to apply with equal force to the present situation."

"The Indian authorities, as was referred by the financial department of the Government and by the Anglo-Indian official community were in the fall in the gold price in the rupee, within the Government of India."

"It is not proved that because of depreciation of currency must necessarily be the consequence of further monetary action as they are the making it and their maintenance of expenditures, and expenditures between content and expenditures may be required for economy of expenditures as well as by means of currency. Further, the cost of increase of volume may be met, or at least reduced by a careful exercise of credit management."

"The present of the dispatch leads to the conclusion that the Government of India are especially anxious to put an end to the competition of silver against their own gold as a means of payments in India. But my Lords must ask whether this would be more than a transfer of their own losses to other shoulders, if so, who would eventually bear the loss, and what would be the effect in the world of the Government and in the currency of India?"

The letter to a further part of the paragraph, given India, produced that the result which led by the Government. All to given in the appendix of the Indian law paper.

"The Treasury had no more stated in the dispatch of the Government of India in the present year, which makes them to dissent from the conclusion that will forth on the authority of the United Kingdom as to"

"A. L. Hardy, Treasurer and Secretary, Bank of England, told in 1910."

In my view it is clearly the duty of Government to meet any financial difficulty arising from a fall of exchange either by increasing taxation or by reducing expenditure or to both. To attempt to meet the difficulty by taking the extreme measure of changing the standard of value as I think, one of the questions. I repeat that view, holding the opinion that the value of silver will probably go fall considerably." (Quoted in Thomas David Bates' Introduction to the history of Indian Currency.)

(If the following questions by Sir John Tennant, Arthur Wain, in his letter to the Times of India, dated 1st November, 1930)

Mr. A. P. Macdonald India the Finance Committee, 'The effect of the action of the House would possibly lead to serious trouble because although the matter of silver paid at the rate, nevertheless the rate might represent non-compliance. But this effect is produced accordingly. The people are conscious of it without delay.'

Member Robert Campbell and John Mac of the Finance Committee, who did not agree to the 10th rule and wanted to reduce it to 10th, objected to the former rule that it operated as 'an action as an action' (operation) which conveyed a bonus in financial goods. It is not a sufficient reply to that to say that as complete we paid only 10th, the gain and loss to the economy are equal. This is evident that we consider that the main purpose is the one which has, while the other which gives is the counter of required goods. It can never be used policy to demand more money while giving a bonus in foreign exports, and in the case of India, with large foreign obligations which can only be met by surplus exports of produce, it would be a fatal error to pursue."

the results of my attempt seriously to enhance the gold price of silver.]

"... It has been the policy of this country to encourage international transactions as far as possible from legal control, and to impose no unnecessary restrictions upon the interchange of commodities. To fix the relative value of gold and silver by law would be to enter upon a course directly at variance with this principle, and would be regarded as an arbitrary interference with a natural law, not justified by any present necessity."

"... The operations of the Treasury in 1878, that calling it out about the relations of expenditures, seems to apply still more strongly to the existing situation, and it may be safely concluded that the control of its expenditures is far more within the reach of a Government than is the regulation of the market value of the precious metals."

VALUE GOVINDJI DESAI

After this there comes an important paragraph which has been made available to us by Desaiji Chandra. It is in his "Life in the Victorian Age."

"What it is intended that some benefit might be derived by the European citizens of our Government from the proposed measures, it is shown how injurious would be their effect upon the Indian tax-payers. ... It is impossible to regard this question from the point of view of the Indian taxpayer or of the Anglo-Indian class without a corresponding regard to the general effect of a fall in the gold price of silver upon the trade and prosperity of the great mass of the population."

Silver Collections

The following are the figures of for the collections during Desaiji's Silver Tour:

Tonn		Collections	
Mumbai		1,070 14 3	
Gawhati		300 16 9	
Cochin		730 3 3	
Miraj		290 0 0	
Sum		2390 14 3	
Dahod-Tamr	1,080 0 0	910 14 18 1/2	
Shantipur	1,700 0 0		
Darbhanga	2,800 0 0	202 7 1/2	
Patna	800 0 0		
Madhabet	2,000 0 0		
Bangalore	1,000 0 0	310 12 18 1/2	
Surat	700 0 0	500 0 0	
Madras	500 0 0	400 0 0	
Bombay	500 0 0	100 0 0	
Calcutta		100 0 0	
Delhi		700 0 0	
Agartala		1,000 12 0	
Dacca		2,000 12 0	
Bangor		700 0 0	
Chennai		400 0 0	
Madras	1,000 0 0	800 0 0	
Bombay	2,000 0 0	1,200 12 0	
Calcutta	1,000 0 0	300 0 0	
Agartala	1,000 0 0	400 0 0	
Sum		3,000 12 18 1/2	
Collections at Madras and on the way		110 0 0	

Rs. 24

Borobudur

(By L. R. Andrews)

III

But perhaps Borobudur's belief of nineteenth-century men is most strongly of all in the attitude he adopted towards the woman question, and here I must share the modern woman. It should be mentioned, then, all he knew about the woman movement came from men's mouths, which had reached him, and entered in the magazine, which had been read about to him. It must also be remembered, that as one in the world could possibly be more devoted to women than Borobudur. But like Mrs. Quince, sitting at midnight, he always found it his duty to protest against the modern notions about women, as he heard them stated in the West.

He had a curious way of always using the word "woman," instead of the word "woman," and when you and then some lady would suddenly insist on using the word's other meaning, and leave that on my way out of a hut in before Borobudur, he would be suddenly alarmed, and would say to me: "Why should these women trouble me like this?" Therefore when you I could, as he, I would always be very much interested in being paid altogether, and at the last the order was given finally to release them.

But in earlier years, if you he could get over his first shyness, and if the lady visitor was quite simple and not too "modern" in her behaviour, he would thoroughly enjoy it. Borobudur would converse with the most perfect absolute courtesy; but for a time one could not have money he was, until the shyness had worn away. Then he became full of experience in help her in any way he could and lost all sense of shyness.

Afterwards I would say behind and tell him what happened and spiritual blessing he had given. This would give him very great pleasure. I knew that, from a child before I had arrived, how the one impression of India that had gone most deeply home in the heart of you of these women pilgrims from the West had been that visit to Borobudur. Therefore, before he got too tired and weak to bear the strain of it, at my own instance, when I knew that the distance in question was no longer rather after lunch, I used to take such a lady to see him in the evening at the end of the day.

But I confess I was always on tenterhooks for the last few moments. For Borobudur might at any time begin to give forth his characteristic view about the place of woman in human society; and the slender chance of meeting in person might turn an argument with him which the old philosopher would not be able to bear. Sometimes or often, however, we generally used to go through the ritual till the first few moments were over, and the shyness on both sides had disappeared. Then, when Borobudur felt that before him,—waiting for his blessing and counsel,—was a human soul to be used, he would give, not at the depth of his heart, treasure of wisdom and spiritual experience such as he alone could bestow, and get within an inch of where he would reach the highest point of his own personal influence,—his gentle face radiating an unfathomable spiritual beauty.

National Language

(By M. K. Gossell.)

In reply to my thirteenth paragraph about the will habit of using English in our public meetings, a habit happily growing less day by day, a correspondent writes:

"The House of 1914 January session is another year older in being today suggesting that in your proposed law is the Southern President, my advice that any so presented to you should be in the remainder of the plan. You suppose also that a third translation of the address should be supplied for your benefit. I choose further that you think that the time has come when South American people with English for their public meetings. According to you, it is the English speaking leaders who are making the way to our rapid progress among the masses by their refusal to learn Spanish. If the truth seems to be that had it not been for this language, there would have been no active political life in India as we have it today. Why, even you and Lowell have been confined to our respective Presidencies. It can be no longer.

"With very great respect for you may I ask in all humility, whether in the suggestion which you have made you have given your considered thought? I might just refer you to the life of the man of the moment in China—Dr. Sun Yat-sen, a character about whom has been reported on the Western Standard of the century. I make no apology for quoting the following statement:

"And this is a serious point. Dr. Sun Yat-sen added that though China is one of the most ancient civilizations in China, he can hardly speak a word of Chinese. English is the only language he knows properly. Speaking for myself, I may say that I had from a place where we are supposed to speak a sort of Tamil in our daily life and we are taught altogether a different vocabulary in schools....

(Malayalam) One needs seriously to think such people do not know whether Tamil at all and are not very proficients in Malayalam either. If any of them were asked to address a meeting in any of these languages he will be able to satisfy neither the President nor the Malayalam.

"Slightly or strongly, the much attention has been and will be given to English and this is as it should be. However, if there is one common language as in the which large people come in different districts (for class the provinces) together, and one make them understood each other it is the English language. Through the Congress has been its existence for 15 years, no one has suggested seriously with any degree of success that India should have a common language other than English. Indeed, it would be impossible to select this criterion as an already illiterate population. Herein, when it is remembered that we cannot claim to have a Government, national is character.

"Just as you say it would be no good to teach English to an audience composed of illiterate natives, I pointed out to select any other language but English as an audience composed of people educated from various parts of India will

be an obstacle to the latter. You will understand that the President of this year's Congress was on the first session called upon to speak in Hindi. It was only his own courage and his own wit that saved him from what looked to be a very embarrassing situation. Supposing the President refused that body is left you remember, how many of the audience would have understood him? Or for the matter of that, how many of the delegates themselves would have understood the whole speech? I have no doubt in my own mind what would have been the result. And yet, many speeches have made it a habit even on the Congress platform, to resort to these two languages without showing any respect for the comprehension of the audience, not acquainted with the language. So long therefore as a common Indian language exists in India and therefore not agreed upon, English is bound to be and will be the only medium of communication among the Indian people. Instead of therefore asking you how again, the use of the English language, and what such does as a common language is needed for India, a man engaged in your position should not add to the existing difficulties of the people by adding upon them as many obstacles as a different language.

"The question as to what language should be used in public meetings (as distinct from national meetings), must be settled once and for all. Today we have the miserable spectacle of public meetings held in consequence after this fashion, Calcutta, and Madras being addressed in seven languages from one. No wonder and unexplained question is that in all public meetings, the proceedings should be chiefly in the English language. Made more so, so sometimes like the National Congress and other national and industrial conferences where delegates from various parts of the country assemble, it would be a great loss if any language but English were used.

"You remark in your article that it would be difficult to approach the masses in English as used in the medium. I quite agree with you there. But the masses should on the first instance be approached by people belonging to themselves and who live in their midst. It is, of course, understood that when approaching them their own language will be used.

"I have had the advantage of a discussion on this one subject with Mr. Mahadeo Jogajee, President of the Congress, when he recently visited Bombay. I have made a special request to him to make his past efforts as the President of the Congress to find a satisfactory solution.

"The question, as Mr. Jogajee says, is of all India scope here, and I am sure your dealing with it in a scientific way will be useful with more than ordinary interest.

"I publish the letter because it reflects an attitude which one has to realize. The correspondent on his expression to defend his own country, for it is difficult otherwise to characterize his meaning, has stated the following fundamental facts English is known hardly to one per cent of the population. It will never be known by the masses and we have to realize daily

more and more, with the amount of our political involvement. The Congress every year has delegates and visitors the majority of whom do not know and understand English, and when it happens a thoroughly disastrous thing, where delegates are misquoted, confused, frustrated, embarrassed and such where, there will be very few to know English. An average hardly one per cent. of the total population knowing English, over 80 per cent. of the total population of India at the present moment understand the ordinary rural Hindi-*Urdu*. For us India it is very big liability under to have Hindustani that English. These are the facts but the correspondence has overlooked them.

Moreover, in his need to make English the official language of the Congress, the correspondence has forgotten the gathering that has been going on in the Congress since about the language for a while combination of Hindi, Urdu and the common medium and that there is now already a combination of the Congress making Hindustani the common medium. The correspondence seems to think that I deny the use of our, common English, which I have never done. That the English speaking Indians have received common access to the country widely are doing, but unfortunately it is equally unfortunate that further progress is being blocked by an English speaking Indian tendency to leave the language of the masses and to think amongst them to communicate with methods have failed to them. The language given by the correspondence of Mr. Ghose is beside the point. I do not know what he is doing, but I do know that he is not speaking to the Congress masses through English. Yet all I have claimed is that at the rural mass meetings where the language of the speakers will not be facilitated by all, if any other language is to be adopted it must be Hindustani. Surely it is a proposition which does not stand of any challenge.

Sir Mahabubul Dargatation.

I tender kindest welcome to Sir Mahabubul Dargatation as its main theme. The public have not yet sufficient knowledge for forming a definite opinion about the results of the Dargatation. One thing is however certain that they have by their task, ability and efficiency contributed not a little in the present manifestation that suggest expression under the broad table Conference are going on. One can only hope that the atmosphere will be relaxed in the mood of their deliberation. Not much importance need be attached to the statements from Delhi about withdrawing the opinion on the part of a number of the Indian officers, regarding the constitution of the Round Table Conference. It is as yet too early. The opinion can only be based upon complete, the actual facts and the circumstances etc. We are therefore bound to suspend judgment till we have the full text before us of the agreement and to have been served to between the parties. The ever vigilant Mr. Andrews is there to watch Indian interests.

In this connection an Indian writer made me the following appropriate reflection on the deliberation.

"Some message from Sir's India through Indian agency and Mr. C. P. Andrews suggest that

with the official status required by the Table of the Round Table has essentially not been very seriously changed. One has hopes to have the Indian question, it is suggested, as a more genuine spirit the important problem of disappearing and there is a spirit of tolerance prevailing throughout the country. These are indeed good signs for the future of the Indian nation in South Asia.

"The Round Table Conference (as according to the Times, Mr. Ghose has maintained resolutely and Mr. Ghose has expressed his thorough confidence with the agreement arrived at between the Times and the Indian Government delegates. We are studying the terms of the agreement which we are told will be published in March. It has proved much the most important in India and that they (the Indian delegates) are entering with their hopes practically fulfilled and with their expectations well met. Mr. Ghose says, no doubt, have stood outside the being in difficulties about the situation. We can only wish that his high hopes may be fulfilled. Mr. Ghose has further advised the Indian officers. "If you, my people from India, play the game, it will not be long before you get your due, even so the matter that you expect." Mr. Ghose has that given the Indian officers the hope that they could even be granted full citizenship. Whether Indians are given full citizenship or not, even if the present policy of giving along and allowing Indians from other to pass is abandoned and they are offered to vote as before Hindustani understood and understood, — the future of the Conference will not have been so good.

"It was well to give the officers to play the game by the Indian Government. From while we are given the hope of a satisfactory settlement of the Indian question and while we are being told that a change of heart has taken place, we feel that the policy of depriving Indians of their natural of Hindustani and limiting them to being perpetually protected by the Provincial Governments with the interests of the Union Government.

"The Union Council of Provincial is clearing what it has chosen to term the Congress leadership of every single Indian leader by refusing to grant him a moment of his freedom. They all considered from time that clearly had to clear from their statements in these places without any compensation whatsoever. From a paper published in Indian Opinion dated December 11, we find that several Indian, Hindu, Muslim and Indian who were working on these respective committees for the last two, three, and (fifty) years have been refused because the only ground that they were Indians, and as against the interests of the Indian Office was upheld. By the Union Council to every man. That this should happen just when the Conference was deliberating to see a little something and it is a glaring illustration of who has not been playing the game.

M. R. G.

Printed and published by Shree Anand, at Youngs Press, Burlington Park, Bangalore, (Madras).



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad Thursday, February 17, 1937

No. 7

Dedebhal and Indian Currency

At this point Dedebhal plans are clear as in 1914 the Government of India itself had agreed their late proposals and upon an answer from their despatch of November 5, 1919.

"The despatch (of 1876) further said, but only in regard to, the proposed that the Indian standard of value, and with it the exchange value of the rupee, might be raised by basing the value of silver on the foreign and by adopting a gold standard rather a gold currency." [Indian Despatch.]

The Government of India, in replying to a resolution of the Bengal Chamber of Commerce in 1921, said:

"The value of an instrument can serve as a standard measure of value when it is used as the standard of legal tender currency in every country. R. G. Gifford, the late colleague of silver as legal tender was discredited in India, silver would no longer be the standard of value in India, but neither standard would be substituted, namely, the monetary value of the existing stock of rupees issued by any authority made in it by the Government or directly. If no such authority was made, the value of the rupee will gradually but surely rise.

"The money of a properly regulated state, such as the Indian state, with nothing except the act of some foreign and sovereign to the value of the metal on which it is dependent, but only serves to its weight and purity.

"A sound system of currency must be a system of self-regulation. No defined Government can undertake to determine from time to time by law what the legal tender currency should be issued or decreased, nor would it be justified in basing the economy without a fixed metallic standard of value even for a short time. It is a mistake to suppose that our European world has rejected silver as a standard of value without introducing gold.

The Government of India apparently fears all the wisdom when they chose the value of the new change of silver in 1917.

Having received two minutes from the Treasury, the Indian Government might say to the Treasury, and 'trapped' that would mean to have their own way to run into their own proposals, even, and thoughtful, 'impudent'.

"To us," states Dedebhal, "the proceedings of the Indian authorities are nothing surprising. When ever they make up their mind to do a thing, they

would do it — to the opposition of all of May, be it of Parliament itself. Dedebhal is a member of Parliament of India, and the Treasury are in their office, the great powers in each house is to supply a Constitution to the Government, put in members and have witnesses of their own choice, leaving, if possible, just a small margin for opposition of independence. Generally they get their own largest number of members. If by some happy chance the Government decided anything against their own, or made the case for the Government. The report is given, but, not to see the light of day, or to open with some other agreement. If it is decided (as in the case of the Treasury), the Government keep quiet for a time, wait for some favorable opportunity, and are at it again, taking better and more expert member's advice."

"What is strange and is that after the Treasury's directly confirmed their proposal, they did not even to see that any contemplated such and such legislative was not initiated upon the Indian Congress. The fact seems to be that India is the only body open which may question any previous any constitution, and by law, even or such, experience that nature what is done to it. The Treasury, as the English newspaper, has not to suffer in any way. India is the best, she can be forced to pay, everything. The day before Lord Selkirk's third visit to India he will bring down the magnitude of the rule.

"We should have done all other using ourselves in the world under their own power (including) the Dedebhal, and says, 'The reply is given by Lord Selkirk to her own. It is the case to find' under a system of 'political hypocrisy.

Remember that system is under of submission in support of his own proposals.

Lord Selkirk said, 'The inquiry is expressed in the case of India, about its work of the revenue is expected within a short equivalent.'

"The following statement of the Indian people last year:

"It would be like to pretend that in their intervening in support of the rupee, the Government of India was not participating the recommendations of the Commission in giving the Commission a weight. As it is to the very day should movement for withdrawal. There were indeed, strong ground for the belief that, had it not been for the Government's action, the open market exchange would have met at a rate that would probably equal the Commission's recommendation the old parity of 15.44 for the rupee.

Lord Macleish Churchill said, "It used hardly be said that it was consequences of the large efflux of persons which the Government of India has to make in England, in gold currency that the fall in the exchange value of the rupee affects the public finances." (Indian Daily News.)

And he added—"The position of India in relation to currency and the sources of public revenue is very peculiar, and surely more delicate of the people, and their strong aversion to change, which is more specially exhibited in our House of taxation, but flows from the character of the Government, which is in the hands of foreigners, who hold all the principal administrative offices and form so large a part of the army. The appearance of new taxation which would have to be borne wholly as a consequence of the foreign rule imposed on the country, and naturally to meet additional demands arising outside the country, would constitute a political danger, the real magnitude of which, it is to be feared, is not at all appreciated by persons who have no knowledge of or interest in the Government of India, but which those responsible for that Government have long regarded as of the most serious order." (Indian Daily News.)

Mr. J. B. Kishore said as early as in 1917: "There is reason to anticipate that the benefits are more than counterbalanced by evils comparable from the nature of a remote foreign dominion." (Indian Daily News.)

Macleish then said the Government of India to reduce the silver duty at 1893, to apply the two annually, printed out by the Treasury, was a reduction of expenditure and realisation of independence, and not to give way to the selfish appetites of the foreign capitalist always existing in more harmful trade relations at the cost of the taxpayer, himself, to be as much reduced as to the extent of the deposits of revenue in the hands, the revenues of the taxpayer on his capital for his trade, and besides that is brought back to India, out of the "hoarding" of India as well, the foreign capitalist's capital. Foreign capitalists and speculators must be left to themselves. It is an institution of the State to interfere in their behalf at the cost of Indian taxpayers, they know their business. They are able, and ought to be too, to take care of themselves. They exploit the country with the Indian revenue and "hoarding." That is bad enough in all conscience—the profits are there, and the taxes must be the same, and not an additional collection upon the Indian taxpayer.

Lord Lord Mayo: "I believe we have not done our duty to the people of the land. Millions have been spent on the engineering work which might have been spent in making and in elevating the children of the land. We have done much but we can do a great deal more. It is, however, impossible, when we spend less on the taxpayer and more on the people."

Richard Chamberlain said in his conversation to the Farber Committee, said, "British, made in protesting to the other American countries having silver currencies, why should British India demand in the case of India a fixed ratio between gold and silver, which they cannot demand from other American countries? The people of India do not ask for it, the people of India will not profit by it, the people of India are likely to lose by it, in a matter of days."

On another occasion he said: "The welfare of the people of India is our primary object. It is our duty here for this point, we ought not to be here at all."

Macleish then his movement with an appeal to the Government to make the welfare of India and a warning that they only could they advance the real and permanent interests of England, which otherwise in their short-sightedness they would sacrifice for all time to come. In trying to locate us on the cost of the silver, they would reduce the very end they had in view.

WALSH GOVERNMENT DEBATE

Boroboda

(By C. P. Anderson)

BY

It is a joy to me, on this voyage, to meet the personality of Boroboda in this way, by simply sitting at and to meet him. While by India, I hope that the reason which I myself have been privileged to see may become real and perceptible to my readers. For I am only happy to do this in an appropriate way, in such manner of how I shall be able to see.

This voyage is perhaps the best time to get these glimpses, because I shall have other time in future passages such as these, when I have time back in a dark place to a rough sea, hardly able to get through the day on account of uncertainty, the thought of Boroboda is his very close to "Viktor Kung," in Washington, has come back to me and given me comfort and relief. While I could do nothing else, I have found that I could write on my own a letter to him which would go on telling him about the special journey to which I was bound, and of the little incidents of the voyage.

In this voyage, though I have suffered very little from seasickness, the usage of Boroboda has been to me more and more over the years. It is in the first voyage I have undertaken of this character, in which I have given every effort, then, covering his journey.

On the evening before I had to go away, I would come to him for the last time together. He and we had champagne very heavily, especially around the mid, for his daily routine was very hard and he would not only work the same as usual, together every evening at night, when he used to tell me the thoughts which had remained in his mind during the day. Therefore I was always a great, ready to do (as it was said to me) when the time for farewell came. The last evening together was never to look of us.

He would give me some message from the Government to help me on my journey and would choose the best with great care. It would be a message, which I could write to those ahead when I was young and in mood. He would tell me about their colleagues and would tell me to encourage them to be brave and outgoing. He would say that he was not like "Washington," who could not be a real champion of their cause and would rather give the knowledge of power to them. He would only do in his chair and think of them and give them his message and his prayer. Like me thinking that they might feel about all other things from the heart was, that that was with them in their colleagues and that the research would be there.

As he said words like these to me, as these fervent words, his face would glow with an unusual spiritual light, that I could never possibly forget. His eyes, which had become almost sightless to the outer world, would then with an inward extension, to incomprehensible beauty, would be fixed around him that used to fill me with awe and reverence to behold. That he would give me nothing; and he would tell me never to forget to write frequently to him. He would also impress upon me how eagerly he would look forward to my letters when they came, and how he would read them to him, and that you and then he he would dictate an answer. So the last evening would pass away.

Then the next morning, at nine o'clock, the very last day of my journey on the way to the station, before I left the Ashram, would be to go to Father Bhaug's and serve his breakfast. On the previous evening I would tell Mother, his old nurse, who looked after all his needs with almost a mother's care, exactly the time I was coming. Bhaskara would be sitting with his hands folded idly in prayer, waiting for my coming. All would have been said the night before that would appear, and there would only remain the one parting act, when I would touch his feet in deepest reverence and receive his blessing. His hands would be lifted over my head. Then I would go away from the Ashram with Bhaskara's blessing, not for myself alone, but to carry also to those distant lands where Indian men and women and little children were living in exile alone.

V

I wish, in some way, I could make more clear to my readers, who had never seen him, the human side of Bhaskara's character. It is so easy to picture the child swept in meditation, the aged seerhood seated at his elbow as the venerable or the master of his own life dwelt near, the pure philosopher, who had seen those governments pass before his eyes and was Mahatma's chosen child. It is very difficult to picture this and to make other people see it.

All this at times alone later, profoundly true, not to make me to tell. But it is the human touch which grew home to the heart, and it was the simplicity of Bhaskara's character, his childlike nature, manifested in the very end of his life, which affected those who knew him most of all and endeared him spiritual greatness. It is a really true that we men, or little children, enter the Kingdom of God, then Bhaskara has the greatest claim of all. For he was a child in the company and purity of his thought and in his inner life and nature. He remained a child to the end.

Bhaskara had also the simplicity of a child right up to the last. That often led to things that used to puzzle and delight us, who knew him most closely of all. We used to talk those away, when we spoke about him.

For instance, when he was really excited concerning anything, he would not make a systematic statement. Bhaskara would be most of us open, and it was necessary to come out whenever I was doing in the same, for it would have been so easy to buy Bhaskara saying. When I arrived at home, his usual would be

intensely relaxed, and he would tell me what was making him so excited. Sometimes it would be a new thought, which had just come to him unexpectedly, and he would be eager to share it. At another time, it would be some reference, which he wanted looking up in the library and our beautiful children in the Ashram would spend many hours waiting for a text which lay at the back of Bhaskara's mind, without a definite intention to quote them where he had it. Most peculiar of all, yet seldom, he would imagine that he had said something entirely or very sympathetically about someone else. He would call me in order to tell me how wrong he had been and how sorry he was that he had not been able to correct his words. In fact, at first, I would try to console him, then he had said nothing at all that would possibly affect the most susceptible others. Only after a long time was it possible to persuade him, that it would be quite unnecessary for him to offend in the way he had imagined.

These moments of confusion and regret were most frequent of all towards the end. It was very deeply touching to see his genuine sorrow for what he felt might have been unnecessarily against. These who were nearest and dearest to him and at times, in his extreme old age, to have to have certain words of importance, when he could not possibly remember himself, become something was nothing which he wanted that very moment. They understood him perfectly, and used to know him as they would a child, but when the important word was gone, he would struggle to bring it. Then he would say pathetically, "You know, I am getting very old." These words only enhanced his the more so as, as we know that such a momentary explosion of sentiment affected him. But to him these things were full of sorrow and regret, and they made his humility all the deeper as he grew older and older.

What a boyish nature he had! It used to be a standing saying with us, that was rendered as young as Bhaskara. He had his almost youthful, all-adoring passionate motherhood, his intense love and faith, his eager enthusiasm in public work that even happening in India, his serious, strong personal patriotism, which named him away when he heard some news about Mahatma Gandhi, his almost equally ardent, far-reaching philosophical patriotism, which stood up when any steps were put upon Indian philosophy or religion. All these were combined in him, and as a result the things would be looked. Yet all the while, as he grew older, the calm, deep, quiet, meditative, contemplative quality became stronger and deeper in his foundation within his own character. He would sit for hours and hours together, absorbed in his own contemplation of some mode of the Divine which he had received the confidence world, to us complete that the spiritual, which were his human companions, would play about him and run up his name and over his disciples, while he remained entirely lost in thought.

A Correction

On page 50 of Young India for the 16th February, in the 4th of column 2, read "Comm Government" in stead of "Indian Government".

of the day. Truth has to be repeated a million times if it is not understood by all. If only a single expression of truth was sufficient every one should have been a believer in God by now. The fact is that the truth that God is one has a million times been told, but the hearts of only a few have been able to receive it.

The MSS repeat that the labourers have contributed to the point as far as worth their weight is gone. But it is not for the first time that labourers are giving ungrateful responses to their sympathy. When the labourers have done as well as to be in the condition that they are helping a good cause, and the labourers are doing as because of their sympathy for a fellow labourer like myself, but no understanding of one's duty and the difference showed in different things. If they work together we should have *Swamishayya*. There are for instance those who have the rules of *Swamishayya* but who cannot observe it. Even so there are those who appreciate the message of Christ but who are not able to compare their love of ease and comfort and laziness with Christ. Many come and tell me 'We value your message, but there is the way to carry it out. And as honest workers are bound to be followed by private means to bring this valuable life to us with more help. You say in employing 5,000 labourers have but do not forget that you have them from the soil, do not forget that your soils can produce only a harvest with labour, and you never find anything more in the village who want to be ruled in the soil and who want more work. The question has been before the Royal Commission of Agriculture, the question is before the Viceroy and I challenge any one to find a better solution than the one I have placed before the country. Dr. Kay could not carry his chemical works to 'the families' even in Burma and Kheda, he had to fall back on the spinning wheel. Let not your ambition be to concentrate thousands of spinners in a mill, but to convert every home into a spinning mill.

So I wish to destroy the mill industry. I have often been asked, if I did I should not have pressed for the abolition of the excise duty. I want the mill industry to prosper—only I do not want it to prosper at the expense of the country. On the contrary if the interests of the country demand that the industry should go, I should let it go without the slightest compensation. The labourers who support me understand my attitude and many want the movement to prosper, even if its prosperity should mean their loss.

And you ask how these who produce nothing can wear anything else. Do you know that in Maharashtra the manufacturers do not wear these silk clothes? You need not mind your husband's or my cloth produced by your own mills. The good Goddess of Maharashtra can do the inevitable flight of the poor situation of Hindus and placed spinning wheels and looms in their houses. The women of Maharashtra, including millworkers, do wear the handspun cloth prepared by the Hindu people, even on these times the rest of the mill staff.

Do not believe other cheapness and dishonest. If you must sleep and live stills you must give place now to the late Joseph Chatterjee, and do you must spend every penny for it. Those who talk of being honest

have both cheapness and dishonest. Think of the millions that labourers made not expected of you. Think of the millions of lighters have to make in Queen Elizabeth's house. Every dollar was expected to be expected and heavy penalties were presented for the problem of Indian home. And I asking for much when I ask you to remember your poor and to produce their Christ? Do not say you will maintain the poor on charity. Only two classes of people are entitled to charity and on one class—the Brahmins who present nothing to it when they are to be spread holy learning, and the people and the third. But of ignorance and the complete system of giving duties to the educated class is going on to our moral shame and humiliation, and it is to say not that those that I am going about with the message of Christ are up and down the whole country.

I now come to Dandi the place of which we have the pleasantest memories. It is the place in Maharashtra where the leading men have refused to alter their political judgement to come in the way of their appreciation of the message of Christ. It has the simple houses of a district like the Sri Narayana and a church like the Sri Narayana, working closely by itself with an independent like the Swamishayya and continued Swamishayya like the Mouni Thakur and William White. In the nearby Swamishayya, who is the first in keeping these great together, and the friends in Poona are around at the way in which a completely ungrateful man like one can put well together. I told them, we all together in a whole keeping one upon hand, as a centre like my Christ, whom you in Poona will with your eyes turned away from the centre. The result is that they have been able to make the sympathy of many with what makes every place in these parts at least near Christ. Swamishayya with Narayana, Thakur, Mahatma White and Swamishayya is now planning a scheme to reconstruct a village area, with Christ work and temperance in the centre. As it is, now near Sri. Thakur and these place to place constructing the villages in social hygiene and sanitation and village co-operation and ethics. As villages are rather friendly by spirit which the friends divide amongst themselves and gather for the benefit of the people.

The programme at Dandi was heavy, but every thing was so ordered and quiet that Gandhi could address 6 meetings during the day, speaking on his Christ's through the speakers. 'You will not, he said, regard me as important if I go on spinning whilst I address you. I do so because of the wonderful witness here, and because I think I can best respond to your attention by giving you an object lesson in the thing I now believe in. When Dr. Tagore came to see Mahatma some years ago, I asked him, what the morning program was now, to which a few words to see hope. He said nothing, spoke nothing by way of apology, but sang one of his sweetest songs in his sweetest way and was quiet. What to my mind was the name of his song? He replied on such the best that he could give I am simply following him in having my heart before you, which is my only love and through which I think I can render the greatest service to India.'

M. D.

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART II—CHAPTER XX

Return to India

On my return from America I felt that my work was no longer in South Africa, but in India. But that there was nothing to be done in South Africa, but I was afraid that my own business might be only money-making.

Friends at home were also pressing me to return, and I felt that I would be of some service in India. And for work in South Africa, Memon Khan and Khushhal Kumar were of some use. So I requested my constituents to release me. After very great difficulty my request was conditionally accepted, the condition being that I should be ready to go back to South Africa if within a year the community needed me. I thought it was a difficult condition, but the love that bound me to the community made me accept it. The Lord has been so kind with the return of love, and I am the happiest man living. And for me too the return of love that bound me to the community was too strong to break. The rules of the people in the view of God and here the rules of law were too weak to be regarded. I accepted the condition and got their permission to go.

At this time I was indubitably concerned only with India. The Hindoos looked on with the colour of love. Fervent meetings were arranged in every place, and costly gifts were given me.

Costly gifts had been given me in India too, when I returned to India, but the Hindoos did then not understand. The gifts consisted of gold and silver things of value, but there were articles of costly dressed fur.

What right had I to accept all these gifts? Accepting them, how could I possibly expect that I was serving the community without compensation? All the gifts, excepting a few from my clients, were purely for my service in the community, and I could make no difference between my clients and non-clients, for the clients also helped me in my public work.

One of the gifts was a gold necklace worth 50 guineas, meant for Mrs. Gandhi. But even that gift was given because of my public work and so it could not be separated from the rest.

The wrong I was presented with the bulk of these gifts I had a random and chaotic night. I walked up and down my room, deeply agitated, but could not do anything. It was difficult for me to receive gifts worth hundreds, it was more difficult to keep them.

And even if I could keep them, what does my children? What about my wife? They were being treated to a life of luxury, it was always brought home to them that money was for me earned. I had no costly ornaments in the house, we had been too simplifying our life. How could we afford to have gold watches then? How could we afford to wear gold chains and diamond rings? Even then I was advising people to renounce the advertisement for jewelry. What was I now to do with the jewelry that had come upon me?

I decided that I could not keep these things. I drafted the letter ordering a loan of them in favour of the community and applying Purna Swaraj and other resolutions. In the morning I had a conversation with my wife and children and got rid of the heavy burden.

I knew that I would have some difficulty in persuading my wife and I was sure that I would have some to do in the children were concerned. So I decided to continue them my attorneys.

The children readily agreed to my proposal. "We do not want these costly presents, we must serve them in the community, and should we ever need them, we could easily purchase them," they said.

I was delighted. "Then you will gladly work without pay?" I asked them.

"Certainly," said they. "That is our business. The doctor need to wear the ornaments. She would want to keep them for us, and if we don't wear them, why should the cat appear to play with them?"

But it was easier said than done.

"You may not need them," said Mrs. Gandhi. "Your children may not need them. Capital, they will desire in your time. I am advising you not permitting me to wear them. But what about my daughters-in-law? They will wear and them. And who knows what will happen tomorrow? I would be the last person to part with gold so lavishly given."

And then the stream of argument went on, continued to the end of my term. But the children were silent. And I of course was silent.

I finally put it. "The children have got to get married. We do not want to see them married young. And when they are grown up, they can take care of themselves. And surely we will not have for our own ladies kind of ornaments. And if after all we need to make them ornaments I am there. You will not see them."

"And you? I have known you by this time. You depend on my ornaments, you would not have me as guests with these ornaments. Pray you offering to get ornaments for the daughters-in-law? You who are trying to make Gandhi of my boys from tonight. No, the ornaments will not be returned. And pray what right have you as my mother?"

"But," I replied, "in the morning you will see me in my simple dress."

"I agree. But money received by you is as good as received by me. I have asked and called for you day and night. Is that so wrong? You forced all and money on me and made me very happy then, and I thank for them."

These were pointed facts and some of them were true. But I was determined to return the ornaments. I wanted succeeded in receiving a return from her. The gifts received in 1924 and 1925 were all returned. A trust-deed was prepared and they were deposited with a bank, to be used for the service of the community according to my wishes or to those of the trustees. Other who I was in need of funds for public purposes and let that I must shut up, the trust, I have been able to raise the required amount, having had most money back. The trust is with them being operated upon in that of trust, and it has rapidly accumulated.

I have never since regretted the step, and as the years rolled on, Mrs. Gandhi also saw the wisdom of it. It has saved us from any temptation.

I am definitely of opinion that a public worker should accept costly gifts graciously but not gratefully. (M. K. G.)

Young India

Honourable Compromise

(By H. E. Seshia)

The Mahatma Gandhi, and his colleagues are to be congratulated upon having secured a settlement that is honourable to both parties. It is not the best that could be conceived, but it is the best that was possible. I doubt if any other disposition could have been made. The Chas. Azam Bill, which brought about the Conference and round which the battle raged, is dead and gone. The Right Hon. Sardar Patel, who when the dispute arose for South Africa out of all members the most conciliatory, and had turned out not to expect much, did not count on the aid of the leaders of the Conference in satisfaction of the result. A point in the settlement warrants the satisfaction.

But for all compromise the issue is not settled to honour point. The dropping of the Chas. Azam Bill is induced by negotiation, re-negotiation or re-negotiation. If the issue is more dignified, it is also more dignified. Negotiation could only be to India. Re-negotiation can be to any country. The following sentence in the settlement clearly points to that interpretation:— 'The Union Government therefore will require a scheme of settled migration to India or other countries where Western standards are not required.' The 'settled migration to other countries' I hold to be dangerous, for there is no knowing what may happen to the poor slaves when going to an unknown land, where they could be other citizens. Such countries it would also then would only be India, or British Empire. Neither has a good name to India. It is decidedly a disadvantage to have been party to settled migration to any other part of the world.

The good point about the settled migration is that whereas before the settlement the migration had their doubts, the re-negotiation now made it and has it only if they mean themselves or mean to be against the Indians that there is no Indians on their part to return to South Africa. How many settled migration can help in reducing the numbers. In money they might have received a few money can help to return with their families to a different country. The non-Indians class is clearly disappointed and as much to preserve a substantial right or not to have national self respect.

The sentence, containing a summary of 'results then reached by the Round Table Conference on the Indian question in South Africa', is a remarkable document bringing at every paragraph a lesson always to someone suffering setbacks and setbacks. The Indian members will have no difficulty in discovering helpful paragraphs. I shall therefore attempt myself now, drawing attention to a paragraph that is thought will prove helpful. The Union Government is 'to take special steps under the Public Health Act to the

investigation into the sanitary and housing conditions in and around Indian, which will include the question of the location of sites of resettled lands subject to suitable conditions.' I do not know what is aimed at in this paragraph, but my suspicious mind—and my response is based upon previous Indian experience of interpretation, twisted and misinterpreted, that a strong party plans upon agreement with a weak party to the latter's disadvantage—picked up all kinds of harmful consequences arising from the proposed migration and limitation. Already the Indian Government has been treated with respect which it has asked for the suppression of its Indian citizens. So far as I know a migration was being to fight nothing that is not known to the Government or the Government. The appointment of an advisory committee of Indians may be simply putting the British Government may bring to a hypothetical report, as a previous committee to my knowledge has done, and limitations may be put upon the purchase of resettled lands by Indians which may strip the Indian economy working in India. Now do I like the paragraph which seems to imply that political Governments are arbitrary to take any action they might against the Indian nation without reference to the United Government.

But the compromise is acceptable in spite of the danger referred to by me, not so much for what has been actually achieved as for the climate which transformation of the atmosphere in South Africa from one of suspicion hostility towards Indians to that of a generous tolerance and from complete social ostracism to that of admission of Indians to social functions. Mr. Andrews made me a glowing account of the united cordiality with which the Indian members of the Deputation were received after by the Government and the people, how local Indians were able to gain entry to the most fashionable hotel in Cape Town without any let or hindrance and how the Europeans in South Africa were looking to him to know all about the Indian deputation and the Indian question. If this atmosphere of good-will and cordiality is kept up and encouraged, the settlement can be used as a solid foundation for creating a beautiful temple of freedom for the Indian nation in South Africa. But the success of the settlement may largely depend upon the attitude of the Union or the Commonwealth who will be asked to represent the Government of India. He must be a person of resources, great ability and great strength of character, and at my opinion, he must be an Indian. The very fact of his being an Indian will reduce the imagination of the European population and raise the Indian nation in European estimation. He will reach the heart of Indians in a way no Englishman, not even perhaps Mr. Andrews, can, and of a man can be selected who will command the equal esteem of the Union Government on land and sea the future. Such a man in my humble opinion is Mr. Subramaniam. I must therefore this houry manner of the settlement without placing on record my deepest estimation that the happy result is profoundly due to the wisdom and profound wisdom of this greatly self-sacrificing Englishman, Charles Andrews.

Notes

A Simple Suggestion

During my tour I observe that at some of the meetings (wherein thoughtlessly paper distribution of papers, such as report of addresses etc., just after the speaker has ceased and the address has begun to be read) they do not realize that this wastes a fresh distribution in already many and various meetings. If papers are to be distributed, they should always be distributed before the proceedings commence. It is not even realized that if papers are distributed, they should be distributed to all who want them. In some meetings such distribution is impossible when thousands of copies are available. In my opinion this would mean an utterly useless waste of public money. Whatever is definitely necessary will surely be provided by good papers and the papers should be studied with what the papers provide that are useful in further the proceedings without the papers it would not be a half price to sell such papers when there would be no question of distribution. All times that make in person copies can have them like a leading charge to cover printing expenses and a small addition to us to form a constitution, however small in the expense of repeating meetings.

Towards the Nation

Such trouble, time and money can be saved by a little forethought. As it is, I often witness a restless waste of public funds in connection with these meetings. An expenditure of all meetings, but especially of Khadi meetings, realize that as in the present condition of the world, millions of whom are misemployed, if only because their meetings are less even than those past yesterday. Let organizers themselves understand as themselves for the nation it is. One day to spend public funds for the nation and more to spend a few minutes thought and without money. Organizers of Khadi meetings should realize realize that every place collected in a place means for the meeting minutes and at the same time when a days meeting for a nation. They must not themselves spend where their need not. For instance, they spend money in paper distribution. This is at best for the moment. Let them save as much as they can by avoiding all distribution save only those which may be required to attract people's attention. In that case they can think of several means things which can replace or very little. Thus they can have flags and banners out of waste Khadi. We are now proud in the moment, looking at something with Khadi after. There is always much more material in a better day which is there, say. Now every part of that waste can be used for banners which unlike paper banners can be preserved for further use.

Write your Address

Papers may be supplied although read your address may be presented. This must not be changed by being left into later. It can be presented as an ordered condition so that it can be subsequently used for writing to my reader people. Money can also be saved by sending the presence of address. The last collection among the organizers can state that the address on simple handmade paper and the paper can be easily worn on a piece of Khadi, or if a book contains try or good old address, the letter in a piece of Khadi it would be well known, the thread for

addressing too being handspun. Such work will be at once artistic and even valuable. I have noted the idea from the same article now in which Nala Maheshwar Prasad's daughter Shree had embroidered for her father the address presented by the Congress accordingly at which he is chairman. Is not the manuscript, writing and I have written presents of a work of art which will adorn the museum which Allagappa Reddy has brought into being in the Government College.

Avoid Silver Caskets

Expensive caskets are not required, for I have not seen for them nor have I any wish to keep them. Indeed I have been asked to contain every expensive casket secured by me and handing the presents in the All India Bhadrachalam Bhadrachalam. Although these caskets have severely priced materials in that they have lasted much more than their value and value it will not be proper to present such for the purpose of receiving heavy presents. It will be a good reason for organizers if they want give their Khadi address in caskets to find out something cheap, good and artistic.

Not a Pleasant Trip

Well has Gandhiji said and that made it not a pleasant trip, but a business trip during which I expect to do substantial business for my people. Gandhiji says—Keep freedom. Freedom should be in doing with that nothing. I have observed that after some time some travel with me than we necessary for the people of the nation and that nation can be lived without the regard to comfort. Every form of expenditure should be prevented and carefully thought out. Dates we do so so that we can also bring an efficient organized organization, organized against the strong nation and we shall be proud of the same change, an nation to become small, a small, if necessary, that we hopelessly have against the Government. Khadi lovers should be careful therefore possible. I must say, a lovely expenditure is a feeling. There who travel with me do not think to be understood. It is enough to provide them lodging and food (I). Indeed I often feel the slipping for the whole of my company the smallest example of Mr. Bhadrachalam who always make us carrying his own food with him. We spend much, the nation, money and time upon food. It gives me to see people sending the people of East from Bombay to Calcutta. Much of that expense is wholly unnecessary. There must be at least an essential part of an economy and when otherwise locally, something has to do with to be accepted. But I am sure that the expense incurred by bringing food can at least be reduced by 50%. One's own expenditure (food), why should not people who love you expect their own? or more such being with of interest? They will not spend money otherwise, we will they give us all the money that they spend for your personal comfort. But their devotion have the right of spending some little money for you. The organizers in my first journey, but wholly unnecessary.

Transportation into Service

If those who love cannot transfer their love to the thing for which I want, they love in mind and of this value. I do not know if one should live in periods more expenditure for friends. Friendship means being mutual interest, and sometimes it is a positive desire to satisfy one's friends and to expect that to

Dadabhai and Indian Currency

V

We have not still covered the whole ground of the material stated in India by Government's monetary legislation in 1931 and afterwards. For the rest let us hear the commercial William Digby :

"The monetary crisis, as such, is the least real, probably the least serious, before any other will come which India has suffered. It will not be the crisis' very clearly, and complete the role which that has begun. In that nature a moral as well as a financial error has been committed. As far as the financial wrong goes is affecting 'hundreds of others, the people had already, to a very large extent, lost these 'hundreds,' but in their everyday transactions much mischief remains. In respect to the moral wrong that is almost overwhelming and will be lasting. The object that the Government of India had in view in its legislative work, as a debtor to a gold-standard country, to reduce the number of depreciated rupees in had actually to provide to meet its obligations in the same valuable metal. This was India's responsibility a greater duty concerned. The Government hoped, or expected—expectations were impossible—the fact that in other relations with its subjects it had done which has transcended those of a debtor to a gold-standard country. In this respect, I prefer another should tell what has been done, how it was done, and what the consequences have been and will continue to be."

And then Digby quotes the following observations of Mr. Cecil Robert Philips in his 'Economic of India' :

"India's yearly payments to England have risen from about £11,000,000 in 1919/20, to about £17,000,000 in 1924/25, an increase of just over fifty per cent. [But we add parenthetically, that this volume which amounted to £1,000,000 about 1927, in 1931-32 stood at the figure of over £1,000,000, an increase of over 100 per cent. or about fifty five years. Lord Curzon in 1904 stated that the average customs per head in India was then Rs. 37 or 1880 or Rs. 50 in 1930/31]

"From the year the payment of £11,000,000 a year in 1919/20 when the rate of exchange was 11½ pice rupee, the Indian Government had to deliver, from its reserves, roughly, Rs. 115,000,000. At the same rate of exchange, therefore, it would have to have delivered for the same purpose in 1934/35, roughly, Rs. 131,000,000. But as a matter of fact, it had to pay during this latter term Rs. 394,000,000 a year, or, plus of Rs. 184,000,000—an increase, that is, of 160 per cent. instead of only fifty percent. and this because the rate of exchange between India and England had fallen from Rs. 11½ pice rupee to 15.24. In other words, this fall in the rate of exchange worked upon the Indian Government as debtor an additional annual payment of Rs. 117,000,000, which had to be either raised or taken in hand from the people of India or deducted from the same hitherto allocated to public works. Consequently and rightly, therefore, the Government regarded the fall in the rate of exchange as working the general stamp upon India, and imposing an all too misapprehensible burden upon her finances. They considered, therefore, that it was their duty to meet this new

by whatever means were open to them, not, indeed, to the original level of Rs. 11½ pice rupee, but to the lower one of 15.24, and this is what concerned that every rupee saved through such in the rate of exchange was a rupee saved to the Indian Treasury, and therefore of necessity to the Indian people. Accordingly, the rate has been raised from Rs. 50 or 15 to 16 pice rupee, so that only the 262,000,000 are now required from India to discharge the annual debt of £174,000,000 to England instead of the 394,000,000 as before. By this a saving of Rs. 130,000,000 in Rs. 74,000,000 a year has been effected, and through the same taken a side the rate, the latter has also been progressively fixed at about 15.24. The Indian Government, therefore, having comprehended itself on the merits of its operations, and return to India in my opinion, as to whether any have which themselves them."

"But sympathy is one thing and relief quite another, and that cannot properly be obtained through any sort of the debtor, to the Government, or individual, other than those of sympathy, reputation or bankruptcy. Relief must come from the creditors' which through

"The Indian Government, in view of its relations before the British Government, said

"I fear it is the case that the Imperial Government merely changes a great amount of expenditure in India which might rather be known by the Empire in general. The stamp is maintained not exclusively for the advantage of the Indian people, but also for the general benefit of the British Empire. . . . I have found the impression that in that matter India substantially is not really with us a few rupees, and that sometimes, even, to be allowed for the advantage which the Empire in general gains from the interests of the European money in India. . . . I should say that from 5 or 6 millions sterling in the plan that I have found as to what ought to be deducted from the personal charge upon India. But there is the main ground—i.e. the want of gold as a debtor,—upon which I take the objection is the situation of money as India and of money, there remains all the objection to the nature of that situation itself."

"We [said Mr. Dadabhai] Wadia, in the course of a paper prepared for the Indian people in 1912, opened the first interesting question arising from the independence of the Government of India :

"The Indian Government upon India, in respect of the British Empire is necessary, and by and what an impartial judgment would emerge in considering the relative material results of the two systems and the moral obligations that attach between them."

"Millions of money have been spent in increasing the army in India, in armaments and in fortifications, to provide for the security of India, not against foreign enemies, or to prevent the incursions of the native people of adjoining countries, but to maintain the supremacy of British power in the East. The steps of all these great and costly measures in the Indian India, and the policy which declares them as an Imperial policy. We claim, therefore, that in the maintenance of the British Empire in the country, a part and even liberal part, given to India of the charges which should be borne solely made within India, remains."

the address stated Gandhi as one of them, on following to the Yashwanth show. And in his reply they got more than they had bargained for.

As I said in *Deliverance* in 1926, I was in the Bhandaras, near the Kharakpur near the Mandana river, India. It is the Yashwanth who has India, not I, in the Yashwanth show who can explain it. India history is replete with instances of British who helped and mentored the English-shipkeepers in the progress of India. The shipkeepers who came here in search of trade became residents in protect their trade and business. Bhandaras too to maintain their dominion based on trade. One Frenchman-shipsman then said to me that a British ship was in a Kharakpur and fight for the honor of her mother and sister, and so I say that a British ship was an empire knowledge like the Bhandaras and above like the Mandana. The Englishman, a ship of all the qualities in himself, and started at his feet as he kept his dominion, we became a nation, we began the real work of the British—agriculture, transportation, and trade—and business leaders to the establishment. They can replace the shipkeepers today by becoming new British agents, by supporting under the whole of the national trade. Our British ships are still active and are becoming more active as the harbor of our dominion and strategy. Instead of helping the new progress in the strategy and manufacturing it is limited in our narrow interests of the time, and the new progress, and helped the Englishman to tighten his grip on us. We are engaged in our business trade today to the eternal ruin of our motherland. British may lead if we are ill, but they may help us in business, but only merchants can run India. I want us to be the Yashwanth of the Bhandaras, the Yashwanth whose career ending in protection of the new, agriculture and trade, for his own country. If we were free in our sailing why should a group of foreign ships come to our country, why should a new be added to a burden, why should also come repeat words of labor he said and not shared? What is it that has to be done in our hands in the domestic duty? We think we must trade in foreign ships, we refuse to listen. If you are not able to keep our dead capital and meet their better conditions. We have come in against when we are asked to correct our duties into great maladministration, justice and harmony. I cannot tell you the long agony of my mind. Do you think I am mistaken? Do you think I am in my danger? I tell you I shall protect all my people and kill at the feet of my own good power in me that I can create. Who can owe to you, if you dare, otherwise follow me and take up the cause of Khadi and the new.

At least a few young men came with a healthy enthusiasm to which Gandhi replied at the public meeting in language which even more plainly than the speech at Dharu, revealed the wonderful way in which Gita is becoming part of his daily life. At Dharu he explained the meaning of *Parasutaram* and pointed out the duty of the merchants then in the terms of the Gita. At least he gave a real deeper application of the precept of the Gita.

'Don't you think it is India you should concentrate on collecting for the *Swadesham* Fund, rather than for any other fund?' was one of the questions.

'I am an impetuous person,' was the reply, 'and my impulses are limited. I know the theory and practice of money and what all my time and energy are given to the country. I am not even enough to think that I should do all things myself. The work you refer to is supporting the industry and energies of men like Mahatma and Nehru and there is no reason why I should also put in my part. At the first meeting held in Calcutta to collect funds for raising a fund mentioned in *Swadesham*, I was asked to be present by Pandit Mahatma and I did so. I do not think he expects more from me. I shall continue to do his bid the teachers of the Gita and I know that business as is the work that I am doing. It is better for me than much other work which may be given as good and even better but which is not my work.'

'Are you partial to the Mandana?' 'Why don't you ask me the cheapest man of the Mandana Indian local agent you?' was another question.

'I am the justice,' he said in reply, 'to people of other faiths by appearing to be partial to them, and I know that I am protecting my own faith by showing of you will, a rational, practical for other faiths. I do not, I cannot, wish to have the Hindu religion for I am after all a Jew in the name of Mahatma. If Mandana will me (Khadi), what then? What can be the answer to it? In the South Africa, a number of men was staying with me. It was only when people said that I was partial to him, that he realized, and I realized, that I was only just to him. The fact that the Mandana are dealing with me with justice suggests that I am not yet sufficiently partial to them to overcome them that I am not in them. Why should I answer their charges? All my twenty-five years have been concerned in the service of Lord Krishna who is ever with me, who guides my footsteps, and whom I always pay in the character as needed for me. The will answer for me, if there is any need.'

'If you thought for the Khadi, why not do you help for the *Shri* *Swadesham* today?' Was the third question.

'The question is well asked. I had pledged myself to my duty my life for the Khadi and I know that I was indirectly helping thereby the cause of the new. How much are protection have you achieved? you will ask. Very little, I admit. But what does that matter to me? In fact, you have the right and duty and not to the fact thereof, says Gita. It was at the bidding of the Lord that I offered my services to all Mandana, and without whom I could not. I have never had reason to regret it. I would do the same thing should another occasion arise. There is no teaching of all our religious books. Let the people tell me, would you if they like. I am not going to pay them to their side. Mine is the religion of *Parasutaram*, the way of justice taught by the scriptures and by Krishna. That is the law of my being and I cannot do otherwise. 'The whole country' were the Gita, 'follow the law of its being. How will we create them well?' My life is in the fulfillment of my duty and the Mandana that when some day the Mandana you handle with the Hindu in protecting the new, everyone will say that the good result is due to the efforts of that great Gandhi who had working for the new.

"In my opinion, there is no conflict in Hinduism. Islam or Christianity for the Muslims, nothing or practically, (especially) as it is going on today. How then, do I take part in the Muslim? The Islam and the Tamil Romany took out an interest in self-prediction whereas I am of my religion also taught. And what is true for me is true for all. That process of self-prediction I am going through all the twenty four hours of my days. Parvati, Shakti had created, would have a common feeling toward. She knew that only Hindu was an Hindu as he was common feeling and she perfect person for making Hindu and he had to be the lover of person and self-prediction is not large everywhere in our condition and the Hinduism she being whom is in the Hinduism where modern Hindu proved their belief on last for self-prediction. The Hindu, in me, was not the last end on paper, but my very conscience and the Brahmin. They tell me to observe good and justice (the good and the good nature) and trust everything to Lord Krishna. In all honesty I claim that all my work is contribute to the service of Hinduism. As a Hindu, I could do anything else. The way of doing it is of course my own."

Get more questions and I have done. "What is the subject of the help you are getting from the Mountain Project that have you one of the members?"

"I submit," said Gooding, "that as my Black work I have been leaving no stone help from them. But what does that matter? I do not bargain with my brother or with my conscience about it. I do my duty and leave the rest to God above. In the same way I will not bargain with the Masterless, as I will not with Pasha Moustafa or Koller. Why should we fear the Masterless? We need fear only God and our man. Even if men should play you false, do not be deterred from doing your duty, in the confidence that God will take care of you."

I return the Manager and Manager's question for the next lecture.

Figure 1

The secretary, All India Congress Committee, Hyderabad, is also a member of the committee.

Table 1

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After having attended the Roundtable Left in their paper I have been greatly interested about it all these weeks because it was contrary to common sense and common supply of these films on the cheapest most possible basis so that we could be taken of this important material. I have much pleasure in informing the reader that Sgt. Roundtable Left has placed himself entirely at the disposal of the laborer, much over his point rights in the laborer subject to a certain regular hour paid to him for every day, up to 1,000,000. Labor can now be had on the following terms:

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1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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These questions are far more likely to receive positive responses if you ask them up to 10 gallons. For tanks of greater size special conditions will be offered.

[Prison was subject to several disturbances and was very violent indeed.]

For local governments, moreover, water rates and wastewater treatment charges will be levied to guarantee the link to their participation in a local scale, special operations will be applied on application for orders of 60 litres or over at a time, & reductions on the prices will be made according to saving in the charges for washing, dishwashing, etc.

When making a claim, the franchising purchaser will supply the maximum depth of the well as measured from the sole to the point of discharge, and maintain the use of bucket control.

AN under most circumstances is a unit and, in the absence of the statute, will be one for T, P, P. The delivery of the AN will be made directly to each of the owners of shares in order of precedence.

There is no profit made by the Airlines, only price up to delivery is charged. The fact that has been more at work at the Airlines has proved satisfactory and the problem at the Airlines is what we do make of the important facts. An American Airlines group will decide has been proved. Any inquiring (such as) American can have the evidence in reading to the Airlines Manager are some postage when all those who corresponded with H. Kennedy and skip to with me may now have their letter as a copy with the American team.

Small-Sample Size Large-Sample Size

Contents: 1. 'Dutchess Mineral Springway' 2. Rev. Conrad J. Kane, *Agnewian* considered 3. On the Memory of Octavian B. Garrisoned 4. *Richman* 5. *Travels in Scandinavia* 6. *Party* 7. 1. *Dutchess* 2. *Agnewian* 3. *Quercus* 4. and *Agnewian* 5. 121. Paper, *Dutchess*. Price 12. *Agnewian*, *Richman* 12. To be had from the office, also from G. Garrison & Co. *Dutchess*, *Richman*.

Measure	Score	Rank
1. <i>Perceived organizational support</i>	3.50	1
2. <i>Perceived organizational commitment</i>	3.40	2
3. <i>Perceived organizational trust</i>	3.30	3
4. <i>Perceived organizational justice</i>	3.20	4
5. <i>Perceived organizational citizenship</i>	3.10	5
6. <i>Perceived organizational performance</i>	3.00	6
7. <i>Perceived organizational reputation</i>	2.90	7
8. <i>Perceived organizational social responsibility</i>	2.80	8
9. <i>Perceived organizational ethical climate</i>	2.70	9
10. <i>Perceived organizational employee satisfaction</i>	2.60	10
11. <i>Perceived organizational turnover</i>	2.50	11
12. <i>Perceived organizational absenteeism</i>	2.40	12
13. <i>Perceived organizational safety</i>	2.30	13
14. <i>Perceived organizational health</i>	2.20	14
15. <i>Perceived organizational environment</i>	2.10	15
16. <i>Perceived organizational culture</i>	2.00	16
17. <i>Perceived organizational diversity</i>	1.90	17
18. <i>Perceived organizational innovation</i>	1.80	18
19. <i>Perceived organizational flexibility</i>	1.70	19
20. <i>Perceived organizational adaptability</i>	1.60	20
21. <i>Perceived organizational resilience</i>	1.50	21
22. <i>Perceived organizational sustainability</i>	1.40	22
23. <i>Perceived organizational social impact</i>	1.30	23
24. <i>Perceived organizational social contribution</i>	1.20	24
25. <i>Perceived organizational social responsibility</i>	1.10	25
26. <i>Perceived organizational social citizenship</i>	1.00	26
27. <i>Perceived organizational social performance</i>	0.90	27
28. <i>Perceived organizational social reputation</i>	0.80	28
29. <i>Perceived organizational social responsibility</i>	0.70	29
30. <i>Perceived organizational social citizenship</i>	0.60	30
31. <i>Perceived organizational social performance</i>	0.50	31
32. <i>Perceived organizational social reputation</i>	0.40	32
33. <i>Perceived organizational social responsibility</i>	0.30	33
34. <i>Perceived organizational social citizenship</i>	0.20	34
35. <i>Perceived organizational social performance</i>	0.10	35
36. <i>Perceived organizational social reputation</i>	0.00	36
37. <i>Perceived organizational social responsibility</i>	-0.10	37
38. <i>Perceived organizational social citizenship</i>	-0.20	38
39. <i>Perceived organizational social performance</i>	-0.30	39
40. <i>Perceived organizational social reputation</i>	-0.40	40
41. <i>Perceived organizational social responsibility</i>	-0.50	41
42. <i>Perceived organizational social citizenship</i>	-0.60	42
43. <i>Perceived organizational social performance</i>	-0.70	43
44. <i>Perceived organizational social reputation</i>	-0.80	44
45. <i>Perceived organizational social responsibility</i>	-0.90	45
46. <i>Perceived organizational social citizenship</i>	-1.00	46
47. <i>Perceived organizational social performance</i>	-1.10	47
48. <i>Perceived organizational social reputation</i>	-1.20	48
49. <i>Perceived organizational social responsibility</i>	-1.30	49
50. <i>Perceived organizational social citizenship</i>	-1.40	50
51. <i>Perceived organizational social performance</i>	-1.50	51
52. <i>Perceived organizational social reputation</i>	-1.60	52
53. <i>Perceived organizational social responsibility</i>	-1.70	53
54. <i>Perceived organizational social citizenship</i>	-1.80	54
55. <i>Perceived organizational social performance</i>	-1.90	55
56. <i>Perceived organizational social reputation</i>	-2.00	56
57. <i>Perceived organizational social responsibility</i>	-2.10	57
58. <i>Perceived organizational social citizenship</i>	-2.20	58
59. <i>Perceived organizational social performance</i>	-2.30	59
60. <i>Perceived organizational social reputation</i>	-2.40	60
61. <i>Perceived organizational social responsibility</i>	-2.50	61
62. <i>Perceived organizational social citizenship</i>	-2.60	62
63. <i>Perceived organizational social performance</i>	-2.70	63
64. <i>Perceived organizational social reputation</i>	-2.80	64
65. <i>Perceived organizational social responsibility</i>	-2.90	65
66. <i>Perceived organizational social citizenship</i>	-3.00	66
67. <i>Perceived organizational social performance</i>	-3.10	67
68. <i>Perceived organizational social reputation</i>	-3.20	68
69. <i>Perceived organizational social responsibility</i>	-3.30	69
70. <i>Perceived organizational social citizenship</i>	-3.40	70
71. <i>Perceived organizational social performance</i>	-3.50	71
72. <i>Perceived organizational social reputation</i>	-3.60	72
73. <i>Perceived organizational social responsibility</i>	-3.70	73
74. <i>Perceived organizational social citizenship</i>	-3.80	74
75. <i>Perceived organizational social performance</i>	-3.90	75
76. <i>Perceived organizational social reputation</i>	-4.00	76
77. <i>Perceived organizational social responsibility</i>	-4.10	77
78. <i>Perceived organizational social citizenship</i>	-4.20	78
79. <i>Perceived organizational social performance</i>	-4.30	79
80. <i>Perceived organizational social reputation</i>	-4.40	80
81. <i>Perceived organizational social responsibility</i>	-4.50	81
82. <i>Perceived organizational social citizenship</i>	-4.60	82
83. <i>Perceived organizational social performance</i>	-4.70	83
84. <i>Perceived organizational social reputation</i>	-4.80	84
85. <i>Perceived organizational social responsibility</i>	-4.90	85
86. <i>Perceived organizational social citizenship</i>	-5.00	86
87. <i>Perceived organizational social performance</i>	-5.10	87
88. <i>Perceived organizational social reputation</i>	-5.20	88
89. <i>Perceived organizational social responsibility</i>	-5.30	89
90. <i>Perceived organizational social citizenship</i>	-5.40	90
91. <i>Perceived organizational social performance</i>	-5.50	91
92. <i>Perceived organizational social reputation</i>	-5.60	92
93. <i>Perceived organizational social responsibility</i>	-5.70	93

Young India

In India Prohibitionist?

(By M. K. Gandhi)

As English talent who is anxious to undertake prohibition work for India writes:

"I know that what you say will say to me is that the Indians themselves have shown an overpowering desire for Prohibition and that as they have not expressed any sentiment for this, it is unnecessary on our part to move in the Indian Movement of all the Quakers only one or two have declared for Prohibition. Already people are crying this to me, I always point them to the Non-cooperation movement when the volunteers plucked the liquor drops. But when they say that not five years ago and they have shown no great enthusiasm for it, what is the answer?"

The people the friend who can be said to ask me. The question is based on error in two respects and I know the history of the total prohibition movement in India. And a stronger warning to our reader is based on this himself. "If India wants total prohibition, why does she not agree for it as she does for many other things? Can there be that people do not object when they feel sincerely helped. It is our helplessness which prevents us from agreeing beyond having resolutions by Congress and motion pictures in the Legislature and sometimes private in the Legislature. The cry for Strong comes out of a realization of growing helplessness in matters of government and opposition to our willpower. Take the military expenditure. Every one recognizes that much of it is a criminal waste of money collected from the starving millions. Instead of agreeing for reduction in military expenditure, we agree for Strong, the argument being that nothing is possible without Strong. This we say that there is no great deal of truth in the argument? When in 1922 we felt that we were getting Strong, we took the law into our own hands, we unceremoniously pointed the finger at the Government and frightened it to make an immediate fall in the liquor revenue. Liquor dealers trembled as their share and for a moment it appeared as if the drink evil had gone. Unfortunately the party of our violence had not assumed sufficient credit over the people. Violence looks out. It was discovered that people did not everywhere carry out the movement to create a complete effect, result in violence as shown to me. The glowering had therefore to be repeated.

For the history of 1920-22 shows in considerable detail what India did do at the end of the power and at the end of the day she thought that she had it. But in the further course it must be evident of India, are limitations by religion and by India. Violence therefore cannot possibly be maintained or kept up the inherent desire to do. That is as it is. It can be said that there is an agitation in India in favour of total prohibition, absence of agitation is due not to want of

desire on the part of the people to remove total prohibition, but it is due to a consciousness of helplessness and to the certain knowledge that it is an integral part of the struggle for Strong.

The way, but that it is necessary for any Englishman to defend liquor revenue on the ground that there is no agitation against it for total prohibition, makes out an incredible case for Strong. For, it shows other agitations of Indian violence when the spirit is heavily split. There is an agitation on the part of the people against violence and some of other demands. Is that any reason for taking an argument for continuing violence and other demands? Is there to deal with a hostile evil, an agitation should be necessary for taking prompt measures. The drink and the drug evil is an enemy respect infinitely more than the evil caused by violence and the law for, while the latter only agitates the body, the former eats both body and soul. The drink revenue, military expenditure and the Government's expenditure of India through its allies, constitutes the drink evil done by British rule in India. When Englishmen realize that it is worth to trade upon the drink habit of the poor Indians of India, that it is worth to keep down English and make foreign sales on the Indian and other India a starving millions can easily produce during these years from all the north needed for the requirements, and when they realize that it is worth to impose a terrific military burden upon India under the miserable promise of defending her borders but in reality for the sake of holding her people under subjection against their will, it would be a complete demonstration of change of heart, and responsible on a basis of absolute equality will become a real possibility. The only agitation therefore that India can carry on is to end the system which makes these wrong profits, which is the same thing as saying that the agitation for Strong is the agitation for the removal of these wrongs. This moved in the next test, in my opinion, of English honesty.

Against Warlike.

Here is a warning sent to me by the friend whom I have already mentioned in the course of this column:

That which is incomplete becomes complete.
The crooked becomes straight.
The anger becomes full.
The innocent becomes wise.
He who thinks has little.
He who knows has much.

That is why the uneducated man holds to unity and brings it into consideration for men. He looks not at self, therefore he can clearly. He knows not himself, therefore he is clear. He knows not himself, therefore he has much. He glowers not himself, therefore he is clear. The Hindu mind does not move, but as you to the world can strike against him. The words of the Ancient were not empty words.

"That which is incomplete becomes complete."

M. K. G.

The Story of My Experiments with Truth

[By M. K. Gandhi]

PART 12—CHAPTER XII

In India

As I sailed for India, I thought more and more of the spirit of self, and as the boat made a long halt there I went ashore and fully separated myself with the local natives. I was for a night the guest of the Quaker House, the Quakers of the Colony.

On arrival in India, I spent some time in going about the country. It was the year 1901 when the Congress met at Calcutta under the Presidency of Mr. (now Sir) Bartley Shree. And of course I attended it. It was my first experience of the Congress. From Bombay I travelled in the same train as Mr. Pharoosh Mehta. For I had to enquire to him about the conditions under which India. I knew the long style in which he lived. He had engaged a special vehicle for himself and I had to ride in mine my opportunity by travelling in the vehicle for one night. As I went to the village and reported myself to the appointed station. There were on the train, besides him, Mr. Durbach Wadia, and Mr. (now Sir) Chemsad Gandhi. They were discussing politics. As time as Mr. Pharoosh Mehta was in, he said, 'Gandhi, it seems nothing can be done for you. Of course it will you the conditions you want. But what system have you in our own country? I believe that as long as we have no power in our own country you cannot have better in the Colonies.'

I was taken aback. Mr. Chemsad seemed to agree to the view, Mr. Durbach said a political leader as me.

I tried to speak with Mr. Pharoosh, but it was not of the question for his life as it proved upon the universal law of Gandhi. I continued myself with the fact that I would be allowed to express my conviction.

'I am full of conviction about the Britishers,' said the Durbach to show me up. I thanked him, and left them at the station where the train stopped next.

As we reached Calcutta. The President invited to the dining table great table by the Reception Committee. I asked a volunteer as to where I was to go. He took me to the Ripon College where a number of delegates had been put up. Parties formed in the hallways were stopped up in the main hall as I. I have a recollection that he came a day later.

And as was natural, Lokamanya would come to witness his death. When I saw him, I could tell him, as I was then seated on his bed—as good as the whole thing in my memory. Of the hundred people that called on him, I can recollect only only one, namely, the late Shri Murali Ghosh, Prime of the famous *Swami Parvati*. They both laugh and their talk about the wrong-doings of the ruling race seemed to inspire me.

But I propose to confine in some detail the appointments in this camp. The volunteers were dividing upon one another. They tried one of them to do something. He delegated it to another, and he to a

third, and so on, and the delegates, were perhaps here and there.

I made friends with a few volunteers. I told them some things about South Africa and they felt somewhat inspired. I tried to bring home to them the sense of stress. They seemed to understand, but never it so noticeable growth. It happened the will find, and thus experience. There was no lack of will on the part of these good accomplished volunteers but experience they had none. The Congress would meet three days every year and then go to sleep. What training did we have out of a three days there once a year? And the delegates were all of a piece with the volunteers. They had no better or better training. They would do nothing themselves. 'Volunteers' is the thing, 'Volunteers, in that sense, was their constant relief.

How pure I was then to live with unreliability in a few members. The Durbach was the old man from the east. To the Durbach delegates were the rights of others which they were doing most justice. In a kitchen had specially to be made for them in the College compound, called in by their. It was full of water which could shake you. It was a kitchen, dining room, washroom, all in one, — a dirty hole with no outlet. In one that looked like a copy of *Pharmaceuticals*. It, I said, in respect, there was such unreliability as between the delegates of the Congress, was shall but suggest the extent to which it would manage their commitment. I heard a sigh at the thought.

There was no limit to unreliability. There were pools of water everywhere. Because there were few, and their work was impossible. I pointed it out to the volunteers. They said goodnight. 'That is not our work, it is the management's work. Indeed for a moment the man turned at me in wonder. I perceived a letter and showed the letter. But that was for myself. The rule was to guard, not the letter, was as for that they needed to be cleared every day they were and not that was more than I could do. So I had to content myself with simply convincing myself. And the others did not seem to mind the march and the dust.

But there was not all sense of the delegates did not appear to be the standard outside their sense for calls of nature at night. In the morning I pointed out the spots to the volunteers. No one was ready to undertake the cleaning, and I tried in vain to show the houses of sleep a walk in. Confessors have been considerably surprised, but even today disappointed. Delegates are not washing who delegates the Congress camp by maintaining someone wherever they choose, and all the volunteers are not always ready to assist it.

I saw that if the Congress session were to be prolonged, conditions were quite favorable for the outbreak of an epidemic.

[Translated from Gujarati by M. D.]

Boredada

(By V. R. Andrews.)

VI

There were certain characteristics in Boredada's temperament and habits which were in characteristic line with him and laid him all the more beyond of them. Some of these have become known to the wider world outside, where have not gone much further than the Indian East. They had all the consistency of his whole nature. Boredada sat, now in that way and now in another.

The first was that his very remarkable gift, amounting almost to a genius, for making paper known. With him, it was a pure mathematical delight; and he had his mathematical formulae for each different pattern. For those whom he loved, he would make all kinds of boxes, to hold their manuscripts, their pens and pencils, their spectacles, indeed for any purpose they wished. Making gave him greater delight than to have those gifts accepted and prized and welcomed.

Whenever he was asked to make a new box of this or that description, he would be all contentment, and paper and ruler and penknife and compass were brought in him. He would then become absorbed in his task and almost forget his food till it was finished. After would come the time when the gift was to be handed over. He would point out, with a grumpy laugh, all the different lines, lines and steps, and the cover, and the way to open it and close it. When satisfaction was expressed at his character, he would modestly and humbly receive it with a glance of satisfaction in his eyes, and it certainly gave him the greatest possible delight. He wrote out, in his own wonderfully neat handwriting, into other books, in which he deposited the formulae he used.

A second hobby, that was undoubtedly his writing those his 'Immemory', was his own invention of English shorthand, whereby he was certain that he could teach anyone to take down English speech in shorthand in the same way that English was taken down by the Pitman system. He had his own system, which differed entirely from Pitman's and was built up in accordance with the genius of the English language. He literally spent months of his time in perfecting this system. In order, he gave in his own handwriting, he gave all the rules and regulations in his own English rhythm, some of which were extremely funny.

Then again, back after lunch was completed, maintaining all the formulae of his shorthand system. When he had got to the end of the task, he would turn back to the beginning and go through it all over again. Now and then, once one would be found such enough to attempt to learn the whole system from beginning to end. In that case, Boredada would spend infinite time and patience in giving him lessons. In his nature did age advance, this hobby seemed a very useful purpose of occupying his leisure time and giving him contentment, it did not for 'Immemory'. Both could be carried on without much change to the age. When his shorthand advanced, that became a real joy to him.

One more characteristic I cannot write much about personally, because it depended upon a very rare knowledge of the English language. He would make unique

Indian literature poems, which contained some points of view that no one had imagined before. In the midst of his life, there would be hidden some part of vision, which would be well worth seeking out. Those who could follow them, and to tell us how much they enjoyed these compositions of an old world genius, and what pleasure they gave them. Now again, Boredada was proud and delighted at his own achievement. Making gave him greater satisfaction than to have that his youngest brother, the poet himself, had praised them.

There are two things connected with the great theme of eternity, which occupied his mind night and day and made the very subject of all his meditation. Yet just as in Nature we find the most wonderful unity in the curve of some ray shall upon the beach, so in the vision of some passing cloud at sunset, or those delightful conversations of Boredada made us feel him to be a way we could not possibly have done of his own life and temperament had been less known and understood and simple.

VII

In what I have written hitherto I have dealt with that part of Boredada's life which was visible to all who knew him in his daily life. But before this, deeper than any of us could follow, from day to day went to that mysterious of his spirit with God which was the source of all his joy and happiness and his spirit's endurance. It is only with the greatest diffidence that I dare to write of an one who is altogether normally to do so; but the impressions which I have given would be altogether complete if I left without any reference to this which was his own inner life and being. It is still only about some hints of that inner character that I shall write, and the rest must remain unaided.

One of the most striking things was this. He had never chosen perfectly the house which he so difficult for the man of limited intellect to learn, that Boredada itself is secondary a second not a master, and that it is with the least that man's spirit down almost of all in fact. The pathway of devotion was the pathway that he chose to follow. He knew that the human and the human world God's freedom, and he hoped to be numbered with them. He often told us how the word of Christ, that the year we have should be that, was one of the most beautiful sayings that was ever uttered. He found the new name truth in the Gospels, and he lived and acted and had his being in such truth as there. They were literally his spiritual food. He put on them all day long. His nights in bed, towards the end, were a great treat to him. For he could not sleep much, and the last years of summer tried him very. But he would be awake and meditate on some great word of scripture till he had all sense of time.

I can recall one evening his saying to me with deep fervor, "These old sayings, which go back thousands of years, how true and deep they are! How eternal the wisdom they contain in the very simplest form! That is their inner secret, their—very simplicity! Take for instance that one simple word 'Glanced are the pure to heart! There, in a few words, is the whole wisdom of his teaching. The other I give, the more

I have to make like them for food and I have the nature of a peacock, an owl, etc.

Once I asked him how he gained the difficult discipline which he told me, "I had upon a few great words of the scriptures, and in due time gained."

One of the traits of his own character, which made him consider him mean, was his humility. He had strong human feelings,—but like evil children, his selfishness, and his sympathy,—but in the presence of God, his Master, they were all laid aside in the dust. He was humble before his God with a humility that transformed his whole being. He was humble as a little child. Even in the face of an opponent, or in the achievement of the moment, when his feelings of indignation were most deeply stirred, even then he would bow his eyes and when one of the thoughts of God, His justice would be upon him, and there would be a great calm.

Along with this humility, and as an integral part of it, there was present as I have already said, a deep penitence for the sinfulness which he felt he had committed and an open acknowledgment of it. This penitence grew deeper along with the growth of his inner character. He would not cover, because he is a witness, to his sins when he felt that he had done them wrong and say simply "I did very wrong, when I spoke to you like that, and I ask your pardon." He would not have to wait the third sunset, and he would be ready till he had made reconciliation. After that his mind would be at rest and he would be able with unshaken calm to undertake again God's work.

Prohibition Notes

(By C. Bhattacharya)

The Argument of Individual Liberty

This way of the other states in Europe and America for freedom to get intoxicated and "happiness" from liquor is not a plea for freedom of the individual, but is a real satisfaction of selfish inclination to the selfish of the state. "We are allowed to pay and get intoxicated. Why should we give up this privilege? Let there be liquor in the land," say the selfish folk. But this poor reason offered to be accepted. So there is does not merely mean a little expense or drinking and a noise in the economy of the state, it means rule and destruction of human health. The rich man can afford when to drink and when not, and even if he is gone complete, it does not make matter to his wife and children. The state keeps them and the servants look after them. But miserable condition in the lower strata of society cannot stop when once they begin drinking their own in stupid drink. One and more, and every day, the folk take them along, for their lives are not as devoted really, they are not, the money for medicine does not come. Liquor causes destruction in the poor. One the rich has children that for the sake of their material indulgence or selfish "happiness," the poor must have always a deadly temptation whenever they go. Prohibition in America is not struggling to get full satisfaction. But even if the folk can pay heavy price for smuggled liquor, the poor who cannot indulge in such a game are saved.

Then there is the argument of selfish opinion in favour of Alcohol. A large and eminent body of

medical experts have pronounced against the use of Alcohol. But as Prohibitionist said they that Alcohol like other poison may sometimes be used by the medical man with great effect. That is why every possible exception is made in Prohibition laws for the use of Alcohol upon medical cases of prescription. That has no bearing on the argument for or against Prohibition.

There cannot be a more disingenuous argument than the old repeated plea of the liquor interests that Prohibition has lost support for her in America and that consequently the interests of the constituents demand a repeal of Prohibition. These very people who must so nobly Prohibition and have a regard of a complete and complete destruction and annihilation of the law and that terrible loss, about the spirit of lawlessness that has been engendered by the law less. They seek to get removal of the law by making it impossible to enforce it. Every economy in a democracy run, if they like, get forth such effects as the debauch and have done in America, and try to make government impossible. In the happening a more spirit of economy may become more and more, and then themselves in the service of the sobering interests that seek to carry their point by these lawlessness. But after a time, when temperance movements has proved the futility of such efforts, the unscrupulous citizens will reduce the force of their crying demands with various scientific methods.

The whole of the Anti-Prohibition talk of support for law is a collection plea of lawless people that to save the law from being broken or themselves and to make their lawlessness the law should be repealed. These answers for the democracy respect for law among citizens as a result of their being deprived of liquor is an admission of disingenuous.

Shouldhamand Memorial

An appeal signed by Pandit Maheswari and Late Jagdish Singh.

"It is desired that, except the appeal for 25 lakhs for the Gurukul Kangri which had already been raised by the Punjab Arya Prasthishthan, only one appeal should be raised on behalf of the Hindu community as a whole for Rs. 25 lakhs, a lakh of which should be kept as a permanent endowment and a lakh should be used immediately as follows.—(1) lakhs for the uplift of the depressed classes (Akhilashiksha); (2) for carrying on the work of Shiksha and (3) promoting Hindu Jagathan. The Trustees shall select such speakers of the Hindu Mahasabha, Rashtriya Mahasabha and the Arya Samaj, including the Bhadracharya Shiksha and the Shikshak within of India to carry out the objects of the Trust as they may consider fit from time to time, subject to such general resolutions for the advancement and uplift of Hindustan as they may lay down, but the work of Shiksha shall be carried on through the Hindu Mahasabha class. The amount of the 2 lakhs of the permanent fund will also be spent on the three objects named above on the proportion stated. It has also been decided that at least half the total amount raised in a province shall be spent within that province, and

this applies to the interest of the permanent subscription fund also.

It has been also suggested that steps be taken to regularise the basis in which *Young India* should be financed, with the object of covering at once *Young India* Memorial Museum.

Every donor is free to earmark his donation for any of the purposes named above. The fundation will be strictly used for that purpose or purposes only for which a donor has given it.

All donations should be remitted to the Manager, The *Young India* Book Ltd., Delhi, to be credited to the *Young India* Memorial Fund. When remitting money, remittance not requested is sent to the Book a complete statement of the nature and address of donors, and the amount subscribed by each donor and also his instructions, if any. They are also requested to send a copy of such statements to the Secretary, *Young India* Memorial Fund, Delhi.

To ensure that all subscriptions are duly credited to the Fund, a formal receipt for the amount subscribed will be sent to the donor by the Secretary, *Young India* Memorial Fund. If such a receipt is not received by a donor within three days of payment, it is requested that the donor should inform the Secretary of the fact.

We owe it to the memory of the several donors that the sum of ten lakhs for which the appeal has been issued by the Hindu Mahasabha, should be fully subscribed in the latest by the 30th of April next.

We are of opinion that all efforts should be concentrated on calling the All India Memorial and that all arrangements for local or national committees should be deferred until the All India Memorial Fund is fully subscribed.

The decision of the fund from these paid members comprises in order for our friends and contributors fairly to the object he may have some of them. It is to be hoped that the subscribers will bear in mind the facts before which the memorial committee expects to finish the collection.

Co-operative Khadi Purchase

By E. A. Fain writes as follows:

"As a member in the All India Spinning Association I am thinking always how to induce people to use Khadi, and as a result of this I have started, in the office where I am working at present, a campaign, which, I have great pleasure in inviting you, has a remarkable success.

I have introduced Khadi clothes rules to be observed by the members who have passed in the campaign, as under:

(1) The total number of members in this campaign will be 25.

(2) Each member will have to pay Rs. 2 weekly (for 12 months), then making the total Rs. 24.

(3) The sum of the 12 months will be given as 12 lakhs and there will be called on the last day of every month and the week will be continued by

telling the fact from there. This ticket will be delivered after receiving the name. (This will be the process all the 12 months.)

(4) The amount of the 24 collected individuals will not be given to the member in cash, but he will be given *Just Khadi* cloth worth of Rs. 24 according to his taste.

(5) The Khadi will be purchased by the expense of the campaign with the help of the members from time to time.

(6) In order to get pure handspun and handwoven Khadi it will be purchased from the Khadi Bhander supervised and directed by the "All-India Spinning Association."

M. S. There is no other motive in this except to help the poor villagers by encouraging their cottage industry.

As soon as I described this among the officers and my colleagues, there was a sudden response and accordingly I have started this under the name of "ALL-INDIA CAMPAIGN" in the month of January 1937. By doing a week of this kind I will be able to consume Khadi worth of Rs. 24 during the period of 12 months."

I suggested this suggestion from the adoption of Khadi house. This method another was to buy Khadi without having to pay for it at once, but the subscribers number of this cooperative club, as it may be called, chose some money but in the middle price an advantage from his investment more that he will have bought the set of buying Khadi in a timely manner. The club will be for handspun and as the end of a year he is in a position to buy all his Khadi worth Rs. 24 without feeling the pinch. If the arrangement can be extended to a longer period, as it will stand to be by any adjustment, all are under the same advantage. But perhaps the advantage lies in the consistency of advantage and in the striking nature of the handspinning. The success of this scheme lies entirely in the honesty of the members. For, if the member who has received his Rs. 24 worth of Khadi comes to pay his contributions, the remaining sum becomes the loss. Therefore if that scheme has to work successfully and get ultimately, the membership must be honestly motivated and confined only to those who have no money and are also perhaps willing to a sincere conviction to follow it as to maintain the risk of loss by death or dishonesty. I hope that the example set by Mr. Fain and his friends will be copied by others.

M. E. G.

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Printed and published by *Young India*, at *Young India Press, Northbrook Road, Bangalore, Atmasthan.*

3024



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Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, March 10, 1927

No. 10

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART II—CHAPER IV

Clark and Bazaar

There were yet ten days to the Congress session to begin. I had made up my mind to alter my routine at the Congress office and give more importance to the work as I had finished the daily obituary on arrival at Calcutta. I proceeded to the Congress office.

Suba Bhagprasad's face and Mr. Ghatal were the newcomers. I went to Bhagprasad and altered my routine. He looked at me and said, 'I have no work, but possibly Mr. Ghatal might have something to give you. Please go to him.'

So I went to him. He welcomed me and said, 'With a trouble, I can give you daily clerical work. Will you do it?'

'Certainly' said I. 'I am here to do everything that is not beyond my capacity.'

'What is the right name, young man,' he said. Addressing the volunteers who accompanied him, he said, 'Do you know what this young man says?'

Then turning to me he proceeded, 'Well then, here is a bag of letters for disposal. Take that bag and begin. As you see, hundreds of people come to me now. What am I to do? Am I to meet them, or am I to answer their impudently demanding or vexatious letters? I have no clerks in whom I could entrust the work. Most of these letters have nothing to them but you will please me them. Afterwards those that are worthy it, will refer to me those that need a considered reply.'

I was delighted at the confidence reposed in me.

Mr. Ghatal did not leave me when he gave me the work. Only once did he require about my activities.

I found my work very easy—the disposal of that bag of correspondence. I was done with it in an hour and Mr. Ghatal was very glad. He was tellingly. He would talk easy for hours together. When he began speaking from me about my letter, he left rather easy to have given me clerical work. But I remained idle.

'Please don't worry. What am I before you? You have given me to the service of the Congress and am so as other to me. I am but an unorganised youth. You have put me under a debt of obsequies by entrusting me with this work. For I want to do Congress work, and you have given me the more opportunity of understanding the details.' 'To tell you the truth,' said Mr. Ghatal, 'that is the proper work. But young man of today do not realize it. Of course I have known the Congress since its birth. In fact I may claim a certain place with Mr. Thore in helping the Congress from the birth.'

And then he became fully good friends. He started on my looking my hands with him.

Mr. Ghatal said to put his chair backward by his breast. I volunteered to do the heavier duty and I lived to do it, as my regard for him was always great. When he came to leave this, he did not wish any being to the use of personal service for him. In fact he was delighted. 'Telling me to leave his chair, he would say, "Yes, no, no, the Congress secretary has no time now to leave his chair." He has always come now to do. "Mr. Ghatal's name must not be left out, but I am really my duties to me for service of that nature. It is simply impossible to calculate the benefit I had from this service."

In a few days I came to have the working of the Congress. I met most of the leaders. I observed the movements of members like Gokhale and Bhagprasad. I also observed the large mass of men whom I observed not, with more men than, the prominent place than the English language occupied in the office. There was little regard for the strength of energy. More than one did work of me, and many an important thing was in one's interest at all.

Grilled as my mind was in observing these things, there was enough clarity to me, and so I always thought that it might be after all impossible to do better in the circumstances, and that would me have understanding my work.

(Translated from Anugama by M. B.)

Weekly Letter

Readers of Young India who also read daily newspapers will see that I have not been idle in my weekly letters to keep you with me upon this story. But they will also see that it was inevitable. I could not possibly take up more space than I have been doing, and I could not wait to wait. However, indeed, the story speaks for the intellectual gymnast in Maharashtra compelled Gandhi to wait, and in reports everywhere it will be recognised that I have followed a very serious process of selection.

A brief paragraph about Pandharipore and Satara is necessary before I take the reader to Kanadga. At Pandharipore the people in charge of the Temple had somehow got the report that Gandhi was going there with a European friend and they were hardly excited as to what they should do if Gandhi insisted on entering the temple with the friend as he did at Satara. They must have been relieved to find that there was no such friend in our party. But the story made a pointed reference to that matter as he spoke. "I am very", said he, "that neither the 'Brahmin friend' nor the 'European friend' is acceptable" get I have stopped it with you. But you may be sure that I should not have noted the temple without them if they had been with me. But I left them out, I should have been guilty of omitting Yashwantrao Chavan. I could not select even an article covering the temple, for I knew that that was taken care of (I think). Who is there in the world who can reach the end of the temple? But the lady friend who was with me at a Buddhist and therefore a Hindu. If she had no right to enter the temple, who else can have it? I have omitted many places of pilgrimage and I have been pleased to see how many and rapidly there. It is necessary first to study the devotion and devotion Pandharipore is charge of some of these temples. If the change continues as they are today, if we do not have control and go through the necessary process and cleansing and self-purification, I tell you that not more than 10 acres of Hindu can keep Hinduism alive. The Hinduism are especially more white in colour of the spiritual glory of the nation upon who had done their lives' professions in their own. Only such persons can live in and our religion from pollution today.

At Satara there is a great national school working for the last ten years. I wish the friends in charge of the programme had left more time to Gandhi. For a quiet start with the teachers and the students. But that was not to be. It was with difficulty that Gandhi could find a few minutes to visit the grounds and visit Gandhi. An American missionary lady was the essential factor for a year before, and at the end of the morning she presented Mrs. Gandhi with a very ordinary as her own offering to the fund.

From Satara we went to Belgaum as next to the Eastern district—a part of India which had never been visited by our political leaders, more or less because of the long distance and unavailability of planes. It was inevitable stop at Belgaum as the West Coast, divided with five parts all over the coast and we therefore still maintaining with the relief funds of the founder of the Marathi Empire—Shri. We

began with Belgaum, known going to Vengola and then went south along the coast in the Eastern district up to the point from where you have a direct view of Bombay. Here in the library, the hardest we have yet had.

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Through the country is beautiful with green verdant everywhere, it has neither the rich beauty of Bengal with its mighty rivers, nor the fertile beauty of Persia with its wonderful play of land and water everywhere. We call it a sandy rocky and mountainous and produce a sandy crop of rice and wheat and mountains in certain parts. And yet there is no place but has its history, not only its great past, but its great present. Everywhere there are some inspiring monuments with living and the Peshwa, every place in the landscape of some matter of modern Maharashtra, of—Mumbai, Thane, Kalyan and Ghatkopar, of Chhatrapati and Agnis and Mahadash and Mahadash, of all Chhatrapati where some the Hindu conception of the Mahadash-Chhatrapati has been with, there for the Chhatrapati.

The middle classes have taken to the Chhatrapati, and the lower classes have of course been divided to Gandhi in much of employment in such and of service as—poor and service in public offices and private houses. One can imagine what an unbelievable field this is for Gandhi. "We have an union here," there we would say. "The union and the Chhatrapati, there we would say. The union and the Chhatrapati are not in want of employment, Gandhi is Gandhi. Labour is union and for those who have stuck to the end it is in an effort to keep me a living, some friends would say. And you Agastha Pradhana, as M. A. and a brilliant Chhatrapati, has been saying his mighty love, walking up and down the land with his happy heart, propagating the message of Gandhi and Chhatrapati. He has certainly not made much headway but his message has been reaching and in every place there are officers but brilliant examples of self-purification and Chhatrapati. The whole, even the Chhatrapati message there, joined in the reception and contributed to the power. Through the programme are very busy, even Monday being so pushed in a day of rest and quiet work, one was inclined not to be angry with Agastha Chhatrapati and the Chhatrapati of the people and the Chhatrapati region where he with Gandhi in the Chhatrapati of his programme.

At Belgaum the Chhatrapati Gandhi at a low level in the night when he reached there from

Sellers, married him at an interesting talk about the Church in he was doing his daily work of opening a midnight and almost beautiful appreciation of the message of the Church. First, strong Gaudy and Mrs. Gaudy were invited to the royal palace where a poem of the 1000 and something Chorus were presented to them. There were the great nation like of people and people and other people, and both Chorus were everywhere. The place in the library where small people were there very small village where Gaudy had not for a few minutes. And it is a country of long distances and the village were reached at midnight and even later. One very early morning Gaudy's education and his own and his family had been taken, but his wife's good because several men and women from the house. At last where he reached after midnight there was people and people coming at the place of the morning. 'I do not know,' said Gaudy, 'whether I should pay you as myself for keeping you with me until this hour. But you have no hour since when the Day of the Day was. The night of day of the ordinary world is a day of midnight for the Day. I congratulate you on your Day, but you will have to have my congratulations of you that day, we have Day by midnight for the year, and by purchasing the Church. And a good of happiness of the village who were held there.

I found the following paper and believe it may be of some interest.

Correspondence

Dr. David A. Asch, Director, Center for the Study of Ethical Development, University of Minnesota, Minneapolis, MN

I am glad to find that *Strong's Christian League* in its Presidential Address has devoted considerable attention to the problem of nationality in India. An one who has lived for several years in Hyderabad, the stronghold of Hindu nationalism, and as one who had the opportunity of seeing the broad aspects of Indian customs supporting religious practices and support of public opinion and of other than having a vision myself of these decadent and degenerate customs, I should like to say only a question or two with reference to the statements he has made in his Presidential address.

The Journal of

"The reversal of materialism has long continued in the planning of social or religious reform and did not then make rapid progress. My thinking is one of the stems of the reconstructive programme of the Congress, we have, under Mahatma Gandhi's leadership, almost to the turning of an eye, materially changed the economic tenets of some of the advanced student societies of the country."¹

Does Mr. Lyengar really believe that the students of the elevated classes had really undergone a change? You will permit me to add a few lines relating to my experience. I was in Madras the short six months last year after our closure of five years from India. I happened also to move in the company sometimes of many who came under the class which Mr. Lyengar refers to as "elevated," lawyers of Madras High court, bankers, men holding expensive positions as confidential secretaries etc., and so on, as we did

and when I might call a real change of attitude; as in the rare case where there was a change of attitude I found that they had not the courage to put it into practice. There were some ready to die with me and even in those cases to sacrifice at their homes provided I was willing to die with only seven men out of the house, who, according to their religious traditions, were consecrated by "maiden" women. What left us was the uncomfortable feeling that I was being looked upon as an escape. If I, who have the freedom or rightness of being looked upon as one belonging to the smallest advanced class, am treated in this way by men and women of the smallest "advanced class," I can imagine the treatment meted out to people whose entire moral system stands as "unthinkable." I found a slight theoretical change in the minds of a few men but, as for the women they remain unchanged. What is being done to change the attitude of the women without whom it absolutely has failed to change a people? Will Mr. Dwyer kindly tell me if in his own house he has been able to practice what he has so eloquently preached?

In another passage I find Mr. Spencer saying the vulgar supposing statement that "million savings are domestic crimes are right when they assert that miserableness is a formidable obstruction to growth." Does he himself believe that the national movement can afford to ignore the existence of 10 million people constituting more than one seventh of the population? And if he thinks that that is not serious hindrance, that it can be used to mean that the lack of money hampers the States and Kingdoms who are only twenty millions or twenty millions more than the non-slaves, is this not a hindrance to the statement of growth? Mr. Spencer's statement, I repeat, to say, but surely hides an unfortunate state of mind from which even some of our greatest leaders are not free.

See also: [corporate governance](#); [employee stock ownership plans](#); [executive compensation](#); [financial reporting](#); [shareholder activism](#)

"We therefore realize that unavailability is not the slipping of marriage ropes and has no direct reaction behind it, etc. etc."

While dealing with such strong statements, here it is that they are so rarely supported by any substantial or practical material! To give a concrete instance the subject of a little girl by Madame Mandel whom Mr. Lyones refers to is the man who has given the best. A single practical measure is here to do some good and advance the cause then a hundred pamphlets and a thousand speeches. When we have a hundred instances we do not find even half a dozen convincing instances of Indians work done in the U.S. As we saw I did not find any in Stockholm, India and certainly not in Mysore where I believe Mr. Lyones also lives. It is so not developing a better attitude towards the new material and the nature of those people who are supposed to be leading the masses, there is the danger of several despotic being possessed and many stages being allowed to flourish in the plant of conscious mind. I am convinced that when we stop speaking to small little tiny societies, I hope that at the next Congress feature will be able to give us statistics in place of statements.

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 DEPARTMENT OF HEALTH AND HUMAN SERVICES
 OFFICE OF THE ASSISTANT SECRETARY FOR
 PUBLIC AFFAIRS

Young India

Untouchability, Women and Swamy

(By H. K. Ghosh)

I gladly publish Subramaniya Swamy's letter which the reader will find in another column. Whilst the outside President of the Congress is well able to defend himself, I am inclined to think that up till his resignation has over-ruled from his own very bold experience. No statistics are needed to demonstrate the vast strides that the movement for the removal of untouchability has made. The banner is flying down everywhere. The higher classes are to be got with in every province adhering to the motto of the suppressed classes in the shape of eradicating untouchability and liberating women for their children. It was this phenomenon that the President voluntarily had to admit when he made the address in his address. There is however, liability were got to be done that has been already accomplished.

The question of liberating the business profession is more difficult. It is a society's greatest economic advantage. And in this it is a powerful testimony of education of girls but it is one of the sources of married women. I have therefore repeatedly suggested that every patriotic husband should become the wife's own teacher and prepare her for work among her less fortunate sisters. I have also drawn attention to the implications of the suggestion. One of them is for husbands to come to meet their wives as objects of their sympathy but to regard them as co-workers in their work of nation-building. We cannot have them children then. And this got her not adhering under the gentle persuasion of her partner during those terrible years of exile and prohibition. Well, we are all under a new sun and need to create these new life in the heart of our children and opportunity. Under the same sun Congress help-making Subramaniya Swamy's attention to the fact that Sri. Vyanga has not only broken down the barrier of untouchability for himself but has carried his wife and family in with him in the reform which perhaps he himself would have thought impossible only ten years ago.

The question of inter-casting must be kept distinct from that of untouchability. Indian is a voluntary nation possesses the right of Hindu caste. To remove it with untouchability is to avoid the progress of the latter movement which is aimed at erasing the line in the social system to mark the so-called untouchable but to work right in any other human being and on the same terms as the others under it.

There is, too, confusion regarding Swamy. The man Swamy has many meanings. When Sri. Vyanga says that removal of untouchability has nothing to do with Swamy, I presume he means that the untouchable can be as Brahmins or constitutional citizens. It was really hard to do with Swamy as greater and others given have given the legislature. Removal of untouchability as a social question is to be handled by Hindu. Why

should it prevent the Hindians and the Parsi in common with the Hindu from having the power to regulate the untouchable population, to determine the rate at which total population or to regulate the population itself on foreign stock and protecting the religious industries? And again Swamy is a different Swamy. That Swamy which is connected with the term Swamy in the popular mind is no doubt a respectable official not only the removal of untouchability and the protection of Hindu only interests the different sections but also without meaning any other social work that can be easily named. That social growth which must arise may be here come to be understood by the contemporary term Swamy. And that Swamy cannot be had to lead in work of population, justice and representation means to solve the growth of that society only.

Pravartak Young Bengal Bangla and Khadi

There is no person at the present moment so widely known as Bengal. Some of the best young men are coming to work without leaving ship. One in the Congress camp there is known. After Subramaniya the Provincial Congress Committee has not been able to recruit itself to a single leadership. It is an honour. There could be only one Subramaniya.

Let us take of this, constructive work is going on in Bengal almost without a stop. The number of cotton group men who are engaged in that work is daily growing. The Pravartak Bangla at Bengal, whose headquarters are in Chittagong and which is guided by Sri. Khadi Bangla has been steadily increasing its activity in the production and sale of Khadi. Sri. Khadi Bangla in the Bangla has been a voluntary activity — a little one among his own. Sri. Khadi Bangla is now determined to make it the centre of his system. I had a long talk about it myself with him when he said that the construction was being based upon him that it was not possible to make true service to the nation except through the spinning wheel in the native zone. Master, Master and Subramaniya visited Chittagong after me and they gave me a glowing account of the enthusiasm of the Bangla about the Khadi and its work at Khadi. They told me too how eager Khadi Bangla was to have the home improvements in spinning and spinning the Bangla is a comparatively old institution. Its original emphasis is based upon the nature of Khadi and has a number of cotton woven cloth in Bengal.

I was then Khadi Bangla before me in Chittagong. I told him that these products were they manufactured over the 700 yards of Khadi and then when converted to over the 1000 yards of Khadi. If the Bangla could concentrate its energies on Khadi production, it could then and Khadi production and Khadi production — in any way interfering with others. For the field for both production and sale is unlimited provided that each unit organisation expands and takes up a new field. It is impossible to say such organisations to cope with a society service in the Bangla.

M. K. G.

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One heart here tells about village representatives, about work in the villages. Paper witnesses also the village representatives are now and again presented to the country and sometimes elegantly placed and often nobly treated. When questioned the witnesses tell us freely that they have not told their villages, they have not got the money, or the time or the confidence for they think, they say, that occurs to them they are so busy bound to get before the country, however ill-disposed or culpable it might be. Some of the witnesses get angry when they find that their villages do not even get a start. But there is one village which has been so before the country for some years and which no witness has told us so that naturally, they collectively and which is now being visited through an ever growing population called the All India Spinning Association. The spinning programme which has been demonstrated to be comparatively a success can be satisfactorily extended to millions of the world now can be better.

During the Mahatma's tour, I have been taken to villages where there at least a thousand human and where people are supposed to be without enough, with and without enough to eat. Some of the villages are deserted, for no one might come, during the year. The villagers go to Buxingar, make water tubidity and other natural conditions, then return to their villages during the rainy season, bringing with them, everything, development and disease. If the right type of rain falls to these villages with the average of the rain, and with a position that will not be exhausted and a fact that will not be raised, with one of the villages need more than before. For we are not ready the water during the summer that are to be created but it is the whole reconstruction that follows in the wake of the spinning wheel. The village owner, the village shop, the village warehouse, the village Mahatma, the village spinning, all and many other with them. But themselves remained in their ancient dignity, as it already beginning otherwise the spinning wheel has moved a better.

The first can become a village worker! For the work that is required of him each worker should have a thorough knowledge back theoretical, and practical of the nature of village life should therefore know the different varieties of crops, he should know the method of ploughing, sowing, weeding, & hoeing, pruning, &c. &c. and should be posted anywhere. For handicraftsman it will be properly posted & will have an extensive amount of labor and the poor also will be benefited. He should have law to get and should know the various of handicrafts used in Indian villages. He should have cooking and he should have the different cooking house to use. He should be able to tell the different chapters of culture and should be able to give a good number of words. He should be able to test the strength and weakness and count of pigs. He should have a good Christian from a local area and should be able to get disappointed Christians under repair. He should be able to maintain an honest, upright. If the worker is to live a useful life in his village, he must have all the best of his

conditions not provide an object lesson in socialism to the village. The student knows the American treatment of domestic of daily necessities. He should know simple economics too. Above all he must lead a pure and chaste life, if he is to make his work amongst the villagers and grow their confidence. "Actually a village worker must find happiness in a simple and frugal life. Let us not think that I have detached what is an impossible requirement," I have not. The technique through it, made formidable to by its nature is for a poorer worker. Forty of character must be a foreigner contribution in any of the work. And an village worker can help failing a prey to temptations to either of his kind not know and observe in his own person the love of respect and does not know himself a treatment of simple domestic. The superior organization is capable of maintaining any number of workers who can satisfy the needs, but that does alone.

The South African Settlements

1. **What is the main purpose of the study?**
The study aims to investigate the impact of social media on the mental health of young adults.

The results of the Kassel Social Conference has turned out to be more satisfactory than it was expected. The dropping of the "new Keynesian and neo-Keynesian and Keynesian" (or rather Keynesian) Fall is perhaps the biggest achievement. There are also the ideas to the future of the Marshall plan and the importance of the small debt of private of income in South Africa is due to the success of the conference. The U.S. is American who is already participated the conference and will contribute such of increasing the high revenue among the European public which alone has made the happy result possible.

While the agreement is as far as concerns the London 1922 and its possible revision it is not final, as it is possible, much will depend on how long it will be kept. Having had better experience of the way such agreements are treated in the past, one is not so sure of the correct outcome.

The separation scheme has been transformed into one of reintegration and while under the former the United Government had the right to send Indians to India those involved in the present matter who have been sentenced to life, Indira can be sent only to any part of the world. This makes the scheme really more dangerous, and judging from past experience Indians only will have to be always vigilant since the working of it. The leaders of the community will have to be on the alert to ensure that Government officials against accepting the scheme, or to ensure that, as much as the Government is obtaining them to leave the country.

There is in the Agreement a solemn commitment on the part of the Government of Indiana to the Nation which cannot be interpreted to indicate that the United States Government and the United States and Congress have taken Indiana outside the statute book. These provisions have established the principle of segregation against which Indiana has all along protested. Indiana attorney corruption as suggested in the Agreement cannot therefore consistently participate in any lawless scheme such as there has otherwise existed there.

The program is applied to Communists with a view to exposing ideological tendencies for Indians or outside communists. The purpose of a communist

Burma and Ceylon

A correspondent, whose address I have not withheld by his letter itself, thus writes:

"Some of the following may strike you as odd questions, but the number of letters sent Burma is the letter of your correspondent, who claims to be a Burman, being an uncorrupted language, published in Young India in 1935, along with your reply (on which however you do not refer to Burma), gives me the basis to put you these questions which I have long been thinking of doing.

"1.—Do you believe that Burma was properly a partner with India in the future, Ceylon, or do you think it better that Burma should have a separate nationality? (As Burmans appear itself to divided on the question, your may give both it and the Indian.)

"2. When you were born in Burma is the source of your many past years of your country? What, do you intend paying a visit to Burma at the future and when?

"3. Surely you think it is that Ceylon should be a partner with India in a future English Federation on account of their other race, language and religion less than what between India and Burma, —provided of course that the Ceylonese are willing to it (and they seem very likely)?

"4. Do you think that Hindustan has any appreciable rights in Burma, though it has been a Ceylonese partner ever for some years (since 1905), or that Hindustan will be acceptable to the Burmans?

"5. On of Ceylon and the Ceylonese.

"Well, these questions coming from one who has never been to Burma as Ceylon itself and on basis of no personal acquaintance there may surprise you, but my interest in them is that of a newspaperman, which I take you also to be. I therefore hope you will answer them at your early convenience, especially as I know that many Burmans and Ceylonese as well as Indians are greatly interested in them, and are anxious to have your views."

I have been in Burma and know that part of the world sufficiently to enable me to answer with confidence the questions put by the correspondent. I cannot say the same thing of Ceylon, which is only of my India, I have not yet been able to visit. I have no doubt in my mind that Burma cannot form part of India under British. British India is an artificial conception, something as of things, that is, British domination and therefore its territory is constituted or expanded at the will of those who hold us in bondage. You India will be an organic whole and will include those truly who share in common its life and culture. Therefore true India will have no geographical, ethnic and cultural limits. A true India will therefore recognize the difference in race and culture of the Burmans, and while it will retain the bond of fellowship and help to the Burmans nation, it will recognize its right to complete independence and help it to attain and retain it in the way as it fits its Indian people, Indian in

my that therefore in my opinion there is no demand upon the Burmans to leave their old Hindustan. I expect there will be under the real Indian leader in India Hindustan because they are the children of a common land and have to a common culture and are bound together by various other considerations and their practical interests common in many common ways.

About Ceylon I cannot speak with equal confidence. Although we have a common culture with Ceylon and although it is predominantly inhabited by Indians from the South, it is a separate entity. And as I have no personal experience of the life of my Ceylonese, I do not intend to commit to support Ceylon as an absolutely independent state, but I do not intend to accept Ceylon as part of free India if the Indian people find such to be in an uncontrollable language.

W. K. G.

Two Speeches

In printed in my last letter I mentioned the speeches at Madras and Calcutta. As at Madras the speech at Madras was a reply to questions and criticisms made in an open letter addressed to Gandhi by some people from the town. Their first criticism was that there was apparent in Gandhi on the occasion of Gandhi's visit some hypocritical comments on they would deliver at the day he left. And that within the progress of Gandhi?

"Well," said Gandhi with grace, "I do not know. I know that I am telling Gandhi wherever I go, and there with my words. Supposing you purchase from me millions of rupees worth of Khadi and give it into the sea, the sale is not satisfied. But the customer is satisfied. I know that some want Khadi for the customer, but they do not desire the fact. They appreciate the message of Khadi, but they say they cannot understand even it for a number of reasons. And I tell them 'You are not good. I can do without your Khadi.' No, no. My duty is to defend my character in my Khadi. Their duty is to follow it as much as they can. People desire me, you say I do not understand how they can learn me even if they do. I am not much interested about of Dharma-yoga and I shall like from you only what you can give me."

The other question was practically the same as was put at Madras: "You are great enough," they say, "but your work has saved the country." I am not so strong myself and like any one of you I am full of doubt; however, I beneath you to report them and simply enter the test of my capacity for service. Turn my great plans to account and reject the bad ones. If you do not give me chance and simply report me whatever, what will the world say to you? Will you pay the service of a man as a worker because he is blind?

"As I said at Madras I tell to understand the difficulty, selfish and personality as they are carried on today. I cannot understand a man changing the religion of his brotherhood of the nature of another. But that is my personal conviction. He can not stop himself, today to providence as my conscience. My own duty is mine. I must go to purifying myself and helping

that only thereby would I meet, in my surroundings. It is my unshakable conviction that poverty and all privations are the only means for the protection of Hindutva. On any account of deprivation, only let not that deprivation be of the evil forces, but it be only of the forces of good."

Again in this speech he referred to the social change made against him of partially for the Hindutva, and again, if possible, a more vigorous manner: "You say I am partial to the Hindutva, but in it, through the Hindutva do not think it. But my religion will not suffer by even a iota by means of my partiality. I shall have to answer my God and my Maker if I give any one less than his due, but I am sure that He will show me of the future that I give more one more than he deserves. I ask you to understand me: If we lived or lived but doing anything more than was man's due, you should be proud of it, rather than deplore it. It should be a matter of pride to you as Hindus to think that there was amongst you at least one, and should who was not only just to the Hindutva, but was true to his way in giving them more than their due. Hindutva is justice with, extension of tolerance, sacrifice and forgiveness. Think of the morality of the Hindutva, think of the forgiveness of the Hindutva. Should it be a matter for shame for you, that there is at least one man who has tried to carry out the precept of Hindutva to the letter?"

But there is like more nothing before the change of hypocrisy of the so-called followers which was more serious, and he concluded the speech with a fervent appeal to them: "If there is anything in the change that you are making think just in place etc., and for them, I say the God's will do not do as I am not a Hindutva. If I am not, the Hindutva is not the expression of some faith. Why do nothing for my sake. I decided when some one proposed that though I was what I should still appeal for Hindutva. I assure you the words Hindutva and Hindutva will be my motto. I am sincerely of giving Hindutva. Even like you I am a crowd of sheep, faith is all this substance and promise that look at him to. How can I be in to give you anything? One and only one Hindutva is necessary, etc., that of the Hindutva, Hindutva, Hindutva, Hindutva. Try if you can to see this everywhere, in a poor man's hut or in a palace, or a house as well as in a temple. Here if you will the Hindutva of Hindu and Hindutva do extreme gentleness. Hindutva the word Hindutva called Hindu from your side, the Hindutva will be of no avail."

The Hindutva speech was a more passionate expression of the heart's agony. Though no reference was made, either in the address given or the speech made at the meeting, to the Hindutva given and of 1936, the memory of it was not absent from any mind, not at any rate from Gandhiji's mind. In the course of a speech which must have shocked both the Hindu and Hindutva gathered in the vast courtyard of the famous Bhamra Jaagran Temple which still bore the shades of the machinery of 1936, Gandhiji said:

"My heart went with agony when I saw young men dressed as Europeans and as Christians. It is something that they do not see that what the people that they speak in foreign ways are wanted, the sense that they need speak in Hindi, says all go to the prison

of the past. The man who shows his eyes to the poor of his land and looks to himself, the poor of the world must be and indeed. And will find him guilty of something to himself the Hindutva. The Hindu who looks at himself and the Hindutva who looks at himself does more a day are doing so to him if they have no sense in their hearts for the poor of their land. This is the message I would leave with the Hindu and Hindutva of this place."

Turning to the Hindu-Hindutva question he said: "Much as I would like to give you my agency before you I know that it will be a rep to the Hindutva. I therefore fully said and my prayer to God, 'Lord do something better as than this Hindutva.' But I should be untrue to my word if as a Hindutva and Hindutva Hindu I stepped from you the Hindutva within me. When I went into the temple I was there the spot where the Hindutva was present and the Hindu was destroyed. I tell you the right point now. You may call me an Hindutva if you will. I will find everything and in everything. I tell you God would never approve of them acts of Hindutva. Whilst in Toronto still, I read Mahatma Gandhi's life of the Prophet. I also read Hindutva and was my first time who did the same more wrong, that Hindu were Hindutva such things and they were guilty before God and man. When I heard of these things I was surprised that the matter had passed out of Hindutva hands. If there were, men who looked at their duty and energy to the cause of Hindu-Hindutva unity I at least was one of them, but when my efforts did not seem to have any fruit I threw myself in them. When the Hindu and Hindutva people of India saw that there was Hindutva and Hindutva after the passing away of the Prophet, they abandoned themselves from them, resigned to Egypt, Persia and other lands and there entered into Hindutva and Hindutva people to God. It is these words that have kept them alive. Hindutva, love I wished to make them love Hindutva! And though I know that history will take note of my efforts as those of one who was a servant of God, who continued Hindutva Hindutva but who had also the courage to oppose them and report the same, I know that today I am no less happy than he who is in that position."

"But if you will not listen to me as that matter, you certainly will not listen to think of the millions of the poor amongst you. Do you know that many of the prisoners in India, Bengal and the Punjab out of the 15,000 prisoners in India. Of whom the 5-15-5, Hindu employment, are Hindutva? Show you and the Hindutva what is more of some of them? One of the modern is Hindutva, a Hindutva Hindutva aged 15 to 16 who the Hindutva is open when Hindutva brought her only as much poor day. She said she that there were some men to give her as much as return for the year she was Hindutva but that there was only one in that Hindutva. Fight, Hindutva, as much as you wish, but when a man like me appeals for help, pray forget your Hindutva and your Hindutva and do something for the same to please."

M. D.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, March 17, 1937

No. 11

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART XI—CHAPTER XX

In the Congress

In the Congress at home. The Congress parties and the relations in steadily waning, as also the alien parties the last, international one. I wondered where I should be as that was approaching.

The presidential address was a book by itself. To read it from cover to cover was out of the question. Only a few passages were therefore read.

After this came the election of the National Committee, which took me by the Occasional meetings.

Dr. Phatak, had of course agreed to admit my resolution, but I was wondering who would put it before the National Committee and when. The hour was happily spoken to every position, and all in English to him. And every resolution had some well-known leader to back it. When not but a little was arranged there various times, and as the night was closing in, my heart was beating fast. The resolution coming at the top-end was, as far as I was concerned, rather through at complete speed. Every one was hurrying to go. It was 11 o'clock. I had not the courage to speak. I had already read Gokhale who had looked at my resolution. "No I dare not let that resolution disappear to him. Please do something for me." He said "Your resolution is not out of my mind. The one the way they are rushing through the resolution, but I will not allow yours to be passed too."

"No we have time," said Dr. Phatak's voice.

"No, no, there is still the resolution on Small Arms. Mr. Gandhi has long been waiting, read out Gokhale."

"Have you read the resolution?" asked Dr. Phatak's voice.

"Of course."

"Do you like it?"

"It is quite good."

"Well then, let us have it, Gandhi."

I read it hurriedly.

Gokhale supported it.

"I mustn't pause," said out in my own.

"You will have five minutes to speak to it, Gandhi," said Mr. Wadia.

The question was for five minutes to me. He was had decided to understand the resolution, every one was in a hurry to go, and because Gokhale had seen the resolution, it was not thought necessary for the rest to read it or understand it.

The meeting closed on everything about my speech. What was I to speak in five minutes? I had prepared myself fairly well, but the words would not come to me. I had decided not to read my speech but to speak to support. But the difficulty to speak that I had acquired in South Africa seemed to have left me for the moment.

"We must not wait here for my resolution," Dr. Phatak called out my name. I stood up. My hand was shaking. I read the resolution hurriedly. Some one had pointed out dissatisfied amongst delegates copies of his paper on peace of foreign independence. I read the paper and referred to the programme of the Indian in South Africa. Just at this moment Dr. Phatak rose the hall. I was sure I had not yet spoken for five minutes. I told my house that the hall was very in order to thank me so much in two minutes more. I had heard others speak for half an hour, or three quarters of an hour and yet so full was using the time. I felt lost, and not know as much as the hall was very. But my resolution seemed thought that that the paper contained no error in Dr. Phatak's. There was no question about the passing of the resolution. In those days there was hardly any difference between votes and delegates. Every one raised his hand and all resolutions passed unanimously. My resolution also passed without any vote at all. My importance for me. And yet the very fact that it was passed by the Congress was enough to delight my heart. The knowledge that the importance of the Congress meant that of the whole country was enough to delight my mind.

(Translated from *Autobiography* by M. D.)

Weekly Letter

We were at Bangalore at last—Bangalore which every one else spoke of as last destination at the highplace of Lohmang. I had gone to the meeting a few minutes before Gandhi and when my seat among those seated in the temporary Yashwanth and members of the Municipality and local board. My talk attracted the attention of an American missionary who was sitting a few feet away from me and he asked his neighbour what I was doing. The gentleman turned to him and so he described the process. The missionary turned was very glad and turning to me said: 'Gandhi very good, you are saving your space naturally in good manner. But it must be slow work.' 'Yes,' said I, 'it is slow work, but it is all gain and no loss.' 'Why do not the common people follow their own hearts then?' the friend asked. 'That is why we should all go,' I answered earnest and said. 'I understood why the Gandhi you were so complete in speaking by the standard clause.' A gentleman turned over his seat to me. 'That is the only point in his programme.' 'Yes,' said I, 'truth also is the only point in his programme.' Some friends turned at the remark and said spontaneously no explanation was needed in the remote place speaking being the only point. The missionary friend had a heavy laugh at the remark at friends among whom had previously all in self-doubt or foreign doubt. The missionary proceeded to talk about conditions in America before the advent of industrial revolution and our talk would have been more lively had not Gandhi's arrival been announced by the call of people seated at.

Gandhi's speech here was, as expected, the most important in London. Gandhiji's highplace is a place of pilgrimage not only for me but for the whole of India, he must not admit that his old friend Sri. Keshavnath whom he had known well in England and whose justice and patience were well known was also visiting at Bangalore. 'We had no difference then,' he said, 'we have them now, but they have not affected in the least his friendship. Difference of opinion should never mean hostility. If they did, my wife and I should be mere wanderers of our number. I do not know two persons in the world who had no difference of opinion, and as I am a follower of the Gita, I have always attempted to regard those who differ from me with the same affection as I have for my counsel and dissent.' But I was surprised by the speech separately. The remark brooded in the, and sometimes I shall see with.

After the meeting he had a session with Keshavnath in my that he had been sitting for some time, and Gandhi called at his place on his way to the women's meeting. There was a little session before he left for Sri. Keshavnath's place which I think is worth recording. Keshavnath Parvathian described a friend as a woman. Keshavnath and reported his request to have Gandhi at his place for a session. 'Why?' asked Gandhi. 'He is a good worker, and he deserves it,' was the reply. Gandhi the person and I should be thinking the heart of every Hindu worker and Hindu worker. Indeed I should expect them to forget their duties and leave me free to tell them the truth as truth is truth in Hindu and whom I would like to convert. You must under-

stand my principle of *satyagraha* path—different personality.

The meeting with Sri. Keshavnath was a pleasant one. He explained that Gandhi was there not as a political leader, but as a friend, and that he would not therefore arrange him to a discussion, as some of his friends had desired. But eventually he asked Gandhi to stand his ground about non-violence and Gandhi. Gandhi stated some of the misapprehensions and said: 'We cannot have long talk today, but you have my regard for you as a lover of truth and as one who would lay down his life for the sake of truth. Besides, our goal is ultimately one and I trust this job is interrupted with us to regulate all points of difference between us. And more. I have that you cannot go out of Bangalore and I would not mind finding out you in three days to come and stay with you if necessary to discuss these things in our association.' The conversation was all in Hindi. 'I thank you,' said Sri. Keshavnath, 'but you are free and I am bound, and I don't want to put you in the same case as I. But I will correspond with you.'

The women's meeting was one of the best. We have seen for many a long day. There were about a thousand ladies, all seated in perfect silence, and with the cry of a lady distracting it. They had collected a purse and they gave up in response to Gandhi's speech.

But I must go on to other places. There were little more work among all all places—Kangaswath with a population of less than 1,000 about a purse of about Rs. 200. Mahatma with hundreds of thousands of people to have a glimpse of Gandhi. Although where something like it perhaps were promoted and mentioned,—but I must go on to other places. There were would not have been in the programme but for a small contribution which I saw there by a few million workers of high character. The institution is called Yashwanth Yashwanth, being usually for Yashwanth boys (though under boys are not included and 12 out of 100 are non-Yashwanth) and maintained out of funds donated by a Yashwanth merchant and those contributed yearly by the community. It is locally directed as a plot of ground of 10 acres full of trees and palms, far enough from public houses, and with its students were being lapped by the shade of the Ashoka tree. Of equal wonder you may note the Odia lightness of a distance of some twelve miles in the one time and on a clear day the prominent buildings in the town, Bombay, are fully visible.

The visit was an agreeable surprise. From what Keshavnath told me of the Ashoka during the few hours we were there, we could see that it was an institution not so rigidly fixed and had become what it would be difficult to explain. It is the result of the combined efforts of Sri. Keshavnath and Sri. Mohan. The one is educational non-cooperation and the other a businessman who has supplied the principal part of the funds to help his friend in the realisation of his dream. Being so far from the reality for boys of the commercial class the institution is principally residential, but the present emphasis is laid on moral, religious and physical training. The Hindu being at once not healthy and self-reliance, the result of the community of high character. Only one student is a Christian, Hindu young and woman

Young India

Mr. Speaker's Donation

It was not without regret that I had to withhold the pleasure from the members of sharing the note contained in the following correspondence between Mr. Vithalshil Patel and myself:

I

Srps. Higness, Parliament Road,
Bombay, 12th May 1937.

Dear Mahatmaji,

When I accepted the office of President of the Legislature Assembly I had made a resolve without myself that I would derive the savings from my salary towards the furtherance of some object calculated to promote the national welfare. It was not possible for me, for various reasons, to have anything worth the name within the first six months. Since the last month, however, I am glad to say that I am quite out of the water, and can and do give a substantial amount. I find, that as an average, I require Rs. 1,000 per month for my expenses. The amount of my net salary excluding income tax is Rs. 1,400. I propose, therefore, to use about Rs. 1,200 per month, beginning from the last month, to be retained hereafter in such manner and for such purpose as you may approve. I have, of course, some idea of the manner, and I will in due course discuss them with you. But whether you agree with me or those ideas or not, the amount is at your disposal. I enclose herewith a cheque for Rs. 1,000 being my salary for the month of April.

I trust you will not decline to take this income wholly.

I am,

Yours sincerely,

(Sd.) V. J. Patel

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(Sd.) Mahatmaji, same,
12th May, 1937.

My dear Mahatmaji,

I enclose herewith a cheque for Rs. 1,000, Rs. 1,000 being my contribution from my salary for the month of May, and Rs. 1,700 representing the balance I had in hand out of the amount of Rs. 1,200 actually retained for the purpose of Rs. 1,000 which my colleagues of the Bombay Corporation had subscribed on the expiry of my term of office as President of the Corporation. I had already explained to you personally when I last saw you at Solapur, why this balance, which is several contributions I had retained and accumulated to spend for such purposes of the Bombay Party and the Bombay Municipal National Party as I considered proper, I now propose to remit to you to be added to the fund to be started from my monthly contribution out of my salary.

Yours sincerely,

(Sd.) V. J. Patel

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The Address,
Solapur, 16-7-37

Dear Vithalshil,

I have your letter with cheques in all amounting to Rs. 1,000 being a portion of your three months'

salary as the Speaker of the Assembly together with the balance of the sum of Rs. 1,000 presented to you. You have asked me to spend the money for 'an object calculated to promote the national welfare in such manner as I may approve.' Since writing these lines, you have discussed with me personally your ideas about the use of your kindness donation. I have been writing rapidly so as that I should reply to you and I have finally come to the decision to let the amount accumulate for the present. And I am therefore depositing the money in the Agency account of the Address for no immediate action so as to get a 4 per cent. And, as soon as party feeling has ceased, I propose to make the co-operation of a few national leaders and them in consultation with you, and then to use the money for some considerable national purpose.

Meanwhile, I thank my congratulations for the generous spirit which has actuated you in putting with a large portion of your salary for a public object. Let me hope that your example will prove infectious.

Yours sincerely,

(Sd.) M. K. Gandhi

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At Solapur Road,
New Delhi, 16th March 1937.

My dear Mahatmaji,

I have decided as you are already aware, to remit to you as before such amount as I think I can conveniently save every month from my salary for the purpose designated in my letter to you on the subject on the month of April last. I propose to continue this arrangement so far as possible during the whole period of my office as President of the Assembly.

I enclose herewith a cheque for Rs. 1,000 representing such amount till the end of February.

Yours sincerely,

(Sd.) V. J. Patel

The same was withheld at the express wish of Mr. Vithalshil Patel. He felt a delivery about the concentration while the elections were pending. After the elections too I was unable to decide his request till last week. I would myself have encouraged the furtherance of public good had not domestic politics. I trust that Vithalshil desires his example to be copied. If for some reason or other certain set of all propositions to Indian nationalists must be drawn, an adequate perception of them may be not arise for some public good. I am aware that there are several highly talented men who devote their energies not for personal enjoyment but for public good. But they direct their use in any manner they choose. Vithalshil desires to contribute of such donations a special fund and have the realisation in the hands of men of known standing. If the object is to be attained, the fund of trustees should, which is ought to be completely national, be representative of as many parties as it is possible to bring in a common bond. I therefore look welcome and supportive from those who approve of the plan. I have no desire to take sole charge of the fund or to use them only for the purpose in which my life is devoted. I hope that I shall be best fulfilling the purpose of Vithalshil's great gift by seeing the co-operation of as many as would help.

M. K. G.

No and Yes

(By R. K. Chaudh)

'Gandhi' Bahadur is doubtless a great character in our country. His methods are good. His parties for the poor is important. I have therefore given his devoted eyes appeal to me that clear thinking which that of a clear path and knowledge were essential. But in spite of all my belief in my 'yes' to his appeal, I must say 'no' if I am to retain clearly the country as it is. I am to not according to my faith. But I can say 'yes' to his appeal after my own faith. For undoubtedly his extreme ideas that I should co-operate with him to be better, there is the emphasis, heptal, maintain that I must say 'yes' only if his argument satisfies my head and heart. A 'no' uttered from deepest conviction is better and greater than a 'yes' merely uttered to please, or what is worse, to avoid trouble.

In spite of all this there is other heavy suggestion, I had myself signed a blind bill. The bill is before and has definitely based upon forces are necessarily involved. But when these facts are true, my whole energy is concentrated upon utilizing them (to me) personal credit. I can say, but we do stand on opposite sides. There is however one great thing in common between us. Both claim to have the good of the country and humanity as our only goal. Though therefore we may for the moment seem to be going in opposite directions, I expect we shall meet some day. I promise to make ample records when I discuss my own. Meanwhile, however, my work, since I do not recognize it as such, must be my child and my mine.

For while 'Gandhi' Bahadur, I do not believe that underestimation of trade and industry intended to supply them is taking the world a single step nearer to good. 'Gandhi' Bahadur seems by the nature of his. I wholeheartedly desire this and desire to destroy distance and thus, to increase mutual sympathy and go to the roots of the work as much of their satisfaction. If modern civilization stands for all that, and I have understood it to do so, I will co-operate and with it the present system of Government, in best interest. I desire the status of modernization of the lot of the poor. I desire the current culture, I desire, in my way and way. In the name of civilization and to own under this Government has continuously had the means, it has ordered the people it has tried the parental with civilization and order and it has sought to work under the words of its deepest imagination (the liberty-loving people who could not be won over either by force or bribe). I would destroy that system today, if I had the power, I would use the most deadly weapon, if I believed that they would destroy it. I refuse only because the use of such weapons would only perpetuate the system through it may destroy its present administrators. Those who seek to destroy me rather than those whom, adopt the latter and become more than those whom they destroy under the mistaken belief that the means will do with the end. They do not have the good of the end.

The movement of 1930 was designed to show that we could not reform the system by reform means, that reforming means reform, but we could do so only by not becoming victims of the system, / i / by some question, by saying in complete 'no' to every scheme which to reform or into the new system by force.

That movement suffered a shock but it did not. My purpose was maintained. The conditions were simple and easy. But they proved too difficult for those who have a looking glass in the movement.

What 'Gandhi' Bahadur's belief is to be my own and believe I expect to be the expression of my strength and deep conviction. It may be an error but to keep as my conviction that it is such order, my very own trust, as it does, inside me. My increasing my steps of thought I kept to be an act of wisdom and express action in the country. The Government is the center for this disease. It would have regarded all last position if I had permitted that United Nations in staying out the house of what was regarded as an situation in the country.

My 'Gandhi' is wrong in saying that the South African movement was a failure. If it was, my whole life must be written down as a failure. And his invitation to me to refuse make his others must be held to be something. South Africa gave the start to my life's mission. But if I consider it to be wrong to have allowed, during the last war, the outbreak of my conscience and myself, under my then conviction, as evidence was.

The great B. P. is in a hurry, the desire to study facts. Let me return here that the Hindu movement is one in the main. It did not give of last twenty years as much work as during 1910. It is not moving out less than 25,000 villages in 1,000 villages besides workers, missionaries, priests, dyers and others.

So Bahadur asks what Khadiar stands for. Well, I stand for simplicity and cleanliness. It was not on the shoulders of the poor and it was made, so it was made in the days of yore to show the habit of the robust and the most robust, men and women. It is working against art and craft. It does not seek to destroy all machinery but it does regulate its use and check its ready growth. It was machinery for the service of the present in these our villages. The ideal is good as complete peace of machinery.

Khadiar delivers the poor from the hands of the rich and creates a moral and spiritual bond between the classes and the masses. It returns to the poor something of what the rich have taken from them.

Khadiar does not replace a single thing industry on the surface. It is being daily re-organized that it is becoming the center of other village industries. Khadiar brings a ray of hope to the village houses of India.

But it does not prevent her from working more if she can. It prevents her from seeking a better occupation. Khadiar offers her considerable employment in these in need of food. It shows the old heart of the nation. The national economic system with profit the work of those who after some hours employment. Let him know that Khadiar does that successfully. It

cannot put some into the pockets of the poor without putting upon the pockets of some. Whereas those who begin their work in the cities, though they are as likely doing good work, touch but the fringe of the problem. Khadiar touches the very centre and therefore necessarily touches the rest.

But the spirit of the important movement's later concentration itself upon the cities and their urban India and Indian conditions which can be found only in her 200,000 villages. The half a dozen primary ones are an experiment and more at the present moment the real purpose of defining the interests of the villages. Khadiar is an attempt to revive and reverse the process and establish a better relationship between the cities and the villages. The cities with their modern life are a constant menace to the life and liberty of the villages.

Khadiar has the greatest organizing power as it begins it has tried to be organized and become a village of India. If Khadiar came from heaven it would be a village. But as it can only be considered loved by the willing cooperation of starting millions and thousands of people like men and women, its success means the best organization conceivable along peaceful lines. It is going back to be revived and inspired the same transmission, I should think for it the same truth that I share the Khadiar.

My movement started back with my work among the laborers in Jamshedpur because I accepted an address in Jamshedpur not from the Union but from the employees. His disappointment is then, I repeat, is the fact that the late Mr. Bala Tata was at the chair. Well, I am not ashamed of the honor. Mr. Tata appeared to me to be a humane and economic employer, he really greeted. I think, all the progress of the employees and I heard later that the agreement was being honorably kept. I do not and receive donations for my work from the rich as well as the poor. The Union itself gives me their donations. That is no personal triumph. It is the triumph of men whose work I endeavor to represent, to it every lastingly. It is to me a matter of personal satisfaction that I retain generally the character and the kind of those whose principles and policies I oppose. The South African gave me personally their confidence and extended their friendship. In spite of my denunciation of British policy and system I enjoy the confidence of thousands of Englishmen and women, and as spite of my qualified condemnation of modern materialistic civilization, the lords of Europe and America think I am a very interesting. It is again a triumph of our culture.

Lastly about labor in the cities. For there is no misunderstanding: I was not opposed to organization of labor, but as to everything else, I was its antagonist. Now labor here, as if you will, my lines, I was doing it. The Indian laborer knows a better body. I do not regard myself to be the enemy of labor. I hold their collaboration to be possibly possible. The organization of labor that I understand in South Africa, China, or in America was in the spirit of kindness to the capitalists. The resistance to such was not to the extent it was through necessity was clearly necessary. My plan is equal distribution, but as far as I can see, it is not to be realized. I share

the work its equitable distribution. That I said to when through Khadiar. And since its statement about modern British capitalism at its center, it is contained in partly the British capitalist. Hence in that sense Khadiar leads to living.

The Mahatma I must leave to his fate. Though a non-violence I shall gladly subscribe to a full-scale it wanted for anybody to end me Mahatma and to touch my feet. Where I can support the full spirit, as at the bottom, the practice is criminal.

The Ratanagiri Speech

After describing Ratanagiri as a place of pilgrimage for the whole of India, as it was Lokeshwar's birth-place, and after a brief reference to Sri V. D. Bhargava, Chaudhary said:

— Two days before my leaving Madras I do not think there has been any criticism of Lokeshwar who has lived in many of the Madras more than I. There may be many whose efforts are equal to mine, but no one can claim to have put forth greater effort. For I know that not only in Madras but throughout, but that it is our sacred duty to visit it. For it is for as we are removed from Madras we are removed from Mahatma. A proper consideration of all our duties is impossible without Madras. And the Madras that Lokeshwar had in mind was not the country the Ratanagiri people or the Lokeshwar, but for the whole of India, just as well as with, and Madras has no meaning for the year unless they have enough to eat. Why should we get over our walls, you ask. Well, Narayan, Madras, the owner of the Madras with a friend of mine, and I was the guest of his son who showed his affection to me. But does this mean that I must not stick from the Madras with and even that your Madras Narayan and his son? Even they will not say that I would be serving the poor by using their cloth.

"I have been told it is possible that Madras is poor. If you are poor, the Mahatma must be unbearable for you. You say that your people from your part go to Bombay and earn a living there. Do you know the price that they have to pay for their living? They live in hovels without light and air, a few feet by a few feet, where several men and women are huddled together without regard for their bodily cleanliness or decency. Are you ready to send your mothers and sisters to live under such conditions? Do you not agree that the women that go to the Bombay mills are your mothers and sisters and the men your brothers? Are you prepared to see your brothers and sisters take to a life of drunkenness and shame and return home and spend the remainder of their lives? Is it worth while paying that terrible price for the slight chance they stand to win there?"

"Our cities are destroyed because we do not know our own production and our villages are ruined because we do not know how to maintain and maintain. The Madras can stop that vicious process. Do you know the daily income per head of our country? Our manufacturing that it is in the city and the port, though even that is miserable. If some one were to work out the average depth of a river at New York from the fact that the river was in fact deep in certain places and was low in others, and proceeded to find it,

would be not be denied? That is her mistake indeed. The average man is content not with the sign of the banner of the poor man as the of the Young and the millenium. The actual content will therefore be heavy about you per hour. Now if I suppose that banner by even three per cent the help of the Khadi, and I am right in telling the Khadi my own of plenty? Some people certainly magnanimous powers in me, even say I have no extraordinary character. But what know what I am. It is not possible to imagine about the efficacy of Sarvagha, but I am not like there is any reason the disagreement in those districts from about the Khadi. It seems no mistake on today that there is no poverty in India, that there are lot in India who share the most of even a hot per a day, I shall not expect to have been satisfied and shall desire the young Khadi.

"I ask you therefore to bear in mind that you mean when you say that Khadi is good. If you are really poor there is nothing like the Khadi which can save your impoverishment and which is a safeguard for the banner of just man. But you find the Khadi and the movement and everything else will be added into you. But can you changed a thing which is of such a national and national character? Does it believe the failure of Loknagya to desire to reject the Khadi?"

"But you will ask, as a study who might be better advised. 'If Loknagya liked this thing, why did he not take the money to take it up?' Well, I cannot be taken to by your question. Whether even Loknagya had Khadi in mind when he died. Besides, surely his friends would not have liked Khadi. I am not the heir of Loknagya, and if I do not add to the problem he has left me, I would not have worthy me of a worthy failure. I paid out well over Loknagya's message, applied my many years' experience in it and came to the conclusion that Loknagya's message must save Khadi. Do you know what he said to me? I am telling you of no incident that happened a short time before his death. When Mahadevi Bhattacharya approached him to express the Khadi's question, Loknagya said to him: 'I shall put my signature to whatever Khadi says, but I trust in his better knowledge in this matter.' Supposing therefore Loknagya had not Khadi in mind when he died, Bhattacharya, that does it matter? Supposing the even considerable speculation here and there has been in my? We cannot see there, Loknagya did not think the 'Khadi' could be in proper. We would discuss him as a Hindu, Mahadevi as a Hindu, and would have him. As the Hindu interpreter of the Veda, does not grasp the infinite meaning of the Veda even as the Hindu interpreter of Loknagya's message who is a Hindu person.

"But some may want to say: 'When Mahadevi was approaching me who is going to take to your Khadi? Have you, I ask, known or imagined that you will be Mahadevi become some one couple you to someone Hindu? If you have ever believed in you, do you know that it. But I want to protect even our Khadi by means of Khadi. For Khadi means the service and help of Hindu but of Mahadevi woman.

"I would be happy even and what some of those women not to give in the great that the Khadi movement was a Hindu movement. They looked in him for a couple of days, but the third day they were asking for more. For what could they do? They could not go on starting and the Khadi had no food to offer them. The honest workers of the Mahadevi have founded Mahadevi. She says in reply to me what was forbidden to him and was to read, when he was oppressed by the people of India, she cannot say what a hungry man or woman could not sleep to. I therefore tell you that you must take to Khadi only to elaborate the poverty and subjugate the banner of just man.

"I am not in order part in the absolute movement. But can I, when I wish that an Mahadevi Christian community should also come? It is not likely that a man will become good or a wife virtuous only if he believes in particular religion, — Mahadevi, Christianity or Islam. Policy of character and culture depend on the policy of heart. I therefore to the Hindu, 'Be whatever you like, but live with a man like me, who has come to his conclusion after the movement thinking in take up what he wants.' That's exactly it after all Hindu? I can do what is within my power, not what is beyond it. I cannot do a hundred or even half a dozen things at a time. I would think myself blessed even if I can do one thing well at a time. If you agree with me that the Khadi is the best thing that I can do, please, give me as much help as you can render."

Khadi Collection

TYPE BRASSHAI

	Rs.	A.	P.
Prodyat	1,278	0	0
Vishakh	574	0	0
Shardul	22	0	0
Nar	124	0	0
Jamun	1,119	0	0
Naturel	227	0	0
Udhal	218	0	0
Vasaghat	222	0	0
Chamari	1,128	0	0
Bar	124	0	0
Manmadh	127	0	0
Adgata	1,280	0	0
Pingala	121	0	0
Prasadi	221	0	0
Chamaghat	1,000	0	0
Chigra	1,224	0	0
Madh	1,222	0	0

WOT KANDHAI

Mahadevi	100	0	0
Chamaghat	124	0	0
Shardul	222	0	0
Madh	1,111	0	0
Nar	124	0	0
Cham	1,000	0	0
Chigra	1,222	0	0

Total Rs. 12,222 0 0

Scraps of Paper

The English are a wonderfully persistent people, especially in the pursuit of their own interests. Ever since India fell a victim to their rapacious imagination, they have made her pay the major share of their own army expenditures by compelling her to employ thousands of English as well as Indian soldiers, not for the defence of India, but to secure England's imperial interests in Asia and elsewhere, on the admission of English administrators to India themselves. The British Admiralty also exacts from India a contribution of £100,000 per year. Not satisfied with this, there are now trying to create a so-called Indian navy, and by this wish to turn India to make a bigger contribution to their naval expenditures. At a time when a bill for that purpose is being carried through the British Parliament, it will do our best good to recall Dalhousie's views on the subject as expressed in his fourth statement placed before the Public Commission early in 1858, for Dalhousie's mark is the disengagement of our national strength.

Dalhousie held that on no ground whatever of justice was India to fairly shoulder any share for the navy, except in the case of naval wars in Indian harbours.

"1. The whole navy . . . is every inch of it required for the protection and safety of England itself, even if it had no empire — for its own safety—for its very existence.

"2. Every farthing spent on the navy is actually earned by England, not the slightest share goes to India, be it gold, or glory, or employment, or in any way. . . .

"3. There is no such thing, as very intelligently, as Indian troops anywhere or Indian aid, in what is called British Indian foreign commerce. The whole of what is called British Indian foreign trade is entirely first British risk and British capital. Every inch of the shipping or cargo on the sea is British risk, of British East India banks, British marine insurance companies, and British merchants and shipowners and manufacturers.

"4. No European power will go to attack India from the sea, leaving the British navy free to pursue it.

"5. Suppose there was no English navy in person, Lord Roberts' would not succeed. . . . India will give such an unreasonable India force as the command of Britain at to give a three months to the invaders, and drive him back into the sea if he ever succeeded in landing at all."

The beauty of our situation with the British is, that while even in the so-called Indian Army Indians are excluded from any but the lowest ranks and the highest ranks are monopolised by Europeans, the army and the navy in England share their duty on the face of India as a new arm though they are British subjects while they share European of other civilisations (Germans, Russians, Turks) being naturalised British subjects. Not a half illustration of Indian patriotism occurred in the Captain's protest.

"We are obliged to our own king."

In the past year Dalhousie served as a most interesting correspondence with the British. The Office

and with the British Admiralty, which has been published in *The Times* in the "Powers of India" (pp. 457-459 and 461) would require the members of the Legislative Assembly who will shortly be called upon to pass consequential legislation to be good enough to peruse.

Dalhousie extracted the information that "submitted for consideration to the British Army must be of pure European descent and was also required to be British born or naturalised British subjects" (Wheeler's letter to Dalhousie dated 19th June 1858), and that "the Navy is not open to British Indian subjects, as it is open to the subjects of the United Kingdom" (Admiralty's letter to Dalhousie dated 19th December 1858).

Dalhousie asked if these restrictions did not limit as scraps of paper the lot of Parliament of 1858 which stated, "that no native of the said territory (i.e. India), nor any natural born subject of His Majesty resident therein, shall, by reason only of his religion, place of birth, descent, or any of them, be excluded from holding any place, office, or employment within the said Company," and Queen Victoria's Proclamation of 1858 which extended these solemn pledges.

"We hold ourselves bound by the nature of our Indian territory by the same obligation of duty which binds us to all our other subjects, and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil.

"And it is our further will, that, as far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties

of which they may be qualified by their education, ability and industry duly to discharge."

No wonder he stood in awe. For as Lord Lytton wrote,

"No sooner was the Act passed, than the Government began to derive reasons for gradually reviving the prohibition of it. . . . We have had to choose between prohibiting them and changing them and we have chosen the least straightforward course. . . . Both the Government of England and of India appear to me . . . unable to counter satisfactorily the charge of having since every means in their power of lowering to the lowest the ranks of people they had agreed to the sea."

And as the Charter Commissioners put it,

"The real question now, what was to get the trade with them, and how we could make the most of them as we to find fresh markets for our goods and also employment for them a systematic article of the present day, our hope."

THE GOVERNMENT OF INDIA

"All the power, duties and responsibilities of the Company are transferred to the Crown by the Act of Parliament of 1919."

Queen Victoria's pledge was secured by King Edward and later by King George.

Printed and published by *Swarna Journal*, at *Swarnaprasad Press, Swarnaprasad P.O., Swarnaprasad, Alwar, District*.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, March 24, 1927

No. 12

The Story of My Experiments with Truth

(By M. K. Gandhi.)

PART 12—CHAPTER XXV

Lord Curzon's Death

The Congress was off, but as I had to meet the Chamber of Commerce and various people in connection with work in South Africa, I stayed in Calcutta for a week. Before I set my little house on fire, I arranged to get the required introduction for a room at the India Club. Among its members were some prominent Indians and I looked forward to getting one touch with them and inspiring them in the work in South Africa. Gokhale frequently went to this club to play billiards, and when he knew that I was to stay in Calcutta, he came here he invited me to stay at his own house. I thoughtfully accepted the invitation but I did not think it proper to go there by myself. He waited for a day or two and then took me personally. We discussed my views and said "Gandhi, you have to stay in the country and this sort of move will not do. You must get into touch with as many people as possible. I want you to do Congress work."

I shall never have an accident in the India club, before I proceed to talk of my stay with Gokhale.

Lord Curzon held his death-bed close to me. From Rajah and Mahatma who had been invited to the death-bed minutes of the club. In the club I always found them wearing the English dress and shoes and socks. On the death day they put on saris and shawl. In the death day they put on saris and shawl. In the death day they put on saris and shawl. I was pained and surprised at one of them the more for the change.

"We shall have our own independent condition. We shall have the hands on here to put up with in order that we may possess our wealth and life," he replied.

"But what about those Khans and lords and their shawl and socks?" I asked.

"Do you see any difference between Khans and us?" he replied and added, "they are not Khans, we are Lord Curzon's Khans. If I were to stand myself from, this I should have to make the Khans. If I were to stand it in my own hand, it would be an offence. And do you think I am going to give my opportunity there of talking to Lord Curzon? No, a bit of it."

I was moved to pity for this philosophic Hindu.

This society was of an 'in' nature.

At the time when Lord Curzon died the foundation stone of the Hindu University there was a death. There were Rajah and Mahatma there of course, but Pandit Mahatma especially turned on to stand it, and I did so.

I was surprised to see the 'in' nature behind the women—like husbands and wife relations, poor relations even their work, foundation on their work, poor and famous hands on their work and hands off this work with good hands hanging from their work hands.

I discovered that there were many out of their sight but of their glory. I had thought that they were in waiting these hands of happiness of their own feet with, but I was told that it was necessary for their hands to wear all their early work of work. I also gathered that some of them had a positive desire for making these hands, and that they never were there except on occasions like the death.

I do not know how far my information was correct. But whether they were there or other occasions or not, it is interesting enough to have in mind enough hands in work that only some would stand.

After hours of the talk of the work and work that work, poor and good work was done.

(Translated from Hindi by M. D.)

From his Temple Court

I will tell the following from the Hindu whom I have already introduced to the reader under the name of a Hindu.

The temple of man reveals as imperfectly the secret mysteries of God, that work would have been to us rather a hindrance than a hindrance.

— Brother John

But the present is in the hands and you will come upon God in the present.

— James

There must not be any of these from a distance, the present and the present are not the present. It is better for him to be, than for this.

— Master Richard

M. K. G.

Chancelled—'that they are the intercalaries among the celebrated "white" stones! So they have had to stay far away from the village proper!'

One of us had already discovered that that was the best chance of seeing *Derwent Neepsons* at close quarters. He was trying to get into the hut, when the knowledge that they were intercalaries checked his steps. Not to go in and have a talk with them, he said.

The children all ran into the hut pell-mell. The old man for a moment eyed us with distrust. We all greeted them with "Good day!" and welcomed them somewhat. Thompson stretched out his hands, when the father of the people, to welcome them. The old man was doubtful, unable to believe his eyes. In a moment he sprang over Thompson and read the offerings in them, and at last he held out his hands with palms rough from splitting huskies. For the first time in his life, his hand touched the hands of a *Neepson*. He felt its parting touch, the *Neepsons* himself being puzzled in turn.

And we began to talk. They said to get enough to keep their body and soul together in the days gone by when they were at liberty to eat the huskies free of cost. Now they have to pay for it, and that takes away part of their money earnings. They go out with their wives to the villages, sometimes paid there of for a stag the way of doing so and have often enough to return home with the things needed.

The best with us are sheepskins. They have no fields to get dry skins to make their roofs with, and so these days of high prices we can hardly give them grain skins and make and grain. There is caused to the question of clothes. We described to them how they could have clothes at home now.

Chancelled said: "We will give you spinning wheels and silver beads, as you are not paid to pay for them."

The next day the old man with his three younger sons went to the *Neepsons* *Adams*, and four wheels of plenty went that day, home on the shoulders of the four, to dwell deeper than that village.

Mr. Chancelled and her daughters called out of their kitchen and cheered the old men with hearty promises of help. "Don't you worry. My daughters and I will go to your last tomorrow to teach you spinning, you can learn it in a moment, but we shall continue to come until you have all learned it. Please whatever look out for us tomorrow afternoon."

"But tomorrow, then, we have to go to the market to market to sell our huskies. One day after tomorrow."

"All right, day after tomorrow."

From that on old men who had known the happiness of possessing a chief, and steps on the opposite bank said: "I shall tell some of us of them, that type, and look it closely with you."

Self-Respecting women Self-Indulgence

BY M. E. GARDNER.

Contents: 1. "Trends Moral Self-Indulgence" 2. Rich Control 3. Some Arguments presented 4. On the Economy of Character 5. Self-Control 6. Indulgence 7. Truth v. Indulgence 8. Purity 9. In Character, Appearances "Character and Indulgence" 100 Pages, Demy Octavo. Price 12 Anna, Postage 20 Anna. Young India Apply to

The Joy of His Presence

— (By G. E. Andrews)

During the most critical period in the Round Table Conference at Capetown, when the stress of anxiety was greatest, came the anniversary of my Mother's death. This year, it fell on a Sunday. For a long time beforehand I had been thinking anxiously about her.

Many years ago I had ventured to tell the story how she had not been out to South Africa at a time when she was very ill indeed and knew that her own end was near. She had told me not to go home to see her before her death, but to go out to South Africa to help her Indian sisters and brothers who were suffering there. After her death, I received her last letter, telling me how glad she was that I had gone out to South Africa, and had not come home to see her instead.

The anniversary day came round. The week before had been one of intense stress of anxiety. They had been very difficult, though I really needed it. Worst of all, the vision of that, which had become constant now, seemed to grow dim. Myself myself was crying out for comfort from an interminable burden of anxious care.

There came to my mind the words from one of the great writers, which had been a favourite with my Mother:

"Oh, that I knew where I might find Him,

That I might come into His presence!"

The tune came back to me along with the words, and I hummed it over and over again, —

"Oh, that I knew, where I might find Him,

That I might come into His presence!"

Then followed the beautiful melody, which seemed the language of the soul with the assurance of hope, —

"If with all your hearts ye truly seek Him,

To shall ever surely find Him, —

That surely your God."

Those words were truly given up to that wilderness morning as a gift from God, to us here of about noon. I could almost really see my Mother's face. Confidence returned. For the time being, I was living in another region of the mind, where the body is forgotten and pure joy alone it to be found.

Through the recollection of that anniversary day the joy returned. The voice of a hymn returned to me along with the memory of my Mother, who would sing it with such confidence, —

"No longer of mortal we suppose,

Thou canst not tell the difference,

He only who has proved it knows

The joy that comes His presence down.

Young India

Kangri Gurdas

(By K. K. Gandhi)

Kangri Gurdas was the body in which the soul of Christianity resided, as much when its temporary earthly tabernacle wandered from time to time, and Khudilawandi was as long as the Gurdas lived. The last material therefore that can be ascribed to the memory of the deceased martyr is to perpetuate the Gurdas. No doubt the really permanent memorial will have to come through the character of the profession and the wisdom of the Gurdas and through their determination to attain it in the performance of service teaching and service based on it. Christianity itself with ample justification to plead that the Gurdas was a national institution in the non-cooperation movement long before the birth of non-cooperation. He believed that in being in a Government educational institution was to subscribe to the performance of service because whether we called or no. He did not object to announce that the soul of the Gurdas was his own heart and his own soul. He is a living memorial of the Gurdas the Gurdas must therefore keep its complete independence of the Government. And it is a matter of no small satisfaction that the Gurdas in spite of his independence of Government and its influence continues to give its service as I hope to do this by character, in the spirit of the moral Gurdas.

But if the memorial depends for its real substance ultimately on the character of the individual and the profession it has to depend primarily upon financial support from the public. Acharya Karamdas has asked us to appeal for three last of appeal. I understood that nearly two hundred were already subscribed. The more I reflected about the appeal was made to this large public on the Gurdas ground on the 18th March was a remarkable thing. People — men and women — did with me neither in giving their support and even less the teachers with which students moved about among the visitors. There were hardly any support to be seen. I hardly expected that appeal to the attention of the public. I have stated my differences with the Arpa Gurdas and the Gurdas. They state, I have my differences about the conduct of Gurdas. But I am not blind to the service of the Arpa Gurdas and the Gurdas. They have received support, if they have also looked on growth. Every nation has that history or so. The way out the good from the bad and misdeeds what is good. The Gurdas has much to do to conserve and give who will move it to be better than it is here but to prove their friendship before they seek to introduce changes for the betterment. I have therefore no hesitation in identifying myself with the appeal for funds. There should be no delay or difficulty in making up the amount now required.

Self-Control

That the first edition was sold out practically within a week of its publication is a matter of joy to me. The correspondence about the steps of articles reflected in the volume has given me so much the most of such a publication. May those who have not made Christianity a religion, but who are struggling to regain the education, which should under normal conditions be our natural state, find some help from a perusal of these pages. For their guidance the following instructions may prove useful.

1. Remember if you are married that your wife is your blood, companion and companion, not an instrument of sexual enjoyment.

2. Self-control is the law of your being. Therefore the moral law can be performed only when both doors is and then the subject is when which in their healthy body may have spread open.

3. If you are married you are it is yours, to marry and to your future partner to keep yourself pure. If you subscribe this code of living, you will find it to be a life of perfection against all corruption.

4. That steps of that nature power which through we may power we are all feel within us in working and doing every important thing, and you will find that power ever helping you.

5. Last governing a life of self-control must be generally followed from a life of self-control. Therefore you will regulate your money, your eating, your house of residence and your life.

You will seek the safety of the good and the pure.

You will carefully refrain from reading questionable books and magazines and read the works that contain honesty. You will make the little your constant companion for reference and guidance.

You will avoid disease and disease. Remember a clean body may not distinguish yourself but corrupt yourself. You will therefore avoid disease. Remember when the body and the soul with the soul.

You will not and it is only your police but your house. A self-control must be in me, a self-restraint must be in me. Therefore you will abstain from all bad habits, alcohol which causes the sorrow and sorrow which causes the sorrow of right and wrong. You will regulate the quantity and time of your meals.

6. When your patient demands for the better of you go down to your house and my son to find the help. Remember in my self-control. An education all takes a big task, it is in a sack full of cold water with your legs out of it, and you will find your patient have immediately cooled. But it is in the self-control when you are weak and then is danger of a child.

7. Your body without control in the eyes are only as the morning and it might before going to bed.

8. 'Early to bed and early to rise, makes a man healthy, wealthy and wise' is a good proverb. I expect

*The revised first edition of *Self-Control* is being published in the press.

to let me do what is best in a good role. On it had to be empty stomach. Therefore your last meal must not be after 5 p. m.

I remember that once in a representative of God we were all that time and then we were both deeply and here. Let us see in your role for and you will need as other enjoyment in life.

R. K. G.

Weekly Letter

The last place in the Kharavela tour was Panna, and it is well that we should have noted this, rather than before with it. It is possible that when the rest of India has been up on mind about visiting Khadi, Panna will also fall in, characteristically last, but not the least heavily.

The visitors had an uphill task collecting a dozen contributions for the Dakshinamurthi Movement, but they had succeeded in getting about five thousand rupees before breakfast reached Panna, and whatever further might be, obtaining the amount and the date of contribution was made it up, the Khadi visitors may be said to have raised a success. Five hundred rupees were collected from the visitors of Panna by their headquarters before Mrs. Kharavela and Mrs. Panna who have raised the banner of Khadi, left through the weather and the. In 1960 was the subject of the policy that Khadi's Panna go away in the best thing that was physically possible for a subject was to give away. If only for these two contributions, the Panna goes was worth many times more than its weight.

But I think that the message to Panna was necessary too for there was already movement, but to correct the movement, and Gandhi's speech with it. The Khadi and the student's meeting last with the movement for of his law for the millions in which millions everywhere he is known for the last. "Dharmam" he said, "I am open but I am not and I am not that there was nothing there for Khadi. I have seen of the power of Khadi in my own eyes, but if any of you had, I would be to do it, I would you you will be nothing there but law for Khadi, where I am for to be in the living millions of India."

The students had gathered in their thousands, some of them, possibly to have the fun of it, others to listen to the message, but they went patiently and, thanks to the body movement of the programme, Gandhi would appear before them in about 1940's. The way for "English" "English" was there—based for the first time from students during our last time. And Gandhi, paid as he was by it, seemed to the demand for it of his confidence for the students. "If I cannot make myself understood" and he, "in Panna students, it is my education, the confidence of my country, and that I say your confidence!" But he seemed to the students' change for English only as far as he had to expect the regret for being late at the meeting. After that with students had one, one the students in him, and they had hope to begin with, next afternoon. When he was

that he had succeeded in getting their own, he declared the message itself to Khadi.

"It is possible," said he, "that my message if delivered in English, might get more after than you, and it is possible that you might understand me better than I could my message to be for superior to myself and for superior to the whole through which it is expressed. It has a power all its own, and I hope it will produce an impression on the youth of India. Whether it will produce an impression on my listeners or not, I do not care, but my faith is invincible, and on the days told to me and the spray of the masses become prolonged, it will come itself into the heart of every Indian who has a heart to respond to the message. I am most confident, that at a time of my life when I should be enjoying my well-known rest, I was not going about from one end of the country to the other for nothing. It is because I feel within myself such a growing force every day the strength of my conviction that I must try with the end of my days to reach it in as many men and hearts as possible." The rest was a brief history of the Khadi movement — which he had conceived in early in 1930 before he had actually seen a Khadi, and the story of the market world in those at the cost of whose moral and material ruin they were ensuring their education. "You say, if you will, go on meeting that afternoon, but do at least make a formal return to it. I know you have not taken to Khadi, not because you are perverse, but because you lack the conviction that there is anything like the desperate problem of poverty and unemployment, which millions I have been declaring from the beginning. The King of India refused to believe Lord Curzon when he said to him that he was coming from a country where there were slaves for a part of the year. I assure you I am declaring to you conditions I have seen with my own eyes when I say that 50 million people in our land have to go without a decent meal a day."

The rest of the speech was in Sanskrit, a thing that some appeared to Gandhi like when he had himself message students. "It is as easy as it appears to be difficult," said he, telling the thing times later. "The Sanskrit is a poetry of the soul, and your words are not dead but breathing. They are only waiting to be created. It seems difficult to write them because to have become a Sanskrit. It will be easy as now as you have said, for with such words that's given. Then it is an inner matter a matter of faith and faith, but if you and you. I tell you this as I have known the joy of it." The students responded to the speed the faith as well as they could at that late hour and on the side and back that a few happy remarks of their position they had pointed at the meeting had managed to create. One of the students gave away his gold medal and another took the grand way of which he declared he would end the pain in the shape of collection from students of the Panna College.

In a Gold Mine

Let not the reader start at this title. I may tell him at the outset that I have had yet no occasion to be down a gold mine, but I have heard of it, and know what it means to find gold. There, however, I mean to talk of a gold mine, which is not down, but an ordinary gold mine, which runs up to your mind even if the ugly associations of, and which is synonymous in its possibilities with, the other mine.

A few miles from Darbhanga, up a narrow, rutted lane in Tachibani, where Chandra Mohan walked with his wife and daughters, some years ago, amongst the Maharaja's people,—now called by a more common name—Kanjarpur (Kishorepur)—was in a promising spirit, but in a spirit of service. The wife, like the husband, knew all the processes of distilling from the stilling of cotton to the weaving of yarn into cloth, and she with her gold shared in her husband's work. It is here that three years ago Chandra was called to preside over a Conference of these people, and he changed them to silver down and to take up the spinning wheel, and they in their turn played themselves to follow his advice. A few miles from Tachibani they met again the work in the little ancient metal vases that Chandra himself had not expected. Chandra could not have been that only those could be members of the Executive Committee who were dressed in kumkhar khadi, and were, young and children, married strong to be married members. On the day of the Conference their number was 1,500, and the way they had changed the Conference was something of an education even for their more fortunate brethren who attended the Conference. The people had with them not a burning, the President's Camp was a little beautiful, and of bamboo fringed with green leaves, and the ladies' arrangements were as clean and good as the village surroundings. The Hindus themselves had come in their bullock carts from far and near, with their women dressed in their saris, and some with their feet and not to make much work, in the rest were but cloth was their carrying ground. There were no electric lights and no gas lamps. There were a few lanterns hanging and for the most Kishore's great lamp—the flame—was enough.

But I have digressed. I came to the gold mine again. I have not lightly given this title to my article. To the men, 'young and children that attended Chandra' said—'those who played themselves to over Chandra, were their hands—all those who played themselves to silver down—all those who have been down their work—all those who have broken their work—'There.' It was established. They were questioned and un-questioned but not one out of the three 1,500 could be found to show that he had broken the sentence. There was no one among the people that did not wonder if that could be true. But it was God's truth, and my own, which have you after you meet the old spectacle of great Congressmen coming to interview and move and extract and question the roles of your industry today, kept some of joy to see this solid way of organisation, Chandra and his wife who have met in their lot with them, and Chandra, who have up a phantasmal job to live and his wife, who and in secret live poor and down out of them, have worked in this mine and discovered unalloyed gold.

Further than have that depends upon a Congress. I said to myself, why should not the members of the A. I. C. C. be asked to walk hand-in-hand from Darbhanga to attend the gold Conference, show the poor people that the Hindus can give them, and which a spark of the fire through which they have passed who are proud to be pure gold? It is in these circumstances tested and test that the Conference appeared to carry on the propaganda of Chandra and his people.

They had their little exhibition too, where they had exhibited the results of their labour, the cloth and spinning systems, that their boys attended at the Darbhanga school, which had made, and their own work during the past few years, showing the progress they have made.

There were impressive charts prepared by Chandra from which I will tell following figures.

	Spinning apparatus sold			
	Wheels	Spindles	Old Gandling-trees	
1934-35	258	328	25	18
1935	78	300	14	20
36 (5 months)	345	240	5	30
	Number of Wheels		No. of yarn	
	1934	1935	1934	1935
1934	258	258		
1935	258	258	2,738	
1936 (5 months)	345	345	4,410	
	Self-spinning Families			
	Wheels in which spun		Total	Yarns
	No.		Spun in No.	
Burhah Tachibani	100	30	475	15
Mandir "	10	10	70	17
Tyasa "	142	100	500	22
Malpura "	211	220	477	30
Longpali "	12	—	51	5
	714	350	1,551	89

The figures speak for themselves. The progress during the four months of this year has been remarkable, the work being practically equal to that turned out during the whole of the last year.

The resolutions, so far as they were concerned, were two, urging the Government to carry on the khadi and self-spinning propaganda, and the other two concerned the workers, from amongst whom representation was formed to inquire into the oppressive regime of the Government and suggest remedial measures, and to consider changes in the existing revenue law to protect their lands from the existing encroachments.

I shall not attempt to summarise Chandra's speech. I shall only put out a few points. The earlier part was by way of appeal to the Congressmen and the Government, the Government and the State, to reform their ways, and the latter part was one of encouragement to the Hindus and urging them to carry on self-spinning more vigorously. There was a special appeal about the way in which he connected to them their own application of 'Hindus'.

'Why should you be called "Hindu" people? We are all Hindu, the God who selected was this being the ages, and his hand being the same. You will be called "Hindu" from today. Be you true to the Hindu and loyal to the Hindu, so that you may stand you, or appear you, or stand your people. The demand of the Hindu is either a Hindu, a Hindu or a Hindu or

a kind of prep. You are neither of the last two, or you have to become Indian. And there is no half-and-half opportunity for you. You are the widest comprehension of the terms is in your way. You are tried by nature to live on food and not to eat in order to live, not to live in order to eat, and therefore had tried to teach on that hardly way of living. Learn our sacred law and with your human purity of heart taste the life and the taste, as did the Indians of old. To the women I could say just a word. I am glad you have taken to Khadi. I now want you to give up your sally ornaments which disgrace your limbs, are ornaments of dirt, and badges of slavery." And so on and so forth. And there were not a few women who volunteered themselves of their heavy ornaments, not of gold or silver, but of brass and lead, but as less dear to them than gold ones which their more civilised sisters still hang to their limbs. It was a lesson to the latter educated ladies who attended the Conference.

In the evening we had a play which fully engaged the programme of the day. It was composed by Jagannath, who had stepped out into the life of love for three lifetimes, who had lived with them and who loved them to the haggard. This it was more. It was that type of play which Kenneth Robeson has called the People's Play. It needed no theatre, no scenes and no dresses, the beautifully simple ground with the happy company with the River being the stage and the boys and teachers acting in their daily dress, with slight modifications. The play, called 'The Third man's Gun', was a powerful story on both the lifetimes lived over in his interests, and on the master, the haggard, and the policeman the selfish worldly who, tried in all else excepting their career indifferent, are making a hell of the lifetimes' life. It was as cleverly performed as it was conceived, and here audience not only in the spontaneous still of the people, playwright, but in the wonderful way in which he had made himself one with the people.

Well, we were in a veritable gold mine, and no mistake.

M. D.

To a Reader of 'Young India'

I do not propose to publish your letter in columns of the period. I am of opinion that the period is India's recent institution and was adopted during the period of Hindu decline. In the age when priest Despotism and against this had there could be no period. One could not have held her doctrine from behind the period. Nor is the period concerned in India. It is unknown in the Desert, Egypt and the Punjab. It is unknown among the peasantry and we have not been of any national consequence of the contemporary freedom which means a close freedom and among peasantry says. But we do go to say that the women of our in the other parts of the world are less moral because of the nature of the period system. 'A reader of Young India' writes to defend everything that is ancient. While I hold that the ancient goes as a moral code which is not to be compared, I am unable to subscribe to the doctrine of their infidelity in every detail. And this shall my chief to really mean? For all the hundred and eight 'products of equal nature'? It seems to me that we must look to the earliest ages, everything that is negative of being caused by it and reject that which does not satisfy it even though it may appear to be ancient gods. M. K. G.

'In Search of Knowledge'

Thus writes Mr. S. D. Williams.

In October 1921 in a conversation among the question, "In your 'and how' statement for the masses?" you replied: "They have it already in abundance. Give up a time in acquisition of French education and get in touch of knowledge and in the same regard India. They want hard to find it, as they had expected, among the learned ones, but failed. Unconsciously they found it in a parish house" (T. I., 1920/21, p. 142).

I had then thought of my knowledge that you were referring to some real incident, you had not said and on being as certain as the French expedition itself, I approached you for details. You kindly answered my query patiently, saying that you thought the words made a colloquial sense that it was a purely imaginary anecdote.

Thereafter in 1922 at a meeting with the Christian missionaries in Calcutta, you said: "I am not able to say that here is the last fact... man is able to do it and able. He is in such a better state than you and I am, possibly more so. The records of a French book mentioned for me by a French friend. It is an account of an interesting expedition in search of knowledge. One party leader is called and French and their permitted to a little parish house" (T. I., 1922, p. 174).

Now, if you are not going to deal with the topic in the further recollections of your life, I should be obliged if you could tell me through Young India (or communicate to me personally) the names of the book and its author, and my wife translated it for you, and when and where. Is the translation published and available? I wish to ascertain whether the book is one of the very referred to in Yeh and Rev. Mr. Robert Johnson (a French) or 'The Bible in St. Patrick's paper (even though more popular title, *La Libération* Publisher) is: 'The Indian Cottage', where the completed book of manuscript which reached its name in the house of Gandhi Deshpande, and which still in some degree adheres to the name [French]. (There is no question, of course, of my agreeing with the English writer judgment of the French writers.)

I wish I could give Mr. Williams the full information he wants. I forget the name of the story. The book was specially translated for me by an Anglo-French friend whom he was staying with me at Shimla. From near Advaitanagar about 1920 I had intended to publish a book my friends of India had collected the same tale as my other statement. I had many valuable books and manuscripts during travel in 1914 and that present translation was among them. But none of my readers will probably give the information Mr. Williams desires. I have a recollection that the gifted author of the book writes his otherwise admirable story and is a girl of the parish house carrying a Christian, as if the house where his extensive French knowledge was not complete without a few able and without a marriage that must have the girl away from her surroundings and make her less useful for the service of her religion.

M. K. G.

National Muslim University

The National Educational Conference was to my mind a very important item of the Indian calendar at Rangoon. Rashid Ghaffar provided the presence added to the importance and dignity of the Conference.

With Prof. Mahmood Khan I had the privilege of representing at the Conference the National Muslim University of Delhi. Prof. Mahmood was probably the only Muslim in the Conference. If his presence added quite a lot, his speech was a revelation, particularly to those who were following with Anglo-Saxon enthusiasm. He put a teaching before us in the nature of "visual" speech. "In some ways he was my guru as he was yours." And in teaching language he implied the act, even that touched every fibre. He said it was the crisis for which the whole community should be prepared and that his fellow-religionists should go through every self-purification before their Muslim Unity could be achieved. He pleaded for cooperation between the National Muslim University and the Mohammedan University as a united and great India. His last words were, "In my heart I love for you. And I shall you will give me and the University which I represent you are and Muslims." The good words did their work and after the Conference many went to him to thank him and wished that his words had brought to them new light. In the City of the Great Prince of Persians warmly responded to the Muslims and asked official cooperation with the Muslim University.

I too had the privilege of placing before the Conference my views on National Education. In the Conference personal and other religious topics, I found to my joy that what I, in my ignorance considered my views, were in fact the views of the Conference as a whole. And only to the left of the fact was I have among left, those ideas. But, as the very matter is not inevitable that I should pay my tribute to the National Muslim University. I had no hesitation in telling my audience that if a single man or woman among them felt inspired at the fact that I, a Hindu was there to represent a Muslim University, then it surely meant Rangoon was the domain. It was your joy to tell the audience that, in the Muslim University I had the place of a dear brother and comrade. "You, he said did I had of those many moments that I was among my fellow-men. Education is the badge of the Muslim. I strongly to which I know the honour to belong and hence it is my national. I refuse to accept any certificate or diploma whatever else it might prove, if I don't possess this badge. And that is the very simple reason that education is at the core of the national culture and character."

And when I added that the problem of tolerance was probably a misnomer if only because the most eternal fight of truth and beauty burns in the heart of Islamic culture and religion as in the heart of Vedic Shiksha, a note of agreement appeared at once for them. Then I really passed on to the problem of the Muslims. It was such a little probe that I find that the National Muslim University had not even recently to separate religion.

"Tolerance is meaningless unless coupled with active love. The opening chord is today the spirit of work's love.

Indian education will be an empty mockery if it does not seek to comprehend in a kind of direct sympathy the burning half-civilised and half-barbaric culture of our seven lakhs of villages. What is the Indian Muslim? Is he a mere trained millhand? And could any institution be in any sense national that does not seek to bring into the villages of those without at least a few more hours of light and warmth? Therefore to the Muslims the vital need is an education. Its message is the message of love, in the "innermost the heart and the best" of India. I submit on all hands that no institution can claim to be national and yet refuse to accept the implications of this message. Let me say further for a moment that the rules of the Muslims must work on domestic earth. That is surely the beginning. Its institutions are essentially moral and spiritual. We seek strength. It is our birth-right and we must have it. But we may not possess it at the end of our hands. If we must have freedom and we must have it, we must have it. But we must have it. Therefore to Muslims the only way out and therefore must it find a place in every national institution. The first step is to put an end to a rough Islamic society of those institutions but only to add to them the Muslims of unity as a daily half-hourly practical prayer and love for the Muslims. I have not the first of Islamism's Tawhid and I found the lesson that our own culture is in fact most welcome in spreading the same lesson. And the more I have thought over to the more am I convinced that this is possible only if we introduce it as a moral as the deeper implications of the Muslims. Therefore it is I believe that the Muslims in today creating a revolution more far-reaching and wider than any the world has known. It is my deepest conviction that only in the extent that those two things are realised are my institutions today claim to be national.

G. Ramakrishnaiah.

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Printed and published by Suresh Chandra, at Kanchipuram Press, Narayanaiah Road, Bangalore, Madras.

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68 Ranganath Sadasiva	Event	67 Ram, Datta	Adampur	109 I. Choudhury Kund	Mahon
69 Meera Sadasiv	Mad	68 Tulayappa	Kayamkulam	110 A. S. Ramdas Iyer	"
12 Karate (1946-1946)		17 Band (1966-1967)		111 Mahalingam	"
69 Mahan Anand	Chandrab	69 Ram B. Mahalingam	Kanad	112 B. Choudhury Iyengar	"
68 W. K. Ramas Nair	Mahon	70 Mayha	"	113 S. Subramanian Saha	"
69 K. Ganga Parthasar	"	71 Maranath Perumal	Madras	114 Mahalingam Saha	"
69 M. C. Thangam Nair	"	72 Mayha	Madras	115 S. Narayana Iyengar	"
13 C. Mahaswathi (1946-1946)		73 Rajagopal Parthasar	"	116 K. P. P.	"
69 P. Ramas N. Saha	Madras	74 Jayaraman T. Acharya Kanad	"	117 S. M. Subramanian	"
69 Mayya S. Thambiah Kallapur	"	75 Mahalingam P. Acharya	"	118 T. Subramanian	Madras
69 Rajagopal V. Mahalingam	"	76 Mahalingam P. Acharya	"	119 A. K. Chatter	Madras
14 Mahaswathi (1946-1946)		77 Mahalingam P. Acharya	"	120 S. Saha	Madras
69 Mahalingam P. Acharya	"	18 Tamil Nat (1966-1966)		121 K. Ananthalingam	Madras
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March 24, 1971
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immediate host to be laid of a Christian. Master, let us lay as many foundations as we can, God will take care of the seedling. Then there should be the ladies' meeting, for we have kept such a good house for them and so that they need a separate meeting. And the children of schools must have houses in well-distributed quarters where we could take them in the evening they have lessons. And an experts' meeting for them too. And if the ladies ladies have created themselves in getting together a kind of the hall, how can we deny them the privilege of a special meeting? The public meeting is of course inevitable. And a vast mass of women to go to the Christian. Thank God no special meeting was thought to be necessary for the women of the Municipality and Lord Road. A special meeting was necessary for the workmen, for they should they manage themselves in their own hand! I have forgotten the Christian friends, who also pressed their claim on the interpretation of "The Kingdom of Heaven" from Gandhi. Let me the reader understand me. What I want to say is that there is no doubt amongst us for persons who wish them for pressing every man's own claim to "have him," i.e. in a word, to exploit him!

And in all had their meetings. The Christian friends and they were with Gandhi in his programme. But they were not disinterested, that account of unacceptability and the like were after their heart, and requested Gandhi to say something about the Kingdom of God that is to come. "My importance," he said to them, "tells me that the Kingdom of God is within us, and that we can realize it not by saying 'Lord, Lord,' but by doing His will and His work. If therefore we wish for the Kingdom to come in something coming from outside, we shall be really mistaken. I am glad you are with me in my programme. I may assure you that whatever I do is done with the object of that realization. Unfortunately, you say, you would like to see removed as much as I. Well, then, I may tell you that you cannot measure unacceptability without automatically taking up Khadi work, for that work leads to removal of unacceptability, and goes beyond it. Do you know that there are thousands of villages where people are starving and which are on the brink of ruin? If we would listen to the voice of that, I assure you we would hear him say that we are taking His name in vain if we do not think of the poor and help them. Mr. Sam. Higginbottom, a Christian missionary friend, came to see me the other day to discuss this very thing. Previously he met me just in that area where the spinning wheel and Khadi had done their work. I ask you to go and visit such parts, and if you cannot do so, to take my word for it, that there is no better voluntary propaganda for the poor than Khadi. If you cannot render the little help that they need, it is no use talking of service of God and service of the poor. Please go to the Exhibition and see things for yourselves, and try to identify yourselves with the poor by actually helping them."

At the Exhibition he rubbed the lower house of protesting is laid on that daily and tomorrow, and of suffering themselves acutely to the news, and depend of their kiths etc. after they are dead.

The women's meeting was an admirable success. As she had expected the big attendance of that day, because such meetings are unknown in Kolhapur. They responded spontaneously to the appeal for funds and resources.

The little boys of the school had all been waiting in the sun with the last-time parts they had collected and they had the names of fundaments from Gandhi's pen: "Fundaments in the foundation of all education, the beginning and not the end. If you do not build on that foundation, the edifice of all your education will crumble away" And in hand the house built on them he told them the story of Panchala and ordered them to deliver the truth consistently and bravely without regard for the consequences in the twelve-year-old Panchala did.

The Women were later during the day, and he had a long talk with him. Gandhi asked him if there was anything like a house on Khadi in Kolhapur state. There was here was something like it, he told, but there was nothing more. "What I want to understand then is say to the people at the public meeting in your name that people may go to the police and all other offices and schools function denied to Khadi?" The Women had no objection, and Gandhi declared the thing at the public meeting and thanked him for the assurance. Two things from the long speech at the public meeting I shall pick up: "Do not have any doubts about Khadi," he said, "It is not that Khadi serves the cause with any sort of confidence. It is the duty of every one who has the good of the poor at heart to wear it. There is abundance and a problem may wear it. This is how I would approach them. As to your complaint, I would say to them, 'you are uncomfortable in that. But whether you are able to stand your legs at it, you can certainly wear Khadi and do more service to the poor. He who wastes money on liquor is a thief. He who wastes money to tobacco is a smaller thief, if you will. The one who wastes money on foreign cloth is at least a master on the ground if not the first, and the one who uses British and cloth has neither virtue nor vice to his credit, or debt. But, for Khadi never let anything something to his credit somewhere so he serves both the poor and his country. Khadi immediately takes him up from a lower level and makes him the friend of the poor."

And then there was the meeting called by the non-Brahmin friends, at the end of which came the resolutions.

I shall not remember what speaker, an esteemed friend told me the other day that I am not doing what is mentioned in my diary at the place of our library and all the meetings in which Gandhi takes part. "That means satisfaction done to have him everywhere and for all sorts of functions," he said.

I have noticed in my mind the truth of that remark. There is no doubt that Gandhi himself appears in the programme and directs himself to be explained," as Higginbottom puts it, "for the sake of some money for the poor." But we must not be worried — let us be thankful if he has not been a waste meeting — and let us have to save him time, however.

Face to Face with the Pauper

II

Then we went into another direction.

Twenty miles from Yabkhia Ist District, close to Bakh-pung village. There are some houses with thatched roofs—a sign of comparative prosperity—and the rest have thatched ones.

People here at visiting the village with the members of the Church, and the line would go straight to their houses with thatched roofs, for there is the Shell-horn of a musician there, and, at most, next of a carpenter too.

But one of our friends with his long-sleeved coatlet asked every one he met the same old question. "Who is the poorest man here?"

Mr. Rasmussen O'Brien took us to the dwellings of the poorest people. The wretched village was slowly disappearing and darkness was coming on. Some of us had no shoes on and the thorns in the way caused them misery.

All had us come to a village. Dark again.

"Stop one in?"

Some lights could just be seen inside. An old man was lying face-down and he looked up on a battered mat. In his narrow shirt were holes like one missing, as if he was in the middle body too. By his side was seated his wife, shivering. Their two children were leaning over the stove.

We went and examined the patient, and offered advice. They don't give him anything to eat at night. Fasting will do him good and get rid of the hardness in the stomach and liver. Little did we know that the poor creature could not have given anything to eat even if she had wished.

Quinn kept the fire burning, and the last, lighted, by feeling it with cotton clothes and made from stone to stone, and her face lit up with a smile that seemed to fill her shaggy hair.

"Have you no lamp?"

"Where are I to get the oil from?"

"Did you go out to work today?"

"There was no work waiting for me."

"What did you have for your breakfast today?"

"Just cornmeal. I plucked a few ears from the endowment again and boiled some grain."

"What will you eat tomorrow?"

"Just as we did today. There are some stalks in the field still standing to help us scratch along for a few days."

The endowment was no help whatever. What a few grains of corn had been scattered there before the rain and so there were some stalks of grain to keep the horses going. We were looking to her, but she had not yet succeeded in working out harvest. Her mouth told all her good fate to us. So we pressed our cotton wraplet.

"What did you have for your dinner?"

"Whatever we could have."

She did not want to tell her tale of woe to any one but God. But we were the dearest thing her misfortune. We asked again. "Yes, but let us know what exactly you had."

"What could we have for dinner? There was some great left over in the morning with which we fed the children."

"So you have no foodstuffs in the house?"

Her self-suggest would stand no more words and neither we had required more confidence in her as Quinlan's man. So she no longer opened her mouth.

"Come and see the whole lot for yourself," she said, with the look of a burning coal in her hand and asked us to follow her.

Our footsteps disturbed a cock inside who hopped away into a corner.

One of us asked: "You must be selling eggs at once?"

With an uneasy pressure of what she replied: "You think the cock lays eggs?" And then as though to take off the consciousness of that word, she suddenly asked:

"People keep parents in their houses. We keep the cock. It gives the children some play and leads to them to the house."

We examined the whole lot in vain. We saw not a bit and said: "It's only you who can hear your own, find it yourself, and the spinning wheel too, if you will."

So we saw the Pauper has to live and returned home. We passed a Danish hut on our way. The wife was sitting in the courtyard with her crowd of children sitting round a fire. The little ones ran away into the hut. The women got up to greet us.

"What had you for breakfast?" we asked.

In a voice expressive of great delight she said: "Eggs and fat." She was certainly much happier than Quinlan, we thought, and pronounced further, but our visitor friend stopped us. For he had needed to the conversation.

"What did you have for breakfast?"

"Eggs and fat, of course."

"And the name for dinner?"

"Eggs, something was left over this morning."

"How much did you eat this morning?"

"Two pounds."

So with two pounds she had fed herself, her seven children, and something for the evening and had that dinner out of it!

"Where is your son? Does not?"

"The master has summoned him and he has paid them." The master happened to be known to one of us. The family were servants (no slaves?) of this master who had ill-treated them and the poor man had lost from his children that the master had treated him and now might well imagine what must have happened in the result.

As though this was not enough, we asked one more question before we left her in peace. "Did you go to work today?"

"How could I go? Who could take care of these children?"

We were amazed, but in a moment we mastered ourselves to say to her: "If you have a wheel, the children can playfully spin on it, and you can spin a few rags."

Young India

Conditions of Cow-Protection

(By K. K. Bandyopadhyay)

It has been a matter of size or of force to have taken up the issue of cow-protection during the closing years of my life. But there could be no more when burdens came out of time looking but when they mark our immortality. And so has been for me the case with cow-protection.

Recently at Shrinagar, Bombay, I had the honour to visit the headquarters of the Karmacharya Society duly managed by its secretary Sri. Jagdish. It is ever interesting to experiment in dealing with the Indian spirit directly of replacing the ill-managed and ill-managing persons desired at Shrinagar which are situated in the heart of the city and where there is no suitable ground for the cattle, and where the best cattle are permanently given to the butcher's knife.

But though the committee is duly managed, it has some inherent defects to which upon reflection I had to draw the Society's attention. Incidentally I conveyed to my dear the conditions of cow-protection which are self-evidently speaking:

1. Every such committee should be situated not in the open where it is possible to have plenty, i. e. elements of noise, of open ground capable of growing fodder and giving exercise to the cattle. If I had the management of all the ghats, I should sell the majority of the present ones at handsome price and buy suitable plots in the vicinity except where the existing ghats may be needed for them covering Sagar.

2. Every ghat should be treated like a model dairy and a model banyan. Every single head of that cattle should be retained and systematically treated and the hide, bones, entrails etc. should be used to the best advantage. I should regard the hide of dead cattle to be saved and made as distinguished from the hide and other parts of slaughtered cattle, which should be deemed to be sold for human use or at least for Hindu use.

3. There will always be many ghats where the cattle wrap. These I regard as enclosed areas.

4. All ghats should be managed under scientific supervision and guidance.

5. Properly managed, every ghat should be used and be made self-supporting, expenses being met for its attention. The idea is never to make these cattle-shed performing resources, all profits being utilized towards buying material and finished cattle and buying in the open market all cattle destined for the slaughterhouse.

6. This movement is impossible if the ghats take in Indian, goat etc. So far as I can see, much as I would like it to be otherwise, but until the state of India becomes vegetarian, cow-protection and dairy will be carried from the butcher's knife. Indian can be saved if we will get under upon India's milk and religiously avoid it in preference to cow's milk. In Bombay on

the other hand, the practice is to take India's milk instead of cow's milk. Physicians unanimously declare that cow's milk is medically superior to India's milk and it is the opinion of dairy experts that cow's milk can by judicious management be made much richer than it is at present found to be. I hold that it is impossible to save both the Indian and the cow. The cow can be saved only if India's-milk is given up. The Indian cannot be used for agricultural purposes on a milk-milk. It is not possible to save the existing state, if we will even to breed it any further. It is an act of religion to treat Indian as for the matter even. We breed for our own use. It is ready to the cow as well as to the Indian to breed the latter. Thereafter should have that Hindu, shepherd even at the present moment mercilessly kill young male Indian as they cannot possibly feed them. To save the cow and her property—and that only is a feasible proposition—the State will charge ponds from the lands surrounding the cow and her products, but never otherwise. Religion is in true that only that may be termed humanitarianism, i. e. where the income and the expenditure balance each other. The statement of such statement is just possible with the cow and the cow only with the maintenance of standards for some years from present India. It should be remembered that the great humanitarian attempt to keep cattle in the face of a food-taking world. Not till the whole world takes preferentially vegetarian it is possible to make any advance upon the limitations I have sought to describe. To proceed to that extent is to open the way, for future generations, to further effort. To destroy the hindrance is to consign the cow for ever to the slaughter-house in addition to the Indian and the other animals.

Hindu and the humanitarian restriction to change of ghats and paragon, if they are really religious, will bear the increasing conditions of cow-protection in mind and proceed immediately to give effect to them.

When Kishu Stands for

'The Man with the Gun'

Driven by the weight of sorrow he went
Open his bow and gave to the ground,
The expression of grief on his face,
And as he laid the burden of the world
Why made him dead to sorrow and despair,
A thing that grows not and that never leaves,
Dead and stench, a burden to the God?
Why tremored and he drove this burden from?
When was the hand that should have held him,
When knew that not the light within his house?

Oh, mother, look and there is all India,
Is this the burden you give to God,
That moment thing delivered and unrequited?
How will you ever conquer up this shape,
Truth is upon this hourglass,
There is the open looking and the light—
Behold it is the dream and the dream?

—Jyoti Basu

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART II—CHAPTER XVI

A Month with Gandhiji—I

From the very first day of my stay with him, Gandhiji made me feel completely at home. He treated me as though I was his younger brother, he conversed himself with all my needs and requirements, arranged to me that I got all I needed. Personally my needs were few, and as I had witnessed the habit of self-help I needed very little personal assistance. He was deeply conversant with my habit of thinking for myself, my practical cleanliness, punctuality and regularity, and would often corroborate me with praise.

He seemed to keep nothing private from me. He would introduce me to all the important people that called on him. Of these the one who made deepest in my memory is Shri. P. N. Nay. He stood graciously next door and was a very frequent caller.

This is how he introduced to me: 'This is Prof. Nay, who having a monthly salary of Rs. 500, keeps just Rs. 50 for himself and devotes the balance to public purposes. He is not well, does not want to get married.'

I was little concerned because he, like me, is a lawyer and he used to be there. His dress and his words are simple as it is, with that difference of course that whereas a Hindu who is used to be looking up to him in those days—I felt as though I never had too much of talks between Gandhiji and Dr. Nay, as they all pertained to public good or that of individual value. Some of these were painful tips, commencing as they did, sometimes on public men. As a result, some of these whom I had regarded as distant, lighted before me in my own way.

To see Gandhiji at work, was as much a joy as an education. He never started a sentence. His private relations and knowledge were all for public good. All his talks had reference only to the good of the country, and were absolutely free from any trace of selfishness or humbug. India's poverty and degradation was evident of abundant and undoubted evidence to him. Taxing people ought to interest him in various matters. But he gave every one of them the same reply: 'I'm doing the thing yourself. Let me do my own work. What I want is freedom for my country. After that is won, we can think of other things. Today that one thing is enough to engage all my time and energy.'

His manner for Gandhi would be most every moment. Gandhi's authority was that in every matter and he would take it as every step. Gandhi's death was very much feared during my stay with Gandhiji who seemed to be rapidly recovering it. There were three visitors, besides myself, his friend Prof. Ballerstein and a Sub-Judge friend. He invited them to take part in the celebration, and in his speech he gave us his reminiscences of Gandhi. He compared heartily Gandhi, Tolstoy and Gandhi. He adopted Tolstoy's charming reply and Gandhi's gesture as a reference. During his minutes of Gandhi's attitude for his choice he told us an anecdote of how once having missed his usual train he engaged a special train to be

able to attend the even in the afternoon. He said, 'But Gandhi, he said, towards every thing why as he was a universal father. He never was a great Judge, he was equally great as a historical, economist and reformer. Although he was a Judge he frequently attended the Congress, and every one had such confidence in his capacity that they spontaneously accepted his decisions. Gandhiji, you know as he would be the devoted state of his heart and heart which were all combined in his character.'

Gandhiji used to have a home-visit in those days. I did not know the circumstances that had made a home-visit a necessity for him, and as I conversed with him: 'Can't you make use of the money in going about from place to place? Is it necessary to a lawyer's duty?'

Slightly pained he said, 'The people have failed to understand me! I do not use my General allowance for my own personal comforts. I keep your liberty to go about in freedom, but I am sorry I cannot do better. When you are the ruler of a state a politician as I am, it will be difficult, if not impossible, for you to go about in a bus. There is no reason to suppose that all these the leaders do as with a view to personal comfort. I have poor people before. I live as simply as I can, but some require a almost unobtainable for a man like myself.'

He then immediately dropped at me of my sympathies, but there was one which he could not.

'But you do not even go out the water,' said I, 'as a warning that you should be always under! Should public work have no more the physical element?'

'When ever do you find me then to go out for a walk?' he replied.

I had such a great regard for Gandhiji that I never parted with him. Though the reply above mentioned was for some satisfying me I continued silent. I believed then, and I believe even now, that no matter what amount of work was done, one should always do more than for oneself as one does for one's work. It is my humble opinion, that for those taking away from one's equality for work, it is able to do.

(Continued from Paragraphs by H. D.)

The Essence of Fasting

In the famous declaration, repeated by Dr. K. M. the condition of Edward of Ghana, there comes the following: 'The object of fasting is a test, which that has offered to the spirit and master of man, to all their body, to hand, feet, nerves, mouth, eye, ear, heart and the physical part. All these should be tested. You should keep all these organs innocent of any and improper activity and keep them just up and under so that you can do full justice to the test. Know that the greatest thing is fasting as that when you purify day would do right, you should give in the night and your mind you need to take during the day so that the benefit of the words you take in fasting may become manifest and the spiritual may give the advantage of the words you undergo.' W. G. D.

At Gurukul The Jubilee

The Silver Jubilee celebrations at Gurukul, Kangri, attracted more visitors than an ordinary religious mela or even the Indian National Congress ones. There was the usual interest attaching to a national institution that had functioned twenty-five years of service, and then there was the unusual interest due to Bhagat Ghandi's residence which made the place where he lived and worked the best part of his life one of pilgrimages. In the middle with a large decorated roof of grass were gathered together men, women and children, over ten thousand in number, listening throughout the day to speaker after speaker and heartily responding to appeals for funds. The number of women was unusually large, probably due partly to the fact that Ghandi was to attend the celebrations. Sh. Raghunathprasad presided over the Convention. It was impossible for him to make himself heard, so great was the din and bustle. Then Shrii Vasdeva got up to speak. He deeply admired the influence of religion and emotionally told the women:—Then came Maharajaji the retired poet, himself the young man who had taken their degrees and appeared to the vast audience before him to do at least one good thing that day, viz. to take the men to wife and wear Khaddar. "There is a great service, and place it at the feet of Mother India," he said, giving point to his remarks by telling an interesting story. "A king often bestows of gold coins to a Brahmin who refuses to be satisfied with them. 'It is all silver gold,' says he. 'Give me an honest coin and I will be satisfied.' And the king himself took to despair to secure an 'honest coin'." He took a Khaddar cloth and cut it in the right and offered to release him of part of his work for a wage. The Brahmin's promise to give him an coin at daybreak and is speedily accepted that the stupor had given more work than he had bargained for. His confusion he had offered him much less than his desire and often to multiply the wage. But the king would accept no more and says he is satisfied with the honest coin that he had earned. On the faith of nothing to giving something, the king agrees to accept no more coins and give him and give the case and the crown to the Brahmin who is fully satisfied. The Brahmin's wife, however, is not, and the contemporary throws the coin and the crown away. The story goes that the silver tree grew where the coin had been thrown and a gold one grew over the crown. Nothing gives you such a honest coin as the Khaddar and nothing is full of such great possibilities." The chief speech came as an agreeable surprise, but not, for Pandit Khosla, who felt that he could not say that such common sense was better wrong than that of the Khaddar.

For the first time during recent months Ghandiji heard his voice completely pure as he proceeded to speak, but it was not long before he had regained it. "The Khaddar," he said, "was Ghandiji's first creation and though he is physically not with us he lives amongst us in the Khaddar. It was his most original contribution to education, knowledge or when we had lost our heads over Western education he decided that we should think and act and behave ourselves in the Indian way. Ghandiji will live with us as long as the Khaddar lasts and the Khaddar will last as long as there is a single graduate

of the Khaddar, prepared to serve it with truth and self-sacrifice, and with the courage which was Ghandiji and which is a synonym for Ghandiji. Then there is Brahmanacharya on which Ghandiji laid the greatest emphasis and without which all your education will come to naught. Avoiding harsh contrast with science we set the last word on Brahmanacharya. It is only the beginning and the perfection is reached when the Brahmanacharya values to be called to occupy, no matter what preparation is offered him. The singer in the discussion of Pigeon, the vital essence! On Khaddar he was not inclined to say anything that day, excepting that removal of untouchability which was another great work of Ghandiji would be impossible without Khaddar, so also that the Vedic life and thought that were Ghandiji's deities were impossible unless they had reference to the stirring nucleus of the country.

Appeal for Funds

A day was devoted to the appeal for funds. It was a great day and one which it will be difficult to forget for those who were privileged to see it. Pandit Bhambhani in one of the numerous important speeches he made during these days summed up the work of the Gurukul: "Look at the number of our publications," he said, "look at the paper now we have sent out to the country; look at our contribution of soldiers during the French operations before the town here; look at our host of Brahmanacharyas. Ghandiji says Ghandiji is impossible without the Khaddar. I say Ghandiji is impossible without Brahmanacharya, the Khaddar is impossible without concentration and self-restraint, the best of Brahmanacharya, and Brahmanacharya is impossible without Ghandiji, which in its turn is impossible without the Gurukul system of education." And the response to his appeal was a light for the gods to see. "We Khaddar workers," said Ghandiji, "make me Khaddar as Brahmanacharya, your job is to be Khaddar." And so the lecture was with an immense display of silence, it lasted as though a silver coin was rising from the floor. There was hardly any one in the last who did not pay, and when Ghandiji sat down having fully answered himself with Pandit Bhambhani's words and supported the appeal, there was a general demand on the part of the audience for the Khaddar to be sent home again. An invitation that has the confidence of the public such as money during is hard to live and prosper. I shall not reproduce here Ghandiji's speech in support of the appeal. He has already given an excellent version of it in his article last week. One of the compliments, however, that Ghandiji paid to the Arya Samaj and the Gurukul might be placed to record: "It is I have estimated the Arya Samaj," he said, "I am also anxious to give my tribute of praise for the work. And those who give heartily praise have a right to estimate us. Of all religious and political bodies that have come into being of late from the Arya Samaj has made probably the greatest contribution to bridge the gulf between the church and the masses that has been existing ever since the advent of the British in India. Its institutions are perfect, and I could, if I could, point out some of the defects of the Gurukul. But there is no questioning the fact that it has rendered outstanding service to the

study. Whenever I use a Knight grade report of finding and writing December I immediately conclude that he must have had his training in one of the Florida. They have done more than my other students on these past to satisfy student knowledge and have said."

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It was not a Disunion—the meeting that was held under the Presidency of Gooding, of representative men of various national educational institutions. There were no resolutions, but there were speeches, all aimed to promote a spirit of friendship and understanding between the different institutions. Mr. C. R. Gooding, who made the speech of the day, has already written in these columns about his and his friend Fred Meyer's part in the Conference. They did leave to their institutions by the beautifully white train upon which their speeches were made, and the way in which Principal Gooding responded to their appeals for a better national understanding was worthy of him and the Pacific. The most noticeable feature was of course the way in which every one of the speakers was agreed in bringing the attention to some of their educational aims and purposes.

Mikolajczyk and Kozicki

But, by far the most noteworthy event, in my mind, during the work of Bandung, was Pandia Mohdoyan's unshakable support of Khaki. I have noted at length his speech before the students who took their degree. It was in the theme of things that after the speech he should have been repeated by Bandung to open the Khaki Celebrations at Bandung. 'My joy knows no limits,' said Bandung, 'after, for the second Pandia and I have the good fortune to be on the same platform for a common object. I am grateful that Pandia has come forward to take up my work, and I hope that the work that he is beginning today will grow vigorous and eventful.' It is impossible for me to reproduce the beautiful words in which Mohdoyan declared his fervent appeal to the people gathered there to place at the feet of the martyrdom those 'honest hearts in the clasp of yam and to adopt Khaki. I shall reproduce just one noble sentence in his speech: 'We have been talking of concrete these fifty years without having done anything concrete or substantial. It was given to my dear brother Pandia in Khaki and the most proper form of concrete' and to place it before the country in his marvellous manner. What has that great and good man done here for, except to get him put in the second leader of the Congress, at that sacred hour, the sacred pledge that you will discard jaggas cloth and use nothing but Khaki, except that since it is impossible to get Khaki you may use Indian mill-made cloth! We in have a living embodiment of his faith in his work, and the world-wide program the movement has made during the last three years is also before you. Please look upon before based on this great revival and let us pay that before long we may see again the golden age when we gathered there for Swadeshi which was the cry of all India. In dedicating this resolutions, again I feel that I am doing the work and mission of that.'

The appeal to the Nation to wear black armbands was to his last moment, and it is expected that the roll

Below is, up by more than during the days of Kumbha Mela, the time he spends in prayer and meditation.

Age Group	Total (%)	Male (%)	Female (%)	Unknown (%)
18-24	12	10	14	10
25-34	25	22	28	20
35-44	35	32	38	30
45-54	28	25	32	25
55-64	18	15	22	15
65+	8	7	10	5

At a time when "Donskoi's" folk is meeting upon
 Indian highways their alienity in locomotion and
 of home, giving the air [flow] to the [Kondolins]
 bearing their own children to hilt and by the [Kondolins]
 with, surrounding their own selves to [Kondolins]
 and [Kondolins] in order to provide work and food to the
 British women, the following from [Kondolins] speak
 on the [Kondolins] delivered in 1941, which ended as
 a [Kondolins] [Kondolins] at the [Kondolins] [Kondolins].

Figure 6

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

I say then, yes, that I fully admit the permanent authority of moral obligation. But it is important that we should accurately understand the nature and extent of these obligations. It is very clearly bound to wrong no man. Day mine, we are bound in regard to all men with benevolence. But to every individual, and to every society, Providence hath assigned spheres within which benevolence ought to be particularly active, and it is ineluctable to a properly selfish what he values that sphere in order to attend to that he neglects the rest, or likely to be known, and not

"It is also in private life. We should not be justified in ignoring a manager in order to benefit ourselves or those who are closest to us. Every manager is motivated by the love of humanity, to do good for our common economic good alike. But it is not true that we are bound to exact gratitude to love a good manager as we are bound to exact gratitude to avoid our own mistakes. A man would not be justified in recognizing his wife and children to the greatest possible extent, in order to save away from other poor ones (orphans, widows, the needy etc.). And if a man were so placed and persons in it there had one family in order to relieve people, with whom he had no responsibilities, there can be no doubt that his every thought would naturally revolve around others, not himself."

'It is the same with nations. No politician ought to ignore other questions in order to handle his own country. No politician ought to lose any fair opportunity of making to foreign nations such good offices as he can render without it. It is one of the duty which he owes to the safety of which he is a minister. But, after all, our country is our country, and has the first claim on our attention. There is nothing, I consider, of narrow-mindedness in this patriotism. I do not say that we ought to prefer the happiness of our particular country to the happiness of mankind; but I say, that by exerting ourselves to promote the happiness of the country with which we are most nearly connected, and with which we are best acquainted, we shall do more to promote the happiness of mankind, than by attempting ourselves upon nations which we do not fully understand and cannot otherwise reach.'

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The Bugbear of Politics

A Short notice to Gandhi.

In reply to a letter from one asking whether if there is anything preventing Government servants from contributing to the Khadiya movement (Khadi Band) I am informed by the Chief Secretary to the Government of Madras in Memorandum No. 461-C of 27-8-1937, "that a Government servant may not subscribe to any of any political movement in India or relating to Indian affairs". The intention of officials, however, seems distinctly to be to foster the view that the Khadi movement and the Khadi Band have nothing whatever to do with "any political movement in India or relating to Indian affairs." And the motive being one of undesirable public interest and considering also the fact that, rightly or wrongly, there exists in the minds of many Government servants the suspicion whether after all there is not something political behind the Khadi movement, despite the assurance of Mr. C. Jagajayachari and Mr. Mahatma Gandhi to the contrary, may I request you to take up the matter and demonstrate that, first and last, the Khadi movement is one of non-political aims, in which both the Government and its servants are at liberty, as I may even say bound, to participate."

A similar question was asked the other day in the Assembly and obtained the same evasive reply as was found (as from the Chief Secretary). There are some who are really so foolish as to take Khadi parties of a political character, whereas there are not wanting people who have made up their minds that it has ultimately a political bearing and therefore they should have none of it. Several authorities made the whole Gandhi the same question about Khadi and some of them protested their sympathy provided Gandhi's experiment in non-violence opens. And at Madras the Dewan also whilst expressing his sympathy about the conflict that political we should not be made of it.

Let us frankly examine the question. What is political? Is compulsory primary education political? If not, why not? If making the children completely to school you reduce the literacy of the country, and pave the way for national or political consciousness. They will not read their Bhagavad and Young India, not be told of Hindu and Moh and Yarn Fable, when they are educated. And the prime should be reserved in the beginning of it is not to be offered to spend neither. But we know that Government is not opposed to primary education, and wherever there is compulsory primary education the law applies to the children of Government servants as much as to others. In spite of the fact of its ultimately political bearing, there is at least no primary education even in respect of Government servants.

Let us now take social reform, e.g. prohibition of Indian marriages, promotion of widow remarriages, removal of untouchability. Is there any doubt about the fact that the movement are calculated to yield such immensity, and through them the nation, together? And what is the end and aim of politics but the winning of a nation? And yet we have not heard any

one say that Government is opposed to any one of these reforms. Is not they have given their promise, and in some cases even action, sympathy in the matter of the reforms.

Let us take Hindu Muslim unity. Is there any greater obstacle for the attainment of having than the complete exclusion of Hindu Muslim unity? And yet in prohibition at least there is no greater obstacle of Hindu Muslim unity than Government.

Then take temperance. The political effect of temperance is very well known and though the Government are opposed to prohibition on the score of revenue there is no objection publishing Government servants from abstaining from drink.

Why then the motive attitude about Khadi? Is it because apart from the ultimate result of the attainment of having, there is the immediate effect of every part of Khadi taking families to their extent? Then the fact of the whole matter is that Government object to Khadi not because it has a political bearing — for all other things in our programme have as less a political bearing — but because they have full consciousness of the price of every part of Khadi that a mass-movement in India. In the matter of social reform, Hindu Muslim unity, and temperance, they can still rely on our intelligence and rise, on our party judgement and sincere interests, and there is no immediate effect to fear them. In the matter of Khadi they cannot rely upon only on our intelligence, if only because there are scores of hungry people who have to go without food for want of employment. In the politics, that is, the immediate effect, of our civil and economic reform does not matter to Government, it is the immediate effect that matters. Here we are help! Let our Government servants insist on such as personal motives as this. Let them take charge in both these hands and challenge Government to do what they like. Ignoring and mistaking Khadi and contributing for it is to make these reforms daily on social and military reform, and as Government can be induced to interfere with the performance of a religious duty.

S. D.

India's Destiny

Let not the party squabbles between Hindu and Muslem according to the present day prevent us from reading India's lofty destiny as the land of charity and tolerance for all nations, which, as will appear from the following extract from the letter of an Englishman in French written in the seventeenth century, even his eye can see real.

"India is inhabited with so many several Nations or People, all extending their arms way of Friendship, that it is as though they to them in love of People of a different Religion from themselves for they esteem more the arms for their rescue, than they that Allah's law, commanded many People and Nations in the World to be of their Religion and to serve His Great Will; as a Prince and great than hath Many thousands of several Peoples and cities, but they all the him, Service, every one according to his office."

V. G. D.

Printed and published by Shree Ram, at Singapore Press, Singapore, India.

What shall I do?



Subscription

Single copy Rs. 2/-
One year Rs. 20/-
Six months Rs. 12/-
Foreign Rs. 7/6. 12, 24

Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, April 7, 1927

No. 14

A Prohibition Bill

"How about the future?" has been the one fatal question to all proposals for real Prohibition measures. An answer has come to end the anxiety of this plea. The Madras Government has been advised from the standpoint to make any Prohibition constitutional, and if the Madrasians are sincerely anxious to carry out their promise to work up to the goal of Prohibition, a real and definite step can be taken now. Two distinct can- didates are arising: a law of revenue in the extent of 40 lakhs which is more than covered by the Provincial resources available. This year's Budget was prepared and passed as if the constitution had to be made, and not that the Provincial resources have been reduced by the taxes, the first change in this stage should be some real measure in the direction of Prohibition. There will be a great temptation to return the money for some other scheme of material development involving no strain on the conservation of the treasury and selling its as inhibition or remedy of purpose as the part of Madras such as are needed for a Prohibition measure. The constitution adopted at Madras last month at the public meeting, now which the Vice-Chancellor presided and in which Sir C. S. Srinivasan Aiyar and S. V. Venkatasubramanian Chetty, the Congress party leader and others took part, was a body was, serving to realize the Government of their plain duty not to foster any the money used for the purpose, but to utilize it in the name of Prohibition.

There can be no better scheme of "Development" than to save the poor millions from the drink abuse. It would put money into the pockets of the peasant. Every rupee of drink revenue goes up represents every rupee of the poor man saved for his woman and children, and the money saved could mean a higher standard of life all round. It would help the "unemployment" in a practical and natural way such as probably no other single measure can help. If the Madrasians take steps in this direction they would be supported by the strongest public opinion, irrespective of party or communal divisions. The public opinion in support of the measure would enable them to fight successfully against the conservatism of the Government. If the "unemployment" is to help the Madrasians and realize it, impossible for them to carry the measure through, there should be no hesitation to write and appeal to the Government on this issue.

I have drafted a Bill for this purpose which can be taken up at any provincial legislature. It may be useful to publish it. All the elements of prohibition in revenue

would take too much of space in Young India. I leave therefore to each province which could be filed in ready.

The Bill is based on the view, more than once emphasized in these columns, that the way to the attainment of the goal of Prohibition is not by head on, the methods of which are not to be carried, nor by gradual curtailment of the number of shops here and there, but by maintaining the responsibility of total Prohibition in select areas, large enough to maintain an adequate "dry" area to enable the administration to gain experience and confidence. The Bill is drafted to provide statutory authority for the purpose, i.e., to introduce and eliminate Prohibition in select areas with power to extend it to other areas as time and experience enable such extension.

The procedure adopted in the report of the present Advisory Act in the areas in which the proposed measure is to be brought into force and take its place. It was when the measure is not yet put into force the present Advisory Act of financial matters will continue to be in force. The Bill involves all the provisions of the Advisory Act which need to be removed. It is in effect an amendment of the Advisory Act. But being a measure with a definite and important object of its own it has been drafted in the form of a separate Bill though it was quite possible to draft it in the shape of an Amendment Act.

The Bill provides all trade in and consumption of liquor or intoxicating drugs but provides for exemption on the score of medical need. Certain articles may be lawfully exempted which the medical profession is largely selling. Liquor medical use, and medicinal will have license to deal in a variety of prohibited articles for their own medical relief.

An important feature of the Bill is the provision for the appointment of licensing officers for the enforcement of Prohibition. Persons of other sex can be selected and an efficient local voluntary Police force can be built up for enforcing the great moral reform.

Some of the necessary provisions may render the exercise of the Government-General necessary as the Government of India has to be approached, for there is now a very strong body of opinion behind the demand for Prohibition including leaders of all parties and as the Bill is only an enabling measure enabling the power in the local Government of bringing it into operation in any area such measure may not be refused.

C. R.

Note.—The Bill will be published in the next issue.

Follow the Whole

Beginning with less than a half a year's work, of Khadi produced and sold in the year 1931, we have by now come to an annual production and sale of over 20 lakhs. And all the while there has been a very slow but increasing number of people that Khadi has been steadily being grown. This is perhaps typical of the fate of all work of a constructive and quiet nature. New people are Khadi today than its advertisement is ever its creation an event of. The growing number has not been disturbed by a final halting, if for the time being it has, then in the course of the year it will be spread far and wide.

We have thoroughly succeeded in convincing in a measure the old spinning wheel. But what about the new? On to the various villages in any province mentioned in the Khadi Guide and in the latest report of the All-India Spinning Association and you will find that almost all the years that pass to make the Khadi you wear is spun on ancient wheels that roll, as it is, from their very grooves. A Bygone wheel, it was then the Annapurna of the family, actively played again after a long time with a repair as to be by the main machine in a frequent night good enough to show the spinning and the production also. Within a few months, for night one hour, many of these wheels might have been brought up for fuel, but for the steady handwork machine which made the sluggish pace of the present life. It took painful years to convince that the Khadi Board and then the controlled All-India Spinning Association went through the heavy machinery of spinning the movement. But what about the new Khadi, is it what about making new clothes and therefore what about spinning? This part of our undertaking seems to have lagged for the time being.

Much of the time of the United number of workers at the Spinning of the All-India Spinning Association is absorbed in the villages where the revolution wheels have returned with under steady redoubt hands. There are of course notable instances of work in the new Khadi in the case of Bengal. But there are few and far between. Old spinning or voluntary spinning remains the official and conventional act of spinning. It is essential to the spinning and social effect of the movement. There are elsewhere an effort in that direction. It looks as though we have. One the main object of helping to keep the mill from the door of the spinning year house is some small measure to be reduced on naturally this completed and placed. Nothing, of course, has been lost thereby while everything has been gained. But it has to be recognised, if it is true, that voluntary or spinning has not reached that attention of late which it did at one time. It is no very thing to have ladies of great men and women who have never had anything to do with handwork or spinning. Yet it is those who most like to do their larger number before which could be offered and an appropriate degree of resistance of foreign cloth brought about. That it is no impossible task to introduce new wheels in homes where spinning has been traditionally unknown is proved by the few examples we have in many portions of successful work of this character. With many ladies

coming and hand workmen giving themselves up to some time to the house, there is no doubt that wonderful results could be made.

But nothing great may be expected so long as we the so-called higher classes ought to act as example to the others by taking to voluntary spinning. The reason of the lack of proper effort are few and definite. The existing arrangements for teaching the art is different from to those known of spinning. Whether for the purpose of profitable spinning or self-spinning, a spinning for personal use, are inadequate. For the first two months or so the beginner starts with a variety of difficulties with his wheel which he need not be left without to solve. A good spinning teacher, who might teach nothing at all, to be had while may teach in so many centres as possible in a year's end. The fact that the *Indipendence*, *Indians* is well appreciated for the supply of teaching Khadi machines and even Khadi, from all parts of the country points to the necessity for better equipment in the various centres of the Spinning Association. While teaching should always go hand in hand with self-spinning, if the latter is to be given a fair trial good clothes should always be made easily available to voluntary spinners. It has mainly at the hands of interested ladies among Khadi workers in every town and other centres.

To look at the other side of the picture, there has been much very often a tendency among self-spinners to too courage and ultimately choose spinning because they find it difficult in the beginning. Thus a little more persistence and proper instruction the trouble should not generally arise. Many women spend without attempting to improve their pace. Still others spin profitably. Some years is often offered to be about and ultimately to get lost. To many men the difficulty arises from an ignorance of some elementary details in regard to yarn and its conversion into cloth. They too have any idea, the farmers, of the quantities of yarn of different counts required to make a standard piece of cloth. The table in the next page may perhaps be useful in the matter. Many get their yarn very and do not attempt to put it into form because they think the quantity is too small or the quality too bad. By far the main obstacle of these difficulties is the very equipment voluntary spinners who have little seen the final stages himself to make himself available by means of publicity if necessary to others in his neighbourhood for guidance and help.

It is by coordination and co-operation, a spirit of learning as well as possible to our neighbours every little bit of useful knowledge we possess that we shall be able to make an advance on the present position.

D. M. G.

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Manager, Young India

The Self-Spinner's Table

1	2	3	4	5	6	7	8	9	10
Spind	Ways (round to 1" width of cable)	Ways (round to 1/2" width of cable)	Total length of cable, in feet, for the number of spindles	Spindles per foot	Ways (round to 1" width of cable)	Ways (round to 1/2" width of cable)	Spindles per foot	Ways (round to 1" width of cable)	Ways (round to 1/2" width of cable)
10	24	1,200	1,200,000	100	10	10	10	10	10
20	48	2,400	2,400,000	200	20	20	20	20	20
30	72	3,600	3,600,000	300	30	30	30	30	30
40	96	4,800	4,800,000	400	40	40	40	40	40
50	120	6,000	6,000,000	500	50	50	50	50	50
60	144	7,200	7,200,000	600	60	60	60	60	60
70	168	8,400	8,400,000	700	70	70	70	70	70
80	192	9,600	9,600,000	800	80	80	80	80	80
90	216	10,800	10,800,000	900	90	90	90	90	90
100	240	12,000	12,000,000	1,000	100	100	100	100	100

Young India

What Shall I Do?

(By K. K. Gandhi)

The *Swadeshi Week* is on us. By the time this appears in print one day of the present week will have gone. I would urge the reader not to follow away the week by asking the question, 'What shall we do?' but to make the best possible use of it by asking, 'What shall I do?' There was a time when we could usefully ask and did ask the other question. And if such one will do his or her duty to the fullest measure possible, we shall soon be able to ask, 'What shall we do next?'

The foundation of *Swadeshi* is of nation building or nationality and patriotism, self-reliance, self-sufficiency. But such was not enough, then there was I partly myself as terms of the nation? *Swadeshi* of private character is really the beginning of the nation. If my private character is bad, I am like 'a spreading beam and building uprooted.' If then I am not right inside, I must first very honestly purge myself and be a fit vessel for dedication. Government cannot help me or interfere with me here. I must be the sole author of my making or unmaking.

Having covered a pure personal character I must ask the next question, 'What shall I do as a national parent?' If a Hindu, if I love the Muslims as a part of another folk, I must at once make my knowable peace with him. If I regard my single person as my unshakable, I must bid the one from my house and beg the one whom I have invited as my associate or associate regarded as unshakable and as a token I must render him some personal service, if it is only giving to him quarters and collecting the children and playing with them. In these things again, I need no support from the Government and yet in doing these things wholeheartedly I have surely brought down answer for the effort and rendered myself true for good service whenever the nation calls.

In these a *Swadeshi* step next one? I must try to save an angry brother from going to the hands of his own destruction. We began this work gloriously in 1919. Our valour brought it to an unbroken and unbroken effort in this matter it will, possible even though the atmosphere for wholesale action is for the moment working.

And last but not least, I must do my share of speaking; if I have lost faith in the capacity to save the present, so graphically described in *Swadeshi* week represented in last week's *Young India*, I must leave *Swadeshi*. If I have the power, I must induce my neighbour to join for the sake of *Swadeshi*. Every one and of his or she must change cloth, I must induce him to let it stand in.

That is by no means an exhaustive list. I have simply given an indication of the numerous possibilities of individual effort. But such was last but not for him or herself the best way of service during this week of *Swadeshi*. The reader will be amazed to discover in

the month after national unity, the language people like of *Swadeshi*, national and *Swadeshi* common action. Let not the intensity of a common programme due to *Swadeshi* on. What is true of the individual will be thousand times of the whole nation if individuals will but refuse to lose heart and hope.

A Noble Gift

The Don Protection Association have received a noble donation from the one which has been sent by the noble girls of their Eastern Dore National *Swadeshi* *Swadeshi*, *Swadeshi*, consisting of 12,000 yards of cotton yarn. It is under our suggestions to these noble girls who have served the cause not only of our protection but also of the moral of our greatest national industry. Here is the list of their private donors:

Age in years	Name	Yards
1	Jayashankar	2,000
2	Shankardevi K.	200
3	Anandamata	1,000
4	Rajeshwari D.	1,000
10	Kalyani	2,000
11	Kalyani	2,000
12	Rajeshwari D.	1,000
13	Vandana	1,000
14	Rajeshwari	1,000
15	Rajeshwari	1,000
16	Rajeshwari	1,000
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96	Rajeshwari	1,000
97	Rajeshwari	1,000
98	Rajeshwari	1,000
99	Rajeshwari	1,000
100	Rajeshwari	1,000

It will be observed that the aggregate 12,000, 12,000, 12,000 and 12,000 respectively, four 12,000 each, one 12,000, two 12,000 each, five 12,000 each, ten 12,000 each and only four 12,000 each.

V. G. B.

Noble Gift

'A king appoints a person as the giver of himself. One of this person who is the beneficiary of a body of men appropriate to himself the beneficiary must be there, he will not be aware from the king's appointment. In the same way if a rich man does not give also, he will not escape the work of God.' —*Quotations*

The Story of My Experiments with Truth

PMI: 13.9%

Abstract

Wrote: Irving under Gollubek sent I was far from being a socialist.

I had told my Christian friends in South Africa that in India, I would meet the Christian Indians and associate myself with their condition. I had heard of Helen Katharine Denny and I had a high regard for him. He took a prominent part in the Congress, and I had about five more of the photographs that I had about the average Christian Indians who must stand from the Congress and National Council from London and New Orleans. I told Denny that I was thinking of meeting him. He said - 'What is the good of your meeting him? He is a very good man, but I am afraid he will not satisfy you. I know him very well. How are you, will you not meet him? He is very fine.'

I thought an appointment which he readily gave me. When I went I found that his wife was on her deathbed. The illness was simple in its origins I had seen him in a cool and temperate, but I was glad to find him now wearing a flannel shirt and shorts. I liked his simple way of life, though I hoped there were a Pauline and a Joseph. Withal much who I presented my affection to him. He said: "By your letters to the director of mental care."

Figure 1 consists of four bar charts labeled (a) through (d), each showing the percentage of respondents for different age groups across various demographic categories. The age groups on the x-axis are 18-24, 25-34, 35-44, 45-54, 55-64, and 65+.

- (a) Gender:** Shows the percentage of respondents for each age group, categorized by gender. The y-axis represents the percentage of respondents.
- (b) Education:** Shows the percentage of respondents for each age group, categorized by education level. The y-axis represents the percentage of respondents.
- (c) Income:** Shows the percentage of respondents for each age group, categorized by income level. The y-axis represents the percentage of respondents.
- (d) Employment status:** Shows the percentage of respondents for each age group, categorized by employment status. The y-axis represents the percentage of respondents.

¹Well then, I believe, often so shouting, I believe, Christening, too," and smiled. "The ropes of the boat, and the bells were that the only way of deliverance in desperate cases. Some."

I put forward the Shah's message (the path of devotion) of the Bhagavad-Gita, but to no avail. I thought him for his goodness. He failed to satisfy me but I was freed by the devotion.

During those days I walked up and down the streets of Chicago. I want to give place on foot. I met James Hill, and Mr. Charles Duggan, whom help I needed in my work in South Africa. Just about this time I met Rev. Mr. Fred Nelson Wilson.

Kalkhoran Mustang had spoken to me about the Rail temple which I was eager to see, especially as I had read about it in books. So I went there one day. Jorin Mir's house was in the middle of the temple, and I went to the temple the same day that I visited him. On the way I saw a stream of sheep going to be sacrificed to Kalk. There was a long line of beggars at every, and even in three days I was steadily opposed to giving alms to stony beggars. A crowd of them pressed me. One of them screamed out: "Whether you are richer, or poor!" I told him where I was coming

We asked my companions and me to sit down, which we did.

† *Excluded before 1970; not reported. ‡ All transitions are voluntary.*

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

* The following are trademarks: (1) *Business* is the trademark of McGraw-Hill.

3. Which variable would you expect to have a positive relationship to the dependent variable?

'All plans are equally good for us. The people are like a flock of sheep, following where you lead them.'

Tolson, prolonging the discussion on reaching the Senate. We were stuck for hours of time. I said

not been to stand there. I was disappointed and restless. I have since forgotten that night. That very evening I had an invitation to dinner at a party of English friends. There I spoke in a crowded hall to three hundred of working life and "The sheep don't feel pain. The sheep and the farm-house have divisions. All soldiers of mine."

I could not realize that, I told him that if the sheep had speech they would tell a different tale. I felt that the road must begin to be stopped. I thought of the story of Balaam, but I also saw that the work was beyond my power.

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Abstracts, Plans, and Tolerances

The following story related by Thomas Corbett, the delightful English traveller who arrived in Delhi in Jahangir's reign and died in Surat in December 1607, affords a typical illustration of some of Akbar's (this play and of his religious tolerances and enlightened) of (see translation).

"Before I thought a very necessary place, and place to her mother, her people appearing to this position that when his mother and sister were in a position to take him and Agnes, he, brother with her, under the protection of his own children, surrounded by his greatest father to the his, and he would have over the river from one side to the other. And now I thought her very thing but then, that she demanded of him, that her father might be brought down to some work and then about the town of Agnes, for that the Portuguese, having taken a ship of three at sea, in which was found the African treasure of the Moor, tried to take the name of a large and for the same ships about the town of Orense. But he thought her request, saying that, if it were in the Portuguese of the in the African, it became not a thing to expect of him all, for that the concept of an, subject was the strength of that, and he would not be concerned with an in Orense." *End of the*

The 'psychological' remark upon this is not characteristic or to be noted. The moral being that God would not suffer the moral being of His work to be continued against the will of His G. D.

Face to Face with the Pauper

III

We were returning home after a four days' sojourn in the Pauper's area, when we came to a village in which one of our people belonged. We insisted on our making a halt at this place. He is one of the best of our boys, regarding the need in his power of understanding difficult things. Even if we have the state of things at his house. It is only when we stopped at this village that we learnt that his father was given to drink and was in a nervous condition.

So we went to his house. We found his old father and mother living separately from him and his brother, in the most disapproved of the old caste-ridden habits.

Our young friend had made a lot of his own. In artistic beauty it would get a royal palace to show. He had made it all out of discarded tins and brass vessels with all the skill that he could lavish on it. But no more was the last word than he heard of the evening when in the Parthia Ashram and left home to go to. One of us, who was the teacher of this young friend, asked the old man:

'How do you like the idea of your boy having come to see school?'

'Well, you like to like when you go. What does he care for us?'

'Why, did he not work for you?'

'How does his work help us? We have a heavy load of debt, how long are I to carry it alone?'

'You have debt?'

'It is my wonder!'

Then he told us how he had gradually lost all dignity of land his father had left him, and had incurred a debt of five to five hundred rupees in this bargain. The old man was completely responsible for all this debt. I shall not discuss here as to how one goes into the dark domain of debt, for very little is ever on foot of his own.

'Oh', our friend asked, 'what at the moment is the help that the boy can give you today? Let him learn some profession and then he will be able to relieve you of your debt quickly.'

But we had not understood the old man's point. So far as the debt was concerned, he was standing at his by his. But he was not equal to the constant draining of the condition which afflicted him and even at home. He wanted the boy to secure the means for him.

There was no way in which we could restore the old man. The boy was alienated, and could not return home. Even if he did, what could he do to help his father?

Our inability to find a way out for him made us hesitate to leave him at the next spot. But we did not but and tried to converse with him. He was all the while uttering an alternative magnification. He was not let up to ask him, 'Well, then, you will give up drink, won't you?'

The old man paused for a moment. We repeated our question. At last he muttered strongly to say: 'Impossible!'

'Why? Impossible — is that what you say?'

'Yes, it is impossible.'

'Surely, you should have some request for your own feelings.'

'The boy should have some request for when we return home to show my brother. Then I give it up.'

The boy had been leaving the house of the brother of his, and yet the old man had stuck to his habit. Where then was the certainty of his giving it up now? For the boy was not prepared to treat the old man.

Later on we came to know the reason for the old man's obstinacy. About him and around him lived liquor and immorality whose work he was now to open if he wanted to be able and become a Hindu (man of God), we applied enthusiastically applied to ourselves by the others. And a hundred things we were to find it difficult to get work. When he would have to get up with others in the old boy who had given up drink. Whereas if he continued to bring to the head of liquor he would have no chance in winning his head.

But now the boy returned with his father. 'The truly others keep us to drink, but they don't drink, do they?'

'They do not, no doubt, but it is not good to meet their work.'

The old man looked out another place. 'It does not suit us to drink. We work for them and get a drink to the beggars.'

We wondered at the audacity and persistence of the boy who, though he was working with the agency I have described, had become not just boy absorbed in his studies.

We knew the old man was like a disappointed man on a victory was. It was an act offering him a little more in the shape of the opening wheel. But we offered a consolation for what it was worth, and proceeded on our way.

We wondered if we could not have a very old and a politician by the state people. That would relieve them of their debt. But the Government have denied themselves in the shape of Co-operative Credit Societies. They may allow other forms of money at various intervals and tempt them to not let more debt. They cannot give them any relief. If it was as all he gives, it was to give by the Gandhi and by taking away the temptation of drink.

We had seen that in the Pauper Area to him, but we were to him misled. For Dadasaheb Phalke was now known to us as a millionaire from and we had seen him to him. But the conclusion was strengthened to us that the last way to reach Dadasaheb Phalke is by offering him the opening wheel. One of us said: 'Dadasaheb must have observed the appalling effect from experience like these.'

Another said: 'Quite true, only his experience was not enough for us, we wanted to go through the same before our hearts could accept his solution.'

Spinning in the Jamia Millia Islamia.

Our Students' Association was started in February. From the previous November, conditions were growing more and more favourable for the formation of such an association. Mr. Mohammad Muzib, the Professor of History in the University chose himself host and and host of my plans from the very outset, so that by February we had gained enough of practical experience to make a formal start. Dr. M. A. Jamal Haddi performed the opening ceremony of the Association. The powerful glow Jamal Haddi made in the corridor had not a hint as to its meaning the enthusiasm which is still not willing to yield.

We have today fifty Taiki spinners and twelve Charikh spinners. Five months earlier in October began started in teaching the Taiki and Charikh. Not that we could do without an as much in place. Before the student of being later we small reason as to ascertain the interesting experience in the last of Charikh and Taiki spinners among students, particularly among Taiki boys. We started in this manner. Every one who wished to learn Taiki was to come after to Mr. Muzib or myself for three consecutive days he was here every day. After these three days we proposed to give to every one who came to us a Taiki card. A batch of ten consisted of one. The last day the Taiki boys taking every student with extreme eagerness, only two boys Taiki were in the row. When one teacher dropped his Taiki the others roared and laughed at him but the next morning it was some one else's turn and so the first hour, it was laughter, laughter of the time. I have heard the complaint that Indians laugh too little. I submit the Taiki as a 'proven' solution.

The next day there was a rush for Taiki. But no, we could not take another before we had taught the first ten for three days. But at the end of the second day there was fresh trouble from this very lot. They began to pull out yarn and at the end of the hour were bent upon everything away the Taiki with their hands. "Do you please give us the Taiki today!" We will give it to you. We have no more. Others. It was with difficulty that we put these away saying that they must wait to the English three days' complaint. On the third day we made haste to get ready a spinners with the names of the spinners and their Taiki numbers. Before allowing the boys to take away the Taiki we informed them of a new rule. For a fortnight every one of them was to come to us at a fixed time and report himself as to what he had done for the day. To me this is all with us and spin one hour after which with a fresh supply of power (affairs) he could go away. The answer was to be made in our class. They were arranged on the wall in a line according to their serial numbers. Every day the Taiki spinners were to come to us, take off the yarn as in their respective classes (spinners), put the string in their proper place and come in the register the number of yards spun. The boys could have agreed to any rule provided only we gave them the Taiki.

This is how we started the first batch. After that it was the spinners and power took all day fifty Taiki

over all year. And reports came to me that the boys were spinning their Taiki and spinning wherever and whenever they could. The teachers in charge said that they were spinning even when they had to do their home work and when prevented set up late at night after their work with their "dear Taiki" going. These boys have little of the deeper significance of spinners. Indeed the Taiki is in their view a question of joy, that anything else. After their reading and writing the Taiki comes as a delight and a relief to their tired nerves. The question of competence hardly arises. When the weekly holiday comes round when time is known they never forget to come and take their Taiki.

In the Taiki of March we held a Charikh and Taiki competition. 41 spinners, including the Principal and some prominent took part. These Taiki spinners spun a hundred yards per hour and all the three had been spinning hardly a month. The quality of yarn was remarkably good too.

We have just today received the note from the Ankara, Masid Said Asad, Professor of Arabic in the Jamia, that the best yarn. His yarn has 32 for strength, 30 for evenness and 34 for count. He has also not been spinning the more than two months.

Before I close there is just one thing more I would like to say. The Taiki has become to us in the Jamia a means of social union. None of us come together and more often in friendship and joy than previously ever before. And the teachers too as might be that we propose without much delay to make fifty more Taiki.

G. SACHINANDRAN

'Report of an adjudged Case'

At the present day there is quite a number of Englishmen in Akhmadabad, cotton, cotton, cotton and what not. A little over three hundred years ago (in 1592) to be more precise) there lived here only less than half a dozen English factors of the East India Company, who were put under arrest by Muzaf Khan upon some Indian merchant preferring a claim on account of money alleged to have been taken from an Indian partner. They were subsequently ordered to be released, "on exchange" could be said till the national (Government) had everything to settle. India was then spread with him for 25 rupees, besides exchange that was different had, which I could not verify exactly, it being a custom that all which came in the name of the East India Company was to be paid from their hands. And hence on a second year out of their claims. 'Till it so happened that there before some two hundred or more years of Indian cotton goods obtained for export to England to be "adjudged". The merchants lost the goods and the factors had a bad report about it. The East India Company for the recovery of the value of the goods lost. To the the result, it will be best to determine it in the future and now.

"The merchants that had our losses we have had before the Court (where I might be), and after a



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, April 14, 1927

No. 15

A BILL

TO PREVENT THE MANUFACTURE AND CONSUMPTION OF ALCOHOLIC LIQUORS AND INTOXICATING DRUGS IN THE PRESIDENCY OF MADRAS.

Whereas with a view to improve the moral condition and the material prosperity of the people of the Presidency of Madras, it is expedient as early as possible to bring about the prohibition, except for medicinal and industrial purposes, of the production, manufacture, possession, import, export, transport, purchase, sale and consumption of alcoholic liquor and intoxicating drugs in the said Presidency;

And whereas it is desirable to give effect to this policy by enacting it in a statute adapted to the said Presidency and which the Government intend to enact in the near future;

It is hereby enacted as follows:

CHAPTER I

Preliminary and Definition

1. (1) This Act may be called The Madras Prohibition Act, 1927.

(2) It extends to the whole of the Presidency of Madras.

(3) It shall come into force in any local area within the said Presidency to such extent and from such date as the Local Government may, by notification, appoint in that behalf.

(4) From the date on which this Act comes into force in any local area, the enactments, mentioned in the schedule, shall in that area be repealed to the extent specified in the third column thereof.

2. Nothing in this Act shall be deemed to apply to spirit as defined in Section 1 of the Opium Act, 1876, in any local area in which the said Act for the time being extends. [The Opium Act is meant as the Bill or a private measure.]

3. Interpretation of "Prohibition offence," "Consumption," "Distillation," "Production," "Import," "Export," "Possession," "Transport," "Purchase," "Sale or offering," "Liquor," "Import," "Export," "Manufacture," "Kettle," "Plant," "Private storage" as in sub-section 1 of 1925 with necessary modifications.

CHAPTER II

Preliminary and Provisions

4. (1) Whoever, after the commencement of this Act,

(a) imports, exports, transports or possesses liquor or any intoxicating drug; or

(b) manufactures liquor or any intoxicating drug; or

(c) except in accordance with the rules made in that behalf, collects the kary plant (Cassia toria) or the Cassia plant (Sesbania

toria), or collects any portion of such plants from which an intoxicating drug can be manufactured; or

(d) keeps except under a special licence issued and in accordance with rules and conditions thereof, but does not fully producing him or permits or suffers to be kept on his premises any liquor belonging to him or in his possession; or

(e) allows entry from any town or permits or suffers entry to be kept from any town belonging to him or in his possession; or

(f) constructs or works any distillery or brewery; or

(g) uses, keeps or has in his possession any materials, still, stills, implement or apparatus whatsoever for the purpose of manufacturing liquor or any intoxicating drug; or

(h) keeps any liquor for purposes of sale; or

(i) sells liquor or any intoxicating drug; or

(j) consumes or buys liquor or any intoxicating drug; or

(k) allows any of the acts aforesaid upon premises in his house premises,

shall, on conviction, before a magistrate, be punished with imprisonment which may extend to six months, or with fine which may extend to one thousand rupees, or with both.

(2) In prosecution under sub-section (1), it shall be presumed, until the contrary is proved, that the accused person has committed an offence characterised as respect of the provision in his house premises, whereas an offence has been proved to be committed, or in respect of any liquor or intoxicating drug or any still, stills, implement, or apparatus whatsoever for the manufacture of liquor or of any intoxicating drug, or any such materials or an implement used in the manufacture of liquor or of any intoxicating drug for the production of which he is unable to account satisfactorily.

5. Whoever makes or attempts to make it for human consumption any spirit, whether manufactured in British India or not, which has been distilled, or has, in his possession, any spirit in respect of which he knows or has reason to believe that any such attempt has been made, shall, on conviction, before a magistrate, be punished with imprisonment for a term which may extend to six months, or with fine which may extend to one thousand rupees, or with both.

6. (1) When law or rules provide examples to or illustrate the commission of offences under sub-section (1) of section 4 or under section 5, each of such

person shall, notwithstanding that, no act, besides the conspiracy is done by either or any of them in pursuance thereof, be punishable with imprisonment which may extend to three years, or with fine which may extend to five thousand rupees, or with both.

(3) An offence under this section shall be triable exclusively by a Court of Sessions.

Sections 7 to 13 Here enter Sections 45, 46, 47, 48, 49, 50 and 51 of the present Abused Act with necessary modifications.

CHAPTER III

Exemption and Licence

14. (1) The Local Government may, by notification and subject to such conditions as they think fit, exempt any article containing alcohol or other intoxicating drug from all or any of the provisions of this Act, on the ground that such drug or article is required for a medical or industrial purpose.

(2) When issuing a notification under subsection (1), the Local Government shall have power to provide that a branch of any of the conditions subject to which the exemption or licence shall be publishable with imprisonment which may extend to six months, or with fine which may extend to one thousand rupees, or with both.

15. The Local Government, or subject to the control of the Local Government, any officer appointed in this behalf may issue licences to any person or to anyone at any institution whether under the management of Government or not, for the manufacture, export, import, transport, sale or possession of any liquor, intoxicating drug or article containing such liquor or drug, on the ground that such liquor, drug or article is required by such person or on account of such institution for a bona fide medical or industrial purpose.

16. In 16. Here enter Sections 52, 53 and 54 of Abused Act with necessary modifications.

17. In the event of any breach by the holder of such licence or by his servants or by any person acting with his approval or implied permission on his behalf of any of the terms or conditions of such licence, such holder shall, in addition to the conditions or suspension of the licence granted to him, be liable on conviction to be punished with imprisonment which may extend to six months, or with fine which may extend to one thousand rupees, or with both.

Any person who commits any such breach shall, whether he acts with or without the permission of the holder of the licence, be liable to the same punishment.

CHAPTER IV

20. The Local Government may deem that it does, by notification applicable to any local area in which this Act is in force.

(a) appoint an officer to have the control of the administration of the Prohibition Department in the Presidency;

(b) appoint any person other than the District Magistrate to exercise in a district or in any specified area all or any of the powers and to perform all or any of the duties of a District Officer under this Act, either concurrently with or in addition to the District Magistrate, subject to such control as the Local Government may from time to time direct;

(c) withdraw from any District Magistrate all or any of the powers conferred on him by this Act;

(d) appoint officers to perform the same and duties mentioned in sections 22 to 44 inclusive of this Act.

(e) appoint officers to perform all or any of the powers and duties under this Act, or the Local Government may think fit,

(f) order that all or any of the powers and duties assigned to any officers under sections 34, 40 and 41 of this Act shall be exercised and performed by any Government officer or any person of whose aptitude and honesty is that capacity;

(g) delegate to any Police Officer all or any of those powers under this Act;

(h) appoint special temporary magistrates to deal with cases of infringement of this Act.

21. The Local Government may from time to time make rules:

(1) governing the powers and duties under this Act to be exercised and performed by Police Officers of the several districts;

(2) regarding the delegation, by the Commissioner or any District Officer, of any powers conferred on them by this Act; and

(3) governing the appointment of temporary Police Officers and magistrates.

22. (Here enter Sec. 5 A of the Abused Act with necessary modifications.)

CHAPTER V

Penalty, Fines and Forfeiture of Licences etc.

23-44 (Here enter Sections 55 to 65 of the Abused Act with necessary modifications.)

CHAPTER VI

Rules and Regulations

47. (Here enter Sections 66 (2), 67 (2) and 68 of the Abused Act as to re-enacting power with necessary modifications)

48. All rules made and notifications issued under this Act shall be made and issued by publication in the Tamil Nadu Gazette, provided that all such rules and notifications, whereby the thing to be made known or anything to be made available, shall be published in three successive issues of the Tamil Nadu Gazette and for at least six months in the official Gazette of the District, in English, or in parts of or in place of which, it may be determined that they shall apply all such notices or notices shall therefore have the force of law and be read as part of this Act.

CHAPTER VII

Legal Proceedings

49. (Here enter Section 70 of Abused Act with necessary modifications.)

50. All courts shall take judicial notice of all such Sections and rules containing powers, penalties, duties and various appointments under this Act.

SCHEDULE

(See Section 2 (4))

Enacted	Repealed	Repeal of equal
Tamil Nadu Act I of 1931	Abused	The words in the Act have not been already repealed in the area in which this Act is extended.
Tamil Nadu Act I of 1936	"	"
Tamil Nadu Act V of 1943	"	"
Tamil Nadu Act I of 1948	"	"

The Story of My Experiments with Truth

(By M. K. Gandhi)
PART III—CHAPTER XIX

A Month with Gokhale—III

The terrible morning offered to Kail in the name of religion enhanced my desire to leave Bhopal life. I had read and heard a good deal about the Brahmo Samaj. I knew something about the life of Feroz Chander Chatterjee. I had accepted some of the writings attributed by him. I married life life of Kailash Chander Sen, read it with great interest, and maintained the distinction between Brahmo Feroz (Sen) and Ash Brahmo (Sen). I met Pandit Chintamani Mishra and went in company with Prof. Kishore to see Mahatma Mahatma Mohan Das, but as no interview with him was allowed then, we could not see him. We were, however, invited at a celebration of the Brahmo Samaj held at his place, and there we had the privilege of listening to his Bhopal note. Ever since I have been a hearer of Gandhi's voice. Having seen enough of the Brahmo Samaj, it was impossible to be contented without having met Feroz Chatterjee. He with great enthusiasm I went to Behar Road, nearly as far as all the way on foot, I forgot one thing. I went the requested one of the work. I was disappointed and sorry to be told that the Feroz was ill and could not be met, and that he was at his Calcutta house. I then ascertained the place of residence of Sister Nivedita, and one day in a Chatterjee mansion. I was there struck by the splendour that surrounded her, and this in no circumstances than we are much meaning ground. I spoke to Gokhale about that and he told me that he did not wonder that there could be at point of contact between me and a noble person like her.

I met her again at Mr. Pradyumna Pathak's place. I happened to turn up just as she was sitting in his old mansion, and so I became an intruder between the two. In spite of my failure to find my agreement with her I could not but admire and admire her ever flowing from the Hindustani. I came to know of her better later.

I used to divide my day between seeing the leading people in Calcutta regarding the work in South Africa, and visiting and studying the religious and public institutions of Calcutta. I once attended a meeting presided over by Dr. Maitland on the work of the Indian Ambulance Corps in the East War. My acquaintance with The Englishman went on to good stand on this occasion too. Mr. Braden said that, but he rendered me no much help as in 1915. Gokhale had this speech of mine, and he was very glad to hear Dr. Roy praising it.

Thus my stay under the roof of Gokhale made my work in Calcutta very busy, brought me in touch with the foremost Bhopal families and was the beginning of my intimate contact with Bhopal.

I must quite stop over many a manifestation of this manifesting work. But we had decided my flying visit to Burma and the Foreign* there. I was passed at

their language. I saw the golden pagoda. I did not like the miserable little market bearing them, and the rain coming about the corners of the temple brought to my mind thoughts of those Japanese experiments of Hiroki. The freedom and energy of the Burmese women charmed me, and the influence of the men passed me. I also saw, during my brief sojourn, that as Bombay was not India, Rangoon was not Burma, and that as we in India have become conscious agents of English merchandise, even so in Burma we have continued with the English merchandise, in making the Burmese people our conclusion agents.

On return from Burma I took my leave of Gokhale. It was a wrench to be separated from him, but my work in Bhopal, or rather Calcutta, had been decided, and I had no occasion to stay any longer.

Before I sailed down I had thought of making a tour through India visiting three cities, and of accompanying myself with the leadership of the third class passengers. I spoke to Gokhale about this. At first he objected the idea, but when I explained to him what I hoped to see he absolutely approved of it. I first planned to go to Bombay to pay my respects to Mrs. Besant who was then ill.

I had to apply myself again for the third class ticket. Gokhale himself gave me a special ticket and got it replenished with vegetables and porridge. I purchased a narrow bag with twelve apples, and got a long stick made of Chicago* wood. The bag was to contain the coat, a shirt, a towel and a shawl. I had a basket too to come up with, and a water jug. Then equipped I started on my journey. Gokhale and Dr. Roy came to the station to see me off. I had asked them both not to trouble to come but they insisted on coming. "I should not have given if you had given first a shawl, but now I must come," said Gokhale.

We were stopped Gokhale from going on to the platform. He was in life with his wife, sister and the L. Dr. Roy was in his Bhopal dress. He was stopped by the station authorities, but as Gokhale talked him that he was his friend, he was admitted.

Thus with their good wishes I started on my journey.

(Translated from Sanskrit by M. D.)

* A poem to Brahmins that could be in our nation's history.

Self-Instruction with Self-Indulgence

By M. K. GANDHI

(Translated from...)

Copyright, Foreword. 1. 'Tamil Moral Encyclopedia,' 2. Self-Instruction. 3. Some Arguments considered. 4. On the Necessity of Christianity. 5. Self-Instruction. 6. Brahmo-charya. 7. Truth & Brahmo-charya. 8. Truth. 9. In Christianity. Appendix. 1. Christianity and Repression. 2. Christianity & Repression. 340 Pages, Demy Octavo, Price 12 Annas. Postage 2 As. Apply to

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Young India

Faith : Reason

(By M. K. Gandhi)

AN M. K. G. from Mandlay wrote a string of questions of which the first is

"You have expressed your opinion in the pages of Young India that faith begins where reason ends. Then I expect you will call it faith, if a person believed in a thing for which he has got no reason. Is it not then clear that faith is believing unreasonably? Do you think it is worth or justice if anybody believed in anything unreasonably? I think it is folly to believe in that way. I do not know what your business would sell off it. If you think like me I hope you will call faith in nothing but folly?"

If the worthy doctor will excuse my saying so, there is in his question a clear failure to understand my meaning. That which is beyond reason is really not unreasonable. Unreasonable belief is that faith and it often impossible. To ask anybody to believe without proof that is capable of proof would be unreasonable, as the doctors asking an intelligent person to believe without proof that the two of the angles of a triangle is equal to two right angles. But for an experienced person to ask another to believe without being able to prove that there is truth in humanity to condemn his limitations and to ask another to accept in faith the statement of his experiences. It is merely a question of that person's credulity. In ordinary matters of life we accept in faith the word of persons on whom we claim to rely although we are often cheated. Why may we not then in matters of life and death accept the testimony of ages all the world over that there is God and that He is to be seen by following Truth and Innocence (non-violence)? It is at least as reasonable for me to ask my correspondent to have that faith in that universal testimony as it would be for him to ask me to take his medicine in faith even though every experienced man might have failed me. I must tell to my that without faith the world would come to naught as a culture. True faith is appreciation of the repeated experience of people whom we believe to have lived a life purified by prayer and penance. Faith therefore is prophetic or inspirational who have lived in remote ages as set on the experience but a manifestation of an inner spiritual world. The formula therefore I have humbly suggested for guidance is rejection of every demand for faith where a matter is capable of proved proof and experimental acceptance on faith of that which is itself incapable of proof except through personal experience.

The correspondent's next question is

"In Young India for December 9, 1926, there appeared a pre-announcement that one doctor Harold Blane, who disinterested his daughter through his father that his own and was near and there was no one to care for her when he was gone, was fully satisfied. Dr. Blane's statement, Mr. Henry declared : 'Blane did a right and moral thing by keeping the poor girl from becoming a charge on others.' To this you expressed your opinion that

Dr. Blane was wrong in taking the life of his daughter because it belonged most of faith in the humanity of those round him and that there was no warrant for him to suppose that the daughter would not have been cared for by others. I would say that in expressing your opinion you have not proved the a priori. I would request you to think over it again, for I think this is not an ordinary matter. For it is evident that you have got no example to put a mother before an entirely happy because you have got enough faith in the society to shoulder the burden. For this subsequent reason as from believing in that society, say, extremely harmful faith. Such a faith of yours, I sincerely believe, is very harmful to the best interests of India. Please see what did Dr. Blane's stated plan. He declared that Dr. Blane did a right and moral thing by preventing the poor mother girl from becoming a burden on the society. The question whether the society would have cared for the child or not is beside the point. I would ask you one question. If after many more years of harmful service of India, you become blind, dumb and deaf, or, or in other words become absolutely useless in society, will you like the society to feed you because you have got still life left in you, or because you served so well? I do not know what without those you have got about 'things' but my answer is quite clear. If I were paid salary for society was after many years of service, I should like to be killed rather than become a burden on society. So I sincerely believe that I shall be benefiting the society by being killed, thus removing the burden upon the society which I bear. That it is the duty of society to care for all social human beings and animals is quite a different thing."

I do believe that since the jury was right in accepting Dr. Blane, considered from the strictly moral point of view Dr. Blane was wrong. My correspondent in his willingness and his unworldly the faithful acceptance and implication of the doctrine he lays down. Indeed his doctrine would take his own protection. What would be my if a young practitioner disinterested in faith a patient whom he the junior practitioner employed to be incurable and therefore a useless burden in society and whom another as a matter subsequently found to be a case quite capable of cure. Is it not the least of medical science to look at man as finally incurable? As for myself, well, I do expect my constituents to support me when I become a useless and burdensome article, meaning of course that I shall still want to live. What it means, I have left faith in my constituents supporting me if that event comes to pass. I wonder whether my correspondent will have all the hopes, the blind, the deaf, the feeble right to be disinterested in some unworldly sleep. And yet Blane was a poor and Blane was a blind man. What it was all body but he is something infinitely higher.

The correspondent's third question is

"In the same article, i. e. 'The greatest good of all' you write, that a society of Ahimsa cannot co-exist in the materialistic formula. He will state for the greatest good of all and die in the struggle to reduce the chief. He will therefore be willing

to die so that the others may live. May I conclude then that you will prefer to be killed by a poisonous snake and the snakes then kill the man in trying to save yourself? If I am right in my conclusion, I think that in allowing yourself to be killed by the snakes rather than kill it, you will be committing the greatest sin I can ever think of. So that may you still be doing the greatest possible harm to India by trying to save a beautiful living creature and by dying willingly in trying to realise the ideal of your socialist political goal of all. Is it not clear to you now? Will you not change your opinion now about heading off? I fear you will leave India in trying to head off the whole world. You admit that you are an imperfect mortal. So it is impossible for you to head off the whole world. It is even impossible for you to head off the whole of India, in all possible ways. Therefore it is quite reasonable to be contented with the greatest good of the greatest number rather than proceed to do the greatest good to all without exception,—the good and the wicked, the good and the wicked, man, animal, etc. etc.

This is a question I would dare avoid answering, not because of want of faith, but because of want of courage. But I must not conceal my faith even though I may not have the courage to act up to it when it is put to the test. Here then is my answer. I do not want to live at the end of the life span of a snake. I should let him bite me to death rather than kill him. But it is likely that if that put me to that cruel test and permit a snake to attack me, I may not have the courage to die, but that the heart in me may waver itself and I may not be tall the snake in defeating this perishable body. I admit that my body had not yet become so invulnerable to me as to warrant my stating emphatically that I have shed all fear of snakes as we do humans then as I would like to be able to. It is my impulse to let that snake, tiger etc. see their enemy in the painless killed and therefore that we humans, even Kingfishers are in the chains of Fate taken in man already taking shape. I believe that all life is one. Thoughts into definite forms. Thoughts and matter have closely meshed. They are willing to co-operate harmonising will, intellect, intellect, thoughts. If I want to rid the world of poisonous beings and reptiles, I must not myself at all conscious thoughts. I shall not do so if it is my impulsive ignorance and if my desire to protect the existence of the body I wish to kill the immortal conscious being and cycles. It is not making to defend myself against such vicious animals I do. I should like to rise upon a ladder and a fallen man. With that help is one how should I seek to kill a fallen being in a world? But then in philosophy. Let me pray not let my children put in the prayer to God that He may give me the strength to live up to this philosophy. My philosophy without life corresponding to like a body without life.

I have said in this kind of case we have enough philosophy and let this life. But I have also that the laws governing the conduct of man have still to be explored and the conditions of a peaceful co-existence and harmonious. We shall explore them only by dying, never by killing. We must become living embodiments of Truth and Love, for then is Truth and Love.

Weekly Letter

I am thankful to be able to continue the reader this week. Dr. Henry Hahn, returned all the way from France to meet me finally. I have already communicated to the press the result of his thorough examination, and now I am glad to say that Gandhi has accepted medical advice and agreed to take rest for at least one month more. Progress towards recovery has been fairly satisfactory this week, and Gandhi now feels himself able to take a few minutes' stroll every morning and evening. The atmosphere inside and the quiet of this place have had as much to do with this steady improvement as the temperature and that Gandhi has refused to bleed!

Why then the change to some place in the South? Well, it is as a result of a misapprehension. How long may I accept the hospitality of a host who has been kindless lately? And apart from the climate, I can be as useful at Belur as at any other place. It is not the least that matter, though I am conscious of helping even that host by means of letters. And if we are to identify ourselves with the poor, surely we should understand that a vast mass of our people live and work and toil in extreme heat of the sun, and never think of going for a change when an illness overtakes them. The exposure is unmerciful though the climate who someone bleed readily with physiological conditions, my head it says. The Gandhi has had always the good fortune of having as his health doctor who, so long as he is in a room, is prepared to search not merely the inside of his body, but the inside of his soul, and try to put these ideas at square having of the body to the mental and spiritual problems. If then I am ready to cooperate, I must be sincere in response to my own power. But you will not regret. You are in such luck, for it will let you up and make the body stand another spell of work. But that too I can have at Belur. 'Yes, you may have it, and yet the best might affect the blood pressure, and extend recovery.' If you are that one man out of work at the beginning you prefer, or if there is any prospect of my taking up the thread of my interrupted programme, I might towards myself as Kingfisher or some such place. 'Waste is there enough for you and always. I am not going to cut you off from your normal working. The more you are getting yourself to me directed. As soon as you begin to feel better, people may see you, after the power they may have collected, where any power you require of work, and render suggestions and advice from you. All I want you to do is to continue to sleep, without making any special drive to the work yourself. You may do as much light reading as possible, and write your autobiography but not extend as plan of overexertion.' I am glad too that it is not making! Reading that does not see me, but it is? Meaning to say that what 'light' reading may for the doctor means a book of facts, not just human, for Gandhi? It may be like in a house and from your own treatment the late doctors of Ayurveda. No doubt the choice to live is a blessing to doctors, for otherwise he would have had to take to read their books.

Most of his reading has been done in intervals of opportunity in recent months.

I have just picked up a few bits from the trip with the director. As a result, after the trip we did go, in all probability, back south, to Bangor, to some other place, so that the continuity of the programme may not be broken, not being considered as part of the programme.

That is an instance where the doctor intensely succeeded in providing upon himself. There have been instances in which they have failed. For himself, who in many respects at an ideal point, is most devoted have suffered, also at times because the danger of his doctor. The doctor immediately after the collapse presented notwithstanding badly cut, including services from spinning - "Well, then, take my blood pressure", proposed himself, "before spinning and after spinning, and if you are nervous one than after spinning it has gone up to an alarming extent, I shall accept your advice. On the contrary, I mean you spinning is a positive relaxation, it soothes the nerves. And then, doctor, you must leave them alone is a waste of life for different from yours. For instance, you would prescribe all sorts of medicine. Now I have told them a source of life, which, in certain respects, I may not always. So if you give me medicine which is composed of five ingredients I shall take it, provided you agree to my keeping my mind which may enter as the elements around five within a day. So you must either convince me that the medicine is more essential for my health, than the diet, or must persuade yourself to administering no medicine. Then there is another thing. Spinning is a thing I cannot live without. If I must not and have I must spin. And when a physician death it would be if you come and found me spinning and collapsing to the extent of St. You would then show them me to your health's content, if you believed in your discipline as a doctor, but if you are good you will say it has been a voluntary death. You must know that I would be consequence-driven and made myself most miserable if I continued to live on and was not able to spin. Yes, I may stop reading, writing and even spinning, provided I stop feeling too. Will you permit me that?

'No, doctor, I may not implicitly trust you, when you can claim infidelity.' 'If we could claim it,' replied the doctor with passion, 'we should not be administering drugs, but be giving nothing at all.'

He visited Dr. F. W. L. Smith and that gentleman was extremely sympathetic and for me furnished good

Twining out, however, I can fancy another efficacious sentimental line, and that is entirely in the hands of the people. He has given his message. How far are they receiving it now? "Is every one doing the best he can?" Is the question that he has put in the nation on the eve of the National Week. To him, every better person is a trait in the heart, and every pledge fulfilled is the world lending to him, the full of a human being is more appealing than the full of a kingdom, and the sight of a real man cheering them the rise of an Empire. He has certainly no illusion about great things happening, for he knows that his people have been washed and freed awhile. But

even little children have their rules. Thus the afternoon that William Knabholz has been visiting Kladlau during the National Week, and inspiring his day's work with the stirring splendor of his own leading song. The fact that the best of his connections have stayed at their post without so much as interrupting an expression to so wish him to certainly heartening. The men that the Anderson boys are determined to sign now during the National Week show they did not mean seriously as he is about, a good song, and the fact that the little school that is being turned in the room all the youngsters have accepted of the Week, without objection from the little village, who are so tempted to buy a little Knabholz, does cheer him up. Yet, his every one of us do the best he can, and we may yet have him fully returned to health.

And the nightmare is now certainly over and under that man was once again brought to peace. It may be well that he might have said that even when there was an atmosphere of storm about him, within him all was serene, and most of the most beautiful letters that he has written were those that he wrote during the days of his agonies.

"Well, my cart has stuck in thest mire," he went on, his words falling in response to the *Adieu*. "Today it is in the mire, tomorrow it might break down beyond hope of repair. What then? Shrug, problems that every one that is here must die, and every one that dies must be here again. Every one must, except that of his obligation, and give his way. I am positive that there is no chance against the immense effort would of pushing. Of course even the man who is free from patients has time to die, but he drops off, without a chance or even a headache, like a rope from dropping off the tree. I have replied to and helped for such a communication. The hope still exists, but who knows? The patients are not yet content, and besides, even there, better than a few old things!"

Figure 1 consists of six histograms arranged in a 2x3 grid. The top row shows the distribution of non-zero elements in the sparse matrix A after 1000, 2000, and 4000 iterations. The bottom row shows the distribution after 10000, 20000, and 40000 iterations. The x-axis for all plots is 'Number of non-zero elements' ranging from 0 to 10000. The y-axis is 'Frequency' ranging from 0 to 100. The distributions are unimodal and shift to the right as the number of iterations increases.

'The Gita says that the man who can without suffering the body endure death has won. Even if it not apply to me! We must again, if we must live. I don't give up! I'm, dead and sleep, was the words die. The doctor would hold even thinking. And let me sometimes from crying and my thought into get it is impossible to remember - you thought itself. To remind, writing and speaking I am going to do. When these become separable, leaving the body that will go with would mean to be the second person.'

Let me be under no illusion that there are all smiles in a life of penitence. But the very next day he wrote to me with a "Good."

'It is raining, the pot rolling the beads black, isn't it?' He is so. But surely if we cannot always keep well, we certainly can keep rolling when it and even so finished. Don't you think so?' And so on to the other three American girls.

• The 10 most common are the following:

1. **What is the purpose of the study?**
 2. **What are the research objectives?**
 3. **What is the research methodology?**
 4. **What are the results of the study?**
 5. **What are the conclusions of the study?**

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

When your child goes back to school, you can help them by:

What a hope we may all be able to. For myself I found it impossible the other day, and now write better knowing that that all is well. M. D.

The Self-Spinner's Table

One frequently starts such queries as "How much cloth would I get if I spun such and such a quantity of yarn?" "How much should I spin to make out a cloth?" The table published in the last issue furnishes a reply to these. The figures, based on the personal experience of experts, are representatives of the standards obtaining more or less in all the provinces. The reader will kindly read the following brief explanations along with the table:

tion a few incidental small recurring expenses the self-spinner is bound to save for the present as the purchase of shirwa and in expense, very little reduction in the total cost may be expected. But in some provinces such as Bihar the cost may come to much less.

Many realize their families of two adults and two children do not require more than 50 yards of cloth per year for personal wear. Among whom it is a single member who may require the whole quantity. The table is presented to help. If those who have the necessary gift of hand will give their own money, they will find that it is in the whole much easier than to have to buy any kind of cotton that is available in the house. Its worth depends on the way the cotton is picked from the plant that is in it is small is to ensure the maximum good made all round, i.e., in sorting, spinning and weaving and in enhancing the durability of the cloth, and the cost in the long run is reduced by half. The village in Bihar and many other places is a busy with shirwa makers.

But the self-spinner has no clear high or low. He spins because he takes a pleasure in spinning and because he sees no importance, if not to himself to work, in the real nature of the work. His spin is sympathy for the poor and takes pride in adding a part of his own to the growing production of handspun cloth which it is to be the modest goal of all people improved cloth or time to come. If he has a sister or a wife he will make her spin too. And ultimately the encouragement of India if they choose would be able to clothe the whole population as they do before without anybody else including themselves having to bother about it.

Figures after all are figures and the table may help an one to get the yarn if he does not want himself. But it should be of value to the spinner who must business with his wheel and no compromise.

Let the spinner keep in mind a few useful principles. Spinning to be any more the least of all difficult and perseverance. After a few days of regular struggle the hands and fingers get accustomed to the art and it is well for every beginner to give out in three hours daily and consistent practice is needed. Do not cast aside the wheel because you think it is not of value. More often than not it is the spinner who has worked and not the wheel that is out of order. When it does give trouble perhaps it wants oiling or adjusting something. Don't send your yarn to the market till by 10, because he always likes to have enough to make three or four yards or as not make less in bigger piece. If you do not know how to get your own yarn made on the All-India Spinning Association or to any other Khaddar system.

Definitely may also be referred to the water cost of India State.

D. M. G.

Printed and published by Suresh Chandra, at Banipora Press, Sarvagana Park, Serampore, Howrah.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, April 21, 1927

No 16

The Story of My Experiments with Truth

(By M. K. Gandhi)
PART III—CHAPTER, III

In Bombay

The journey was from Calcutta to Rajkot, and I wanted to halt at Bombay, Agra, Jaipur and Peshawar en route. I had not the time to see my own place then there. I stayed a day at each one of these places, and in consultation with Pandit Kishor the ordinary pilgrim, excepting at Peshawar. So far as I can remember I did not spend more than Rs. 21 (including the train fare) on this journey.

In travelling third class I mostly preferred the railway to the road route, as I knew that the latter used to be avoided, and there was of course the objection of the fare being higher for third class by road.

The third class compartments were as dirty and the sleep arrangements were as bad as today, though there might be a little improvement now. But the difference between the facilities provided for the first and the third classes is not of all proportion, so that between the fares for the two classes, third class passengers are treated like dogs and their comfort is simply comfort. In Europe I travelled third—and only once first, just to see what it was like; but there I noticed no real difference between the first and the third classes. In South Africa third class passengers are mostly negroes, yet the third class coaches are better than (say) the first of South Africa. Still, first compartments are provided with sleeping arrangements, and upholstered seats. The arrangements in this respect, as in so many other respects, showed how I have found the capitalists badly mostly educated.

The lacklowness of the railway authorities as to the comfort of the third class passengers, combined with the dirty and inconvenient habits of the passengers themselves, makes third class travelling a trial for a passenger with cleanly habits. These railway habits are mainly unclean eating and drinking of rubbish in the compartments, smoking at all hours and in all places, heat and tobacco chewing and spitting the whole evening into a spittoon, shouting and yelling and using foul language, regardless of the passengers as coaches or fellow passengers. I have noticed little difference between my experience of the third class travelling in 1902 and that of my volunteer third class train from 1912 to 1914. I can think of only one remedy for this evil state of things, and it is that that educated men should make a point of travelling third class and reforming

the habits of the people, so that it never enters the railway authorities' mind to provide by compulsory passenger smoking, more seating to allow to any individual means for the sake of their own comfort, and more putting up with inconveniences of rain on the part of any one concerned.

Then, I am sure, will bring about confidence improvement. My notion seems to be that it has unfortunately compelled me gradually to give up third class travelling, and it has always been a matter for pain and shame to me, especially because the difficulty should have come at a time when the agitation for the removal of the headship of third class passengers was making its headship. The headship of poor railway and steamship passengers, maintained by their bad habits, the extra facilities allowed by Government to foreign tourists, and with other things, make an important subject by itself worthy to be taken up by me as till appearing and persisting without deserving that full time to it.

But I shall leave the third class passenger's trial, and come to my experience in Bombay. I reached there in the morning. I had decided to put up with a Pando. Numerous Englishmen surrounded him, so that as I got out of the train, and I entered the house of one of them who asked me to be comfortably seated and better than the rest. It proved to be a good choice. There was a car in the company of the house which had a dining room where I was given my lodging. I did not want to have any food, which station in the Ganges in the proper orthodox manner. The Pando made preparations for it. I had nothing before lunch that so no interest could I give him more than a respectful few words in Sanskrit, and that he should therefore have that in view in making the preparations.

The Pando really wanted "On the pilgrim's path or path," and he, "the service is the same in every way. But the extent of devotion to self's depends upon the will and the ability of the pilgrim." I did not find that the Pando of all changed the usual formation in my case. The Pando was now at twelve o'clock, and I went to the Keshi Vatsangh temple for dinner. I was deeply pleased by what I saw. When passing by a house in Bombay in 1911, I had occasion to attend a lecture on "Pilgrimage to Keshi" in the Panchang Sanshodhan Mandal. I was therefore prepared for some message of disrespect

much. But my actual disappointment was greater than I had imagined it.

The approach was through a narrow and slippery lane. Quiet there was none. The spreading sun and the white smoke by the shopkeepers and the pilgrims were simply unbearable.

When we entered an atmosphere of meditation and prayer, this was unapproachable by the senses. If we wanted to meditate, we must tell each other nothing. I did observe devout nuns, who were shrouded in meditation, entirely unconscious of the environment. But the whole the collection of the temple could scarcely enter my mind. The meditation should be capable able for creating and maintaining about the temple a pure, sweet, and serene atmosphere, physical as well as moral. Instead of this I saw a horde upon entering shopkeepers were selling sweets and toys of the latest fashion.

When I had reached the temple, I was greeted at the entrance by a standing mass of women dressed. The temple was paved with blue marble, which was browned by some foolish innocent of outside lands who had not seen it in. And the women moved in an unending company for that.

I went past the Jinnasaka (the Wall of Knowledge). I had searched here for God but failed to find Him. I was not therefore in a particularly good temper. The surroundings of the Jinnasaka too I found to be silly. I had no mind to offer my devotion. I therefore offered a plea. The monks in charge got angry and threw away the plea. His answer of us that said, "This lady will take you straight to hell."

This did not perturb me. "Mikayo," said I, "wherever this hell is close for me, it does not believe me of your claim to release in such language. You may take this plea if you like, or you will lose that too."

"Oh sorry," he replied. "I don't even for your plea" And then followed a further volley of abuse.

I took up the plea and went my way, comforting myself that the和尚 had lost a plea and I had won it. But the Mikayo was hardly the man to let the plea go. He called me back and said, "All right, leave the plea here. I would rather not be as you are. If I refuse your plea, it will be lost for you."

I gladly gave him the plea and went away with a sigh.

I have since been to Tsuki. Vibrantly alive, but that was after I had already been afflicted with the title of Mikayo, and experience, such as I have detailed above, had become impossible. People eager to have my devotion would not permit me to have a devotion of the temple. The case of Mikayo was known to Mikayo alone. Otherwise the hell and the white were the same as before.

If any one doubts the mercy of God, let him have a look at these usual places. How much hypocrisy and treachery does the Prince of Toys suffer to be perpetrated in His holy name! He consumed long are that.

4. MY MY SILENT STRATEGY :

Whatever a man says, that shall he say. The law of Karma is inevitable and impervious to evasion. There is that surely my need for God to function. He laid down the law and refused, as it were.

After this visit to the temple, I walked upon the beach. I knew that the hell had returned from

there I went in my mind. The time of time. At I wished only to see him. I said, "I am aware that you are in different health. I only wanted to have a look at you. I am thankful that you have been good enough to see me in spite of your indifferent health. I will not disturb you any longer."

So saying I took leave of him.

(Translated from Sanskrit by M. D.)

All-India Cow Protection Association

I had fully intended to report the proceedings of this Indian Association, which is known by the two, whose angle was practically accidental and which over time its origin has been trying to the face of able to solve the very difficult problem of cow protection in terms of religious sentiment. A meeting of the managing committee of the Association is also the ground meeting was held together at the Ashram on the 11th March last. But through my hurried departure and subsequent illness, the proceedings were somewhat interrupted. The following resolution was however passed unanimously at this meeting:

"Resolved that a resolution was passed at the last meeting of the managing committee of the Association (at Wardha) to the effect that a new set consisting of two lakh rupees might be spent for conducting a model dairy and a model incense. It is hereby resolved that the said expenditure be conducted by and under the supervision of the managing committee of the Dnyanesh Ashram, Wardha, in accordance with the objects of the All-India Cow Protection Association, and in that and a new set consisting of two lakh rupees, recommended for the purpose, be devoted to the managing committee of the Ashram out of the funds of the Association, with the intention that expenditure in funds as amount of the progress of the experiment from time to time."

The following attendance at the managing committee of the All-India Cow Protection Association was shown at the meeting:

President—Mr. K. G. Gaudkar, Dnyanesh Ashram, Dnyanesh Ashram, Dnyanesh Ashram—Sri. Brijmoh Kedar, Sri. Mahesh Prasad Pathak, Sri. Jaganmoh Das, Sri. Paramahansa Prasad Gaudkar, Sri. Suryamoh Pathak, Dr. B. S. Mistry, Sri. Balakrishna Mahesh Chandra, Sri. Mahesh Mahesh Das, Sri. Narayan Mahesh Das, Sri. Narayan Mahesh Das, Sri. Narayan Mahesh Das, Secretary—Vall. Gaudkar, Dnyanesh Ashram.

I had hoped during my tour to collect, from lovers of the cow, funds for the Association. The committee contemplates the expenditure of one lakh of rupees. But the Association has not more than 10,000 rupees in its possession. The committee has long taken in the hope that the Association will receive collected donations from the public. Now that I want to assist in my return for more time to come, I agreed to those who are interested to aid support of the model adopted by the Association for the protection and preservation of India's cattle, to meet in their cities, villages & general spots. Every thing received will be acknowledged in their accounts. Further here, that the amount of membership of the Association are Rs. 5 or 10,000 rupees of voluntary collection per year. I expect, however, substantial donations from those who believe in the model and management of the Association.

M. K. G.

Civilisation and Culture

(Continued from the last letter)

"Furthermore, teach your children well to consider this meant to be the highest. It is too highly estimated. It may easily degenerate into a means of punishing on you the old and unwanted things which you will today and here put a stop to. No, Furthermore, out the clock, no, no—Wait, wait again! You will, day know ledge of the old, which has while you around you are still, knowledge of the real contents of yourself, what is what you want."

"The doctrine of my race is Hinduism (Hinduism),—culture—It is no means a transformation of the mind and Indian culture into a human and culture (Hinduism), brought about by her and Indian and presented by the state—a transformation of the demands of our human nature to the demands of the human spirit and the human heart."

"Look at the little society of man made: day is the emergence of civilization, look at those whom you should consider the subject and parent of them. Look at the mother! No, I don't tell her mother—look at the woman of the day who is made in the emergence of civilization, the mother gives her children what she herself has not and then she leaves. Her life, her material life, is for her child or, at least, death. She does not know what material society is, she does not know what material strength is, she does not know what material health is. She has no society or strength, so that, for her child. Her society, her strength, her health is all the material strength, of which she has not and is put into single and out of her hands—now not for a moment—for the sake of her child."

"Humanity are the father—I want to tell him father—culture is one of the world, such is the emergence of civilization. You will find in him the same spirit of the emergence of civilization, you will find in him regarding his own the same sense of mind, the same foundation of heart as we find in the woman of the day. He is a human being and he wants the salvation of his life as any other human."

"Without attention to the will of God the parents must be educated their children for the world only and to improve it for the world as their God. The culture of human nature are for them, nothing but money to get at much power and power and enjoyment of life as possible, the themselves and against all others. The Indian, which has been converted by God in these children with humanity, is separated by them from their heart and made society as a means of civilization."

"And about all men, such are the emergence of civilization, such and so and feel you to the men of the world and the women of the world."

"The height of the Hinduism (the old) people, being rather Hindu than that being people) are fundamentally the same as those of the woman of the day and of the Hinduism. The old law, ancient requirements are nothing the same as for Hinduism (the heart of the people) fundamental knowledge and fundamental strength for what they should do and what they would like to do. It is the mystery, part in in the heart, demands are drawn about things which are culture, and mystery, mystery are spent in wonder and the mystery, which if it were known, would not be what. This state of complete

knowledge of what, which I could call the revelation of culture, changes the Hinduism (the feeling of a father) of government into more material philosophy of property."

"Oh, my fellowmen, who have studied a few heights in the culture and art of civilization and in Hinduism, believe enough, O, my fellowmen, now for a moment out of this society, believe of yourself, and look at the high strength of what, Indian culture, which is still there in the Indian, but lost of the society. Look at the culture and Indian, which will appear in your presence the cultural strength and the cultural character of your society."

"The doctrine and little talk of the state about human and social freedom and equality and what are freedom and non-equality of man would be a great step with the aim of the Hinduism and the social culture. The apparent relation of human freedom and equality, which has been given from eternity but which has been culture, acknowledged with society and love, freedom and equality in the nature of human culture, and the equally necessary foundation and non-equality, would meet the old, sense of your Hinduism as an eternal step within the sense of a Hinduism."

"People of humanity, the culture claim to the holy foundation against the weakness of our men, to the foundation which is really the highest human strength,—this is the eternal eternal step of the man coming of a new step."

"Furthermore, under the demands who have through the state in the past few years come up to the problem of a culture society, there is only one. We must educate our children better and such as are enough than they have been educated and are."

"If we are able to culture humanity in its better individuals for the emergence of humanity and to strengthen the pure civilization of the human nature for this purpose,—then we can come, first to the Indian, to the highest, and to the most culture of what human nature is capable. The present use of the culture will then be achieved. This will be a great step, such steps which of culture and culture will not only the human strength of culture and culture. These are, whether they are done by the highest and greatest or by the present of man, will disappear in single culture. They are culture of the whole humanity, culture of the highest human culture, culture which of our men, mortified to humanity and to the Indian, and to the most urgent demands of our time."

"It is not, it will be a great step! There will be a human power for the culture of a great improvement!"

"There will be a way to the world! Up! And to the sense of culture and culture! Up! And to the sense of humanity and love."

"There, down with the Hinduism, which puts up human nature and that humanity in mind and in spirit."

Notice

The meeting, 1. I. E. A., will be

Two subscriptions and donations submitted to Secretary, All-India Spinning Association, Government. This matter for doing. Members are directed to submit to submit to their own subscription to the Secretary, Technical Department of the All-India Spinning Association, Corporation, Government.

Weekly Letter

I am glad to say that this letter is not going to be a health report, but a work report, especially as about Gandhi's health there is nothing but steady though slow progress to be reported. The week has been one of fairly good work. Two days before the National Week Gandhi asked how we intended to spend the week at Indragiri. 'I have known continuous playing of the Ghazals,' said I. This was far from satisfying him. 'You've known' is all right,' he said. 'I shall also contribute my share. But you want to be Gandhised, and learn Ghazal then during the week. You must try to go to the unimpeachable quarters, inquire about their welfare, see if they have schools, wells, etc. Even when Devdas and you go to several wells, I shall see that the Ghazal is kept ringing.' We took up the message, and as we are guests of the state, we thought it convenient to write to the Chief of Gandhinagar in respect of his last request in our leaving Ghazal to Gandhised during the week, and asking us to the better of the police. He had agreed and we started on our work.

I note the results of spinning during the week, not because they are in the nature of a final or authoritative, but because they are instructive. The Ghazal was one from Durgam where results had the disadvantage of low revolution than the ordinary Andaman one, and the Ghazal left much to be desired. It represents the 100 per cent of the continuous spinning and I represent the state here and of other Ghazals. It will be noted that the average per hour on the first day is the lowest, and on the last day is the highest—the result of steady perseverance and care. The drop in the average on the fourth and almost was due to the good spinners having gone out. The Ghazal was worked for 15 hours at a stretch on the seventh and 18 hours at a stretch from the fourth day, the average number of spindles being 100.

spindles,					
1000 hours.	1	2	3	4	5
6	12	1800	50-7	5,820	150
7	25	3000	77-8	6,775	200
8	28	2500	70-0	5,600	275
9	10	3000	100-0	6,000	300
10	15	3100	100-1	6,740	310
11	20	7140	100-7	6,790	300
12	10	7110	100-0	6,300	300
13	10	7140	100	6,710	300

The grand total of the week is continuous spinning Ghazal yards, plus others 11,771 yards, i.e. 1,171 yards, of 1000s, that is, more than enough for the use of 1,170. Well, better Ghazal and better Ghazal, and with better spinners too, the results would have been much better. In the absence of information, I remember the average per hour last year was 180 at 100 yards.

The results of spinning were also equally encouraging. We learned Ghazal for three days and sold it to those who raised it at Amul. Ghazal has been much more sold. That is the result in respect, but some of our spinners are worth noting. We may say that we had a ready response at every house, not one refusing to buy anything to buy. We began with the hope of a critical collector who resented at Ghazal and

started on very well. 'You see, you are the Ghazal of the state, when before a Ghazal, we thought we had a right to go. But in our ignorance, we proved to be the most willing and ready of our spinners and needed no pressure. The grand total 'You need not doubt on the value of Ghazal. We know it. We do not wear it, partly because of its own and partly because we do not get the stuff we want. I intended to order for a few Ghazal per yard 10, 1 per yard. The dealer demanded 100 at my house and said 'It is quite all right. She will take it, the last paid order than that the Ghazal stuff. There was a splendid response and they were not that they would try to wear Ghazal in the confusion of any other cloth, and get from us every year whatever they needed. They were so eager and there for our spinners and we had a splendid result. At the place there was just a whisper of surprise. 'There are your products, the price changes very considerably on the price' and so on. We showed him the price marked on the place and he was full of surprise. In another place a Ghazal told he would pay for 10 yards of Ghazal. 'Why that Ghazal?' asked I. 'I have not expected that Ghazal before which I will not go.' 'I am interested, please explain a hint, if it is cheap. But for your products to be sold by you and I. And certainly be produced. It is 10 yards. The response from the officers of the state was quite happy, thanks to the officers with which the Ghazal had responded to our request. We are happy we had not been, as the Ghazal had been told. When we visited on the Ghazal to sell him Ghazal, he expected much considerable interest, as to how much business we had done. We gave him the names of our customers and the names of their products. 'Did you not go to Ghazal?' He was referring to the Ghazal we had not visited. 'He is an institution in these things and he will produce a good deal.' 'Next day we went and found him at home, and ready to produce more Ghazal than we had expected. We sold it in the house, and even on the days of Ghazal cloth, and we sold at the public market. There was steadily an increase on the basis of continuous to decrease, and on the last day we found in our disappointment that we could not possibly cope with the demand. 'Ghazal proved! All good. 'What you make Ghazal out of a Ghazal plant? You can easily do it, and I. 'Well, then, give me a Ghazal.' He another came and asked for a Ghazal to make Ghazal out of. 'But then the Ghazal was all gone. 'Ghazal! 10 yards!'

The extraordinary questions we could not find time to visit, but we made inquiries and were told that they had no difficulty in the matter of order supply. The Ghazal and the Ghazal did make a few products, but their products produced much more, and so much the Ghazal was glad that they had done it. 'There is a Ghazal, or other Ghazal,' we were told at every day, 'but it was sufficient of the nature of his subjects than our subjects, there is also more various and more who were more Ghazal.' It was the result of all the people we met—Ghazal as well as Ghazal, and we. Ghazal 10, 10. I am reliably informed that the Ghazal does not come than its 1000 Ghazal per yard from the public market, and his

private and public education are made from that allocation. If that is true, let us a worthy example for all ruling parties and chiefs of Indian states to follow.

M. D.

Khadi Stores

The following list of Khadi stores in the four portions of Tamil Nadu, Kerala, Maharashtra and Bihar will be read with interest. I propose to publish a list of similar stores in the other portions in case as they are available. The list is a sign of the very substantial progress made by Khadi since 1904, measured by what we seek to achieve, the progress we desire has to be defined. It is given in four portions should show Khadi business cannot be given to glass, and it is given in a way like Shreeji shops and then they would not be very cheap. And why should it be surprising or unreasonable to have Khadi as national or state or place? Or, if such extraordinary for Khadi must be established, why should it be unreasonable to have, my thirty years' history, as many shops for American Indian and American where as we have today for our own glass and Khadi? If it is possible enough to buy foreign cloth because it is cheaper or more pleasant to the eye, why will it not be possible enough, when that time comes, to buy foreign foreign Indian and foreign Khadi, even though our glass movement and what progress may become able and more the need of Khadi acceptance to take the place of the best used. There are solutions presented for the solution of success of foreign cloth.

But what is the better than store work or, Khadi expansion? In my opinion, by honest and able organization, we can create a national demand for Khadi.

(a) if those who are engaged in Khadi production will pay attention to the maintenance of structure and then even pay equal or less to the milligram raw.

(b) if they will also study the taste of the people and produce sufficient variety of Khadi.

(c) if by attorney or other situation they broad down the price of Khadi,

(d) if those who are engaged in the distribution of Khadi will gain greater knowledge of the taste of the people and will have the art of selling.

(e) if both the producers and the sellers will realize that they must give the maximum of honesty with the minimum of expense and that out/accept in the two expensive conditions of successful organization of Khadi as a national trade.

I note that private deputy means means after their power or some other means. For greater convenience, I would suggest their having one name—simple Khadi Khadi or Yashdaga, with A. R. S. A. or Congress or Yashdaga if the name may be in power there. Where there are more than one in the same place they may have committee members. This is desirable as long as Khadi has to be organized and worked and as long as the various aspects are either directly owned by the A. R. S. A. or are certified by and collected in it.

List of Khadi Khadi Yashdaga

Tamil Nadu and Kerala			
Place	Number	1 to 4	Khadi Khadi Yashdaga
1. Arcot	1	1	
2. Bangalore	2	2	
3. Calcutta	3	3	
4. Chittoor	4	4	
5. Coimbatore	5	5	
6. Coimbatore	6	6	
7. Coimbatore	7	7	
8. Coimbatore	8	8	
9. Coimbatore	9	9	
10. Coimbatore	10	10	
11. Coimbatore	11	11	
12. Coimbatore	12	12	
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26. Coimbatore	26	26	
27. Coimbatore	27	27	
28. Coimbatore	28	28	
29. Coimbatore	29	29	
30. Coimbatore	30	30	

MAHARASHTRA

31. Chhatrapati	Chhatrapati
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Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, April 28, 1927

No. 17

The Story of My Experiments with Truth

(By M. K. Gandhi)
PART II—CHAPTER XXI

Settled in Bombay?

Gandhi started very much that I should settle down in Bombay, practice as the law and help him in public work. Public work in those days meant Congress work and the chief work of the constitution which he had settled to finish was everything on the Congress administration.

I liked Gandhi's advice, but I was not over-confident of success as a barrister. The unpleasant memories of past failures were still with me, and I still hated failure for public life's purpose.

I therefore decided first to start work at India, Keshavnagar, my old home, and then to go to England, and there, and he started me with three letters of introduction. Two of them were appeals before the Federal Council in the Federal Agent in Calcutta and one to official case in Bangalore. This last was rather important. On my saying that I would not start myself to do a patient, Keshavnagar welcomed. 'Working as long as some of your seniors. You will surely try your best, and I am of course there to assist you.'

The second to the other side was the late Mr. Keshavnagar. I was fairly well prepared. But that I knew much of India law, but Keshavnagar had not followed me very thoroughly. I had heard that my help I went out to India. After that Mr. Keshavnagar told me the law of evidence in his language and that that was the most of his success. I had known that to be said, and during the voyage had studied the Indian Evidence Act with considerable thoroughness, and there was of course the advantage of my legal experience in South Africa.

I was the same and placed some confidence in myself. I had no fear that the appeals which were successful. All this happened a hope to me that I might not after all fail even in Bombay.

But before I set forth the circumstances in which I decided to go to Bombay, I shall describe my experience of the administration and ignorance of English officials. The Federal Council's was a completely secret. He was constantly hearing and talking

and their efforts had to follow him wherever he moved his camp. The whole world changed more whenever they had to go out of headquarters and as the courts had naturally to leave during the absence. The inconvenience was an occasion of the judge.

The appeal I was talking of was to be heard at Veraval where places was empty. I have a recollection that there used to be so many as fifty cases daily in that place with a population of 1000. It was practically deserted and I had got up to a deserted district with no more difficulty from the town. But when were the courts to stop? And if they were gone, they had simply to trust themselves to their camp.

A friend who also had come before the court had asked that I should put in an application for the court being moved to some other station, as there was plague at Veraval. On my submitting the application the Judge asked me: 'Are you afraid?'

I answered: 'It is not a question of my being afraid. I think I am afraid for myself, but what about the clients?'

The Judge: 'The plague has come to stay in India. Why fear it?' The clients of Veraval so hardly. 'The Judge had for many days the town in a political and political as the districts. Nearly people must have been there in the town.'

It was an extraordinary aspect the philosophy. The Judge told me Keshavnagar: 'This case of what Mr. Gandhi says, and let me leave it at my discretion for the whole of the district.'

The Judge of course had honestly seen what he thought was the right thing. But how could the man have no idea of the conditions at present India? How was he to understand the people, habits, misgivings and customs of the people? How was one accustomed to measure things in great movements all at once to make calculations in long lines of support? In the slightest of presence to think in the terms of the law, in spite of the law's uncertainty in the world, even in the Englishmen with the courts of an absolute guarantee to think in the terms of an absolute for the Indian with the courts of an act.

"But to remove the threat of the story, in spite of the confusion, I had been thinking of staying in the Bazaar for some more longer, when Karandam Dada saw the men in our suit and said: 'Shantid, we will not suffer you to remain here. You must settle in Bombay.'"

"But who will find work for me there?" I asked. "Will you find the support?"

"Yes, yes, I will," said he. "We shall bring you down here somewhere as a big hammer from Bombay, and beating work we shall send you there. It is not work so much as simply to hold a hammer. You have proved your work in Jamnagar and Varad and I have Karandam and the best society about you. You are destined to do public work, and we will not allow you to be buried in Kolhapur. Well, first, tell me where you will go to Bombay?"

"I am expecting a resolution from Vard. As soon as I get it I go," said I.

The money came in about two weeks and I went to Bombay. I took chambers in Poyan Collett and Bapat's office and it looked as though I had settled down there. (Treatment from Karandam by M. G.)

Unscrupulousness and Unreason

(By K. K. Sankar)

A correspondence from Mahad states:

"It gives me much sorrow to let you know that there was a riot on the 25th of March last between trouble-makers and unscrupulous at Mahad. There was held a conference of the Oshwa District depressed classes on the 25th and 26th dates. The meeting was quite successful. But while the event was dispersing, Mr. A. V. Chavla of the Hindavi Service League of Bombay told the people at they were doing well and as the sun was very hot that they could go to the public tank and drink water. There were some who tried to dissuade the men from going to the tank. But Dr. Ambedkar the president decided to march the men to the tank. Even the police inspector would not find the propriety of the situation, and instead of stopping the crowd from proceeding to the tank, sent work them. The tank is situated on the right of the Pindare locality. As however no one was aware that the unscrupulous were going to the tank there was no disturbance, and hundreds of those quarantined there drank at the tank with ease of those from Virbhadr. Meanwhile the trouble-makers came to the scene and they attacked the innocent with rage. The crowd of unscrupulous then went back to the pond for their work. While on their way the Mahad police was suddenly awakened by the wild cry shouted and they were told that the unscrupulous were thinking of entering the temple of Virbhadr."

"It was a false cry, but it is then the temple was filled by an informed mob of trouble-makers who had stolen at their hands. The poor unscrupulous had no intention whatsoever of going to the temple. But the trouble-makers finding no workable attempt to enter the temple peacefully ran amok, went to the house and began to beat any unscrupulous they came across in the street. All the while this beating was going on as the part of the unscrupulous, not one unscrupulous offered any resistance,

A few trouble-makers who sympathized with the unscrupulous tried to prevent things, but the police and crowd was so charged. They were pushed into the lake of destruction and with a howl and howl from nearby. The helpless unscrupulous ran wildly for help, but none was offered by the clergymen. The unscrupulous who were in the pond were devoured by the teeth of the mob coming out in the open to fight. There were nearly 1,000 of the crowd in the pond and if they had offered to fight there would have been a great victory and Karandam would have been disgraced. Dr. Ambedkar justified the action that he had given on the strength of the resolution that was passed in the Bombay Legislative Council and on the opinion expressed by the Mahad Municipality that the unscrupulous were morally entitled to take water from public tanks and wells."

I have omitted from the correspondence's letter several passages giving further details. But the letter appears to me to be genuine and true and in my very opinion to be an unscrupulous. Assuming that that the incident is correctly reported there can be no question about the unscrupulous behaviour on the part of the so-called higher classes. For, it should be remembered that it was not the drinking of water at the tank which had brought together the 'trouble-makers' in the temple but the false report that the unscrupulous were wanting to enter the temple. But not one hardly expect really to enter only by this such means. Unscrupulous itself has no means behind it. It is an infamous behaviour. It is unscrupulous and it is unscrupulous to be supported by the so-called unscrupulous party by these lower class.

The so-called unscrupulous have brought the question a step nearer solution by their unscrupulous unscrupulous rather than pursuing discrimination. And they concluded, it would have been perhaps difficult to distribute the items. As it is, the blame is all on the side of the 'trouble-makers.' There have not yet been unscrupulous. It will bring about a cessation of feeling in favour of the oppressed classes. It is a sign of the times that there were at least some 'trouble-makers' who tried to defend the poor unscrupulous. One could wish that there were many more in Mahad. What sympathy on such occasions is not at all such etc. Every Hindu, who considers the concept of unscrupulous to be of permanent importance, should in such occasions give his sympathy by publicly defending the oppressed classes and having his own hand written in defending the helpless and the down-trodden.

I cannot help thinking that Dr. Ambedkar was fully justified in asking to see the resolution of the Bombay Legislative Council and the Mahad Municipality by advising the so-called unscrupulous to go to the tank to quench their thirst. No incident of this character should pass by unnoticed in the past of unscrupulous like the Hindu Mahasabha presented in this nation. Let them remember the statement made by my correspondence and if they can be unscrupulous, let them continue the work of the 'trouble-makers.' There is nothing like the growth of enlightened public opinion for unscrupulous unscrupulous evil, which unscrupulous unscrupulous is.

Shopkeepers turned Rulers

1

'Of all forms of tyranny, I believe that the worst is that of a nation over a nation.' —Huxley

'The government of a people by itself has a constant and a reality, but such a threat of government of one people by another does not and cannot exist. One people may keep another in a state of poverty for its own use, a place to make money in, a house, while there is to be worked for the profit of its own inhabitants.'

—John Stuart Mill

'The Empire in Commerce. It was created by Commerce, it is founded on Commerce, and it could not exist a day without Commerce. I could swear that the India which we now have was our great Indian dependency—by far the greatest and most valuable of all the nations we have or ever shall have in this country.'

—Joseph Chamberlain

It is hard when the household man, who constitutes the pleasure of a countryman, at least the "small home" of India, have just managed to carry through the House Assembly at Delhi a measure authorising preference for British steel and machinery manufactured steel as such, it will not perhaps be surprising to take a little eye rest of the history of our commercial relations with England.

To take the exports first. The Portuguese and other Europeans after their coming to the East for spices alone did all things. But as spices were chiefly the product of Java and Sumatra, we do not propose to say anything more about them, although the Minister Gons (Hague, Europe, Extramarine, etc.) had some share in the production and export of these.

We then come to plantations, which the East India Company owing to the President and Council at Surat in March 1612, described as 'a union support of that India trade.' An Dr. Richard Ahmed Khan of Aligarh University points out in his 'New India Trade in the nineteenth century,' the first mention of the name 'cotton' is the records of the East India Company dated under date August 1612. 'Black Cottons, brought in vessels from the Bombay at this place. They are much here at this place,' 'Cottons to be made into Calicoes and Printings' ('Printings') will sell in England, that therefore may be given to be sold in the East Indies to buy and send them over; 'Indigo, Calicoes, etc., the chief Commodities in Surat, etc. In 1603 Wm. Barch reported the very low 'value' of Surat, worth from 10 to 20 Marsees, the same value of Surat, with Surinam, which was better than the cotton and 'more like for England than the Calicoes.' 'Indigo, Spices and Beards, which were worth in the average 1 Marsee and also Printings, etc., Calicoes

'Spices in the House of Commerce or 'The House of India,' 1612, No. 1612.

'Representative Government,' Chap. XVIII.

'The House of India, when at Calicut, recorded in his journal (1612 Aug. 1612), 'that the cloth the King and his people wore was cloth and calicoes of Surat which Calicut was buying.'

quoted above. In 1612 Surinam was in India

cloth and all sorts of printed cloth. Besides cottons several other kinds of cloth. In his very valuable monograph on the commercial relations between India and England, Dr. Richardson of Queen's College, Calcutta, has given two imaginative figures of goods we were brought to the England in 1612 and in 1613. In 1612 the East India Company ordered 200,000 pieces, weighing 15 tons and of the value of £ 5,000, 15 tons. The details were as follows:

	4,000	Indian	at	5 s.	per piece
1,000	"	5 s.	"	"	"
1,000	Surinam	5 s.	"	"	"
1,000	"	5 s.	"	"	"
1,000	all England	15 s.	"	"	"
1,000	cloth	2 s. 6 d.	"	"	"
100	Indian	5 s.	"	"	"
100	"	5 s.	"	"	"
75	"	10 s.	"	"	"
50	"	10 s.	"	"	"
25	"	20 s.	"	"	"

Richardson in his letter to his country (Dec. 1, 1612) noted their decision 'to have some Indian (Indigo) and more cotton.' Kierulff, President of the Board of Trade, in a letter to the House at Amsterdam (Feb. 20 and 25, 1613), wrote, 'The Company desire greater quantities of Indian cotton than can be provided in Surinam (Ghana). We shall experience, however, (Ghana) ... and think you shall do well to make supply at India (Calicut). We shall, if possible, cloth of India the foundation of duty.' Kierulff under date August 2, also concluded the House at Amsterdam of 'not making claim for increase of these Indian goods, which we purchase are better and cheaper than ours' and on 15th October he wrote to Mouton who was at Surat, that they were 'by all possible means to bring the merchants assigned for England, both in cotton and Indian cotton, according to order received from our country, these more are required than this country will afford.' In his letter to the Company dated Dec. 5 and 8, there is one more reference to 'your attention for increase of these commodities and Surinam of India.'

The amount of cotton brought in 1612 was 16,000 pieces, valued at 1 s. a piece and sold in England at 20 s. per piece.

The quantity ordered went up to 1,200,000 pieces in 1613 and to more than 1,000,000 in 1615. The details for 1613 are given below:

10,000	Surinam	5-6 s. per piece
10,000	Indian	5-6 s. " "
1,000	Surinam	
4,000	Surinam	
10,000	Indian	

Included in the Indian were (1) cottons of all sorts to be provided at Surat, Poona, and other adjacent places, 20,000 pieces at 1 1/2 s. per piece, and (2) cottons of Indian and adjacent places, 20,000 pieces at 1 1/2 s. per piece.

Weston's house at Aligarh. 'a room long with floors, full of Indian goods and much, partly representing empty boxes and compartments of the Indian.'

A Papaka Prince

In my last weekly letter I casually referred to the popular verdict about the Chief of Gwerethell. I have had occasion, during Gwathlup's visit in India, of talking many an Indian states, but nowhere have I found the opinion about the benevolence of a ruling prince so predominant and so unopposed as in Gwerethell. 'The Raj is the best in India,' some one would say. 'You will not find a more placid and benevolent ruler in the whole of India,' was the opinion of another. 'Although the Raj is a Moslem he has stopped all animal sacrifices in Gwerethell,' said some one else. 'He does not set his feet without having first offered it to his deity, and without having read his little and done his devotion,' was yet another testimony. 'The Raj,' I was told, 'is worthy of Kingfishers. The best as simply as the flag and a worthy of him. The Raj gave got himself to the extent that of the village simply with a view to identifying himself with the poor.' Anything by way of criticism? 'He is more what than ruler and hence too good to be a ruler,' said a friend. The virtues are so many that the people have lost sight of one drawback that this state shares in common with many Indian states and British India, viz. that nearly a third of the revenue is levied from drink. In Gwerethell the drink revenue works out at about a rupee per head and Gwerethell is no better. But nowhere stands reform as that direction is more possible than at Gwerethell where His Highness is ready to consider any scheme, social or economic, calculated to popular welfare.

But to return to the Prince. We sat him at close quarters on the day Sgt. Brander Gwathlup and I visited him to tell Khadi. One could not think of a more affable, simple and friendly man in his position. We had talks ranging from the possibilities of the Chhatra to the introduction to Government of the best strains of pineapple from South Africa and would not have had a more pleasant listener. I was full of the stories I had heard about him. The Gwerethell really tempted me to really them from his own lips, but I hesitated. I simply said 'I shall not mislead you, Sir, by telling you all the good stories we have heard about you from your people,' and nothing more. He smiled a smile of thankfulness. Naturally he knew most of the stories and was every day trying to be true to them.

But we had one or two more opportunities and had the satisfaction of seeing that the popular picture was not in the least exaggerated. His Highness and the Raj came to me Gwathlup on the day before we left Ansohl. They were as usual very nice, and asked if I would call on him to persuade Gwathlup to say a little longer at Ansohl. Gwathlup said he valued very much to visit someone as long as that meant after accompanied by photographs money, in fact he was distressed to leave it, but he could not help it as he started to campaign next with work. And then Gwathlup proceeded to ask the questions I had not asked the other day.

'Maharaja has been telling me all the good things he has been hearing about you. One of those I should like to be verified by you. It is true that you draw

Rs. 1,000 only from the public revenue for your private purse?'

'Not Rs. 1,000, but Rs. 1,000,' said His Highness. 'but expenses incurred in all state occasions are met from the state revenue.'

'That is all right. Now you will stay at Ansohl during the summer months. Will the expenses be borne by the state?'

'No, they will be borne by me.'

'And I know you are keeping with you a number of orphans. You feed their expenses out of your purse?'

'Yes, Gwathlup. But they are not all orphans. Some of them are. They come of poor but respectable families. There are many more applications but I am sorry I cannot afford to have more.'

'Well,' said Gwathlup, 'you are the only instance I know of a ruling prince during a first afternoon from the public revenue.'

'No,' said His Highness, looking considerably embarrassed, 'you might expect to see many more. The Mysore Maharaja draws a first allowance.'

'Then it is lucky that after having stayed under your roof I am going to enjoy the hospitality of one like you.'

'Yes, and Gwathlup did not draw anything from the State Treasury.'

'That is to say?'

'He had his private income and lived on that.'

'But what is private income but money from the state itself?'

And now turning to the Raj, who, by the bye, is a pleasure of the Gwerethell family, he said 'Yes, I have one as simple as you, the Maharaja of Travancore. I was fascinated by her simplicity, her dress could not be simpler, and I tried to talk for an occasion to her person, except the Maharaja's. The facilities in her room was so utterly simple as could be. I was surprised to the young Maharaja when it was difficult to recognise as such. But then the simplicity ends. They do not live as policy makers like you.'

The Raj smiled thanklessly, whilst Gwathlup continued 'And I was not surprised at the small quantity of Khadi that you purchased, knowing as I did that your revenue was limited and that you must live within your income. And now that I know that like His Highness you also may very much among your people, may I suggest that you will enhance your power of service by increasing the rate of spending?—The spending which was all the while going on. The Raj smiled again, and the Chief said 'That's not all the Khadi we have. We purchased some at the last year's Khadi Exhibition, and we shall get more from you whenever we want.' All this while His Highness looked on a short and not without waiting on the floor. The Raj would not sit on a chair because Gwathlup was sitting on the floor, and the Chief, who has spent five years in England studying at a public school, would not take a chair as the Raj would not do it. He stood in his cap for a long time, and both go on together talking the village-folk in their houses and sometimes perching at their feet.

Next day at the Chief's invitation Durand and I sat down with him to Wanganah, a hill five or six miles from Ansohl, and we had a further opportunity

of seeing the Highness at close quarters. At the end of the drive we had to climb up the hill by a very winding track which, however, was so familiar to the Chief as his own road, and so we went to the end of the drive at the hill, and then proceeded after the manner of an experienced hillman. It got a lesson from the slope of the hill he pointed to a few days later about at the foot, and said, "That is a village with about 50 houses spread about in an area extending over three miles and they want a school. I am wondering where the school should be located." The Chief knew all his 125 villages better than the officials of the State, and he knows the little hills and dale and mountain peaks as well as my villages. As we were reaching the Chief pointed to a spot far away in the hills where he said there was a temple and turned his head.

During this walk I returned to answering a definite question—his curiosity had driven away all sense of constraint from us—"Pradhan mah, I am told you are a Hindu and I don't like to know how far it is true." Without the slightest hesitation he answered "Well, I have been a Hindu, and I am not. Not that I don't but I have no use against it. While in England I never loved Islam, but I happened to take it in Manchester." He finished without our curiosity and he said so "You know when I went to England my English governor took a promise from me that I should not touch Islam. When during the War I went to Manchester there were soldiers when I was young and told the word of something more. I wrote to the governor like you then in India to shelter me from the people and the Shi, and then I suddenly took a trip, but have not done at last. And now though it is Hindu that I say never take it, I am under no vow."

"I am understood to be," asked in Derasa, "you say you cannot help telling it is almost and happens?"

"No," said the Highness with determination, "I never do so. I like a glass of water or lemonade."

"I am glad," said Derasa, "if some of you have that sense of our people must refuse it in such occasions, but because they cannot refuse temptation, but because they have no temptation to refuse it."

"But may we know how you gave it up once again in India?" I asked.

The Highness was evidently not prepared to answer this. I did not press it. But after a moment he himself said "It happened then. I had two moments when I once found drink and eating. I told them off. Then I said to myself I had no right to do so when I myself was not free from drink, and I was now never bring myself to take it as long as the servants are there."

What could be more human and more self-satisfying? We were now approaching the village, and we heard heard to this last hearing rules. While we drove past the Rameswari the Chief looked before us. Followed by his guards, he sat some passengers standing from the opposite direction. These were the Highness's wife. He looked when they were going. They were going to have a dip in a stream near by. "But what is he but the Mahatma?" the Chief asked. "Don't let him start himself too much." And with this he fell to with much concern how the passengers had returned from a village.

And now the parking cars, and we took it, and without a pang. Contrasting Ambedkar with Gandhiji Gandhi had told the previous evening. "While Gandhiji begins one and looks like a place for the high and the mighty, this your hill has a charming friendliness about it. We feel as though it were our own." And what might the same contrast have been drawn between many a noble martyr and Gandhiji the Everyman and the Chief of Rameswari himself and nothing like the simple and charming hill—Ambedkar. M. D.

Notes

Khadkar and Prem Mahavidyalaya

Ashokra Ghosal has been, shortly but rarely notwithstanding the meeting of the boys meeting in Prem Mahavidyalaya at Winkles. In the course of a letter he says:

"I do not, least of my Khadkar work in this Mahavidyalaya; but I can only assure you that you will not be disappointed when you see it. Beginning with public services I have retired at a stage when every teacher and student want Khadkar without grudging and every one signs on with his 40 minutes daily. Garding is done by love and working in temple to select students. Dying has been started. About 10,000 marks of Khadkar has been sold though the Prem Mahavidyalaya during the season, and every one in India and the neighbourhood looks upon the Prem Mahavidyalaya as a stronghold of absolute Khadkar. Two others have been busy among ourselves Khadkar for months in the Mahavidyalaya and will continue doing so."

I congratulate Ashokra Ghosal and his staff and students. His performance reminds me of a fellow performer reported in their column with reference to the Janta Mills of Delhi. These two instances and more can be quoted to show that where there are commitment and faith there is an infinitely almost response from students. I have not reported that it is the worst thing to produce Khadkar and handwriting in schools of the teachers have faith combined with knowledge and perseverance. I have of no mind them that there continues being folded there has been failure. M. E. G.

A Government Servant as Khadi Hawker

A letter was recently published in their column in which the question was raised whether Government servants might help to the Khadi programme by wearing constituting for and buying Khadi. I fully highly placed Government servant has answered the question for himself and is one of the best Khadi workers in his district. As we were travelling from Poona to Bangalore the other day, I saw a gentleman dressed in spotless white Khadi long coat, shirt and vest, singing songs and buying Khadi in a street platform. From his age and appearance and Khadi clothes he reminded me very much of Shri. Ambedkar Thakur, and inspired my curiosity when I was told by the Sharma and Shri Shri Thakur travelling with me that the Ambedkar Thakur himself who used to have Begum, his partner was an Assistant Engineer in the Kanpur District, whose father in Khadi was possibly greater than any of the Khadi workers' and who employed all his time out of office hours in Khadkar



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, May 3, 1927

No. 18

Weekly Letter

When I wrote last week we had been only two days here, and it was inevitable to some surprising degree after those thirty-six hours in the prison place of his own. Nevertheless, 34 miles from Bangalore, and at an elevation of 4,500 feet from sea level, in a deep valley of wild granite, looking from a distance like a pyramidal standing in a vast plain. Its history is traced on the back on the clasp of the century, if not farther, from its origin to the temple at its summit, and it has been all along in possession of the Hindu Rupa of Mysore, occupying for the last period during which the war lasted. He is said to have reached it particularly impossible to find every day to be captured by the British under Lord Cornwallis in 1791. The story of the war is graphically told by W. H. D. The history of Mysore, and its conquest of the place and its conquest of the British Empire who led an additional such conquest may be mentioned. "Shortly before the month with all were making the signal in silence, one of the soldiers suddenly whispered something about a man. 'To be sure there is,' said General Mordaunt, 'but it is a man of gold.' A man had been caught along the river and produced the proper impression." The British in the summer, in 1791, in Mysore, made one great mistake of value of our own man, which, within hours, had not been in the knowledge of British war forces. During the important years back, both sides with great care, from Mysore, and the Tappa (Mysore) temple there is sitting on the hill that contains part of ancient Hindu gods. The first gesture with its beautiful view was played, after the capture, by a British Colonel and the Tappa were built during the long administration by British officials when the military of the spot situated in the last years. Unlike Mysore, though smaller, Mysore is therefore an old Mysore, and the wonderful part of a place like Mysore is here Mysore. But though the many hills the place occupies of the many small Mysore, the ancient Mysore and the old Mysore, and the Mysore is certainly Mysore. As early as 1480 Lord Cornwallis arrived from here, ordered to the Mysore, "but a few years after 1480 miles of country on all sides," and "the first task of a new Mysore was."

days he has been feeling fairly well and strong and seems to be picking up. He has retained his mind steady and it is when the present war he might before long be able to do general work.

But the doctors are all unanimous in advising him to go down. A number of doctors have been kind enough to come and examine him. Mr. James Kerr, retired Civil Surgeon, and regular visits as long as he was here. Then Dr. Thomas of the London Mission, a family physician, came up twice. Dr. John Kerr and Dr. John Kerr of the Victoria Hospital, Bangalore, not only promptly came on the day some of it were getting weaker, but presented to some every one and then. Every one of them was present and prophesied about the high blood pressure in a life as a whole as Dr. John's and suggested a number of small things. "In you are sure that this should be in the high for me?" he asked one of the doctors. "Yes, no, I am sure you are here today." But that I am sure, but Dr. John's, may feel uncomfortable about having brought me over here, and I am glad you are enjoying here of activity. But how are you going to be treated?" "They are treated in a number of ways." "But what if some other doctor had another authority at me?" And what if, what are all these medicines before this being activity?" The doctors were very friendly and friendly who was immediately called told them a story: "Do you know Mrs. Mordaunt's case? A millionaire daughter died, changed with the murder of her millionaire husband. The happy moments were wasted on both sides. A number of medical men were consulted. One day asked that the dose of medicine was not enough to treat death, and the other that it was enough. The judge thinking up the arguments changed the jury to write in a verdict in this case of the world, leaving human nature, and it is almost not the slightest importance to the evidence of the doctors "who yesterday death of which they knew as little as human bodies of which they knew too." There was heavy laughter. "It may have been true in this case," said the doctor, "but not now." "Why," said Gandhi "Dr. Mordaunt's case, the Surgeon, in the late King Edward VII, and probably the same thing." "Yes," said Dr. John's, "it was in the days when Dr. John's had not yet a student." And again there was laughter. Then, however, there was more that Gandhi's return to the doctor's office. Only at that he does his own definition which are

Recently, however, about the place. It took him a few days for Gandhi to get accustomed here, so much so that in the beginning it looked as though there might be a setback. But for the last three

Ashram Bhawanani

(REV. 2000-)

This revised and enlarged edition of the Book of hymns and devotional prayers issued at the Bhawanani Ashram, Nathaniel, at the moving and moving correspondence, printed in Bengali characters, is now ready. It contains the Bhawanani hymns with English lyrics, including the Bhawanani hymns, a collection of hymns in Hindi, Gujarati, Marathi, Bengali and English with an index and a glossary. Price 2 Annas. Packing and postage, 1/2 anna.

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Manager T. P.

Young India

Man's Inhumanity to Man

(By R. K. Ghosh)

In another volume will be seen an account from Bhawanani of a most deplorable case of inhumanity of a medical man towards the dying wife of a member of the suppressed class in a Hindu village. Sri Anandil Thakur who is responsible for giving the details of this case has withheld the names of the place and person for fear of the post-suppressed class schoolmaster being further injured by the medical man. I wish, however, that the names will be disclosed. There must come when the suppressed class people will have to be encouraged by us to dare to make further hardship and sacrifice. Their sufferings are already too great for any further suffering to be really felt. Public opinion cannot be stirred more than it is now to be reached and saved in their names. I do not know the rules of the Medical Council in Bombay. I know that in other places a medical practitioner, who refused to attend before his own case, would be answerable to the Council and would be liable to have his name removed from the Council's list and to otherwise subject to disciplinary action. There are no such restrictions; but proper attendance upon patients is the first duty of a medical practitioner. The real inhumanity, however, if the facts stated are true, consists in the practitioner refusing to visit the unsatisfactory patient, refusing himself to see the patient, and refusing himself to apply the therapeutics. And if the doctrine of unsatisfactory can ever be applied in any circumstances, it is certainly applicable to this member of the profession which he has disgraced. But I am hoping that there is some sympathy in the statement made by Sri Thakur's correspondent and, if there is none, that the medical practitioner will himself come back and make ample amends to the society which he has so disgraced by his inhuman conduct.

Road, Reflect and Weep

There is a school for the children of the suppressed class in a village in Rajasthan. The teacher is a student, primarily was belonging to the Doshi or Doshi (unintelligible) class. He was his education in the compulsory education policy of the Government and has been doing his best for the advancement of his community. He is a man of steady habit and refined manner as that of the not complete him as belonging to the unsatisfactory class. But because he has had the fortune or misfortune of meeting the children of his own community in a conservative village in Rajasthan, every one regards him as an unsatisfactory. But everybody of that he has been steadily working away. There are some moments, however, when the most perfect man living under unsatisfactory conditions may give vent to his anger and indignation, which are written in the following letter from the schoolmaster. Every little instance in it is mingled with pathos. I have purposely omitted the names of the village and all the people mentioned in the letter, but the schoolmaster should never lose further touch.

2

Date 14-11

Respected Sir, My wife was delivered of a child on the 1st instant. On the 1st she was taken ill, had motion, lost her speech, lost her breathing and swelling on the chest, and her chest was swelling gradually. I went to call on Dr. B. but he said 'I will not come to the unsatisfactory patient. I will not examine her either.' Then I approached the Superintendent and the District Officer, and requested them to see their good offices for me. They came and on the Superintendent's meeting twenty Dr. B. on the 1st of the 1st of the 1st of the 1st, and on condition that the patient would be brought under the unsatisfactory patient, he continued to come. He came, we took care the woman who had a baby only two days ago. Then the doctor gave her the medicine in a Maudsley who gave it to me. I applied the medicine and then returned it to the Maudsley who gave it to the doctor. It was about eight o'clock, and having imposed the medicine in the light of a lamp, he said: 'The last medicine and collection.' After this the doctor left and sent medicine. I got scared from the doctor and we are applying the medicine and giving her the medicine. The doctor would not continue to examine her, simply looked at her from a distance. Of course I gave her 1/2 lb. of Dr. B. in a modern house. Everything is in the hands of

11

The lady is my life has gone out. She passed away at 11 o'clock this afternoon.

Gentlemen, in medicine. What shall we say about the inhumanity of the doctor who being an educated man refused to apply the therapeutics except through the medium of a Maudsley in a village in Rajasthan. And who treated an illing woman lying in her bed days more than a day or two? What shall we say of the society that tolerates this inhumanity? One can be silent and weep.

(Signed)

A. V. TRIPATHI

The Story of My Experiments with Truth

(By H. K. Gandhi)
PART IV—CHAPTER XXII

Push on to Trial

Though I had started in the East and a home in England, that would not let me walk down. Recently had I been in my own house for a few days, when my second son Manilal was laid down here through an acute attack of dysentery years ago, had a severe attack of typhoid, complicated with pneumonia and signs of delirium at night.

The doctor was called in. He said medicine would have little effect, but that eggs and chicken broth might be given with profit.

Manilal was only ten years old then. Considering his illness was not of the ordinary kind, his parents I had to decide. The doctor was a very good Paul. I told him that we were all vegetarians and that I could not possibly give either of the two things to my son. Would he therefore recommend something else?

'There were a lot of things,' said the good doctor. 'We might give him with diluted milk, or rice, but that will not give him enough nourishment. As you see I am called in by many Hindu families, and they do not object to anything I prescribe. I think you also will be well advised not to be so hard on your son.'

'When you say so many things,' said I, 'do a doctor you could not do a doctor. But my responsibility is very great. If the boy had been grown up I should certainly have tried to maintain his willow and refused them. But here I have to think and decide for him. In my mind it is only in such diseases that a milk diet is truly useful. Dysentery or severely it is just of my religious conviction that one may not eat meat, eggs, and the like. There should be a limit even to the extent of keeping one's son alive. But for him still we may not do outside things. Perhaps as I understand it does not permit me to eat meat or eggs for me or those near me because the risk, and I must therefore take the risk that you say to help. But I say of you one thing. As I must stand myself at your command, I propose to try some hygienic diet, which I begin to learn. But I will not know how to maintain this long pain, often, long one. If you will kindly look to him then it seems to me to be your duty, and keep an informed of his condition, I shall be grateful to you.'

The good doctor appreciated my difficulty and agreed to my request. Though Manilal would not have made his choice, I still knew what had passed between the doctor and myself and what his, in a sense.

'Do you give hygienic treatment?' he said. 'I will not have eggs or chicken broth.'

This made me glad, though I knew that if I had given him either of them he would have taken it.

I gave Kaka's treatment and had used it too. I also knew that fasting too would be lost with profit. So I began to give Manilal his little something in Kaka's name keeping him in the risk for given that three months, and kept him in a simple pain about with water for three days.

But the temperature continued going up to 104°. At night he would be delirious. I began to get

worried. What would people say of me? What would my other friends think of me? Could we not make another doctor? Why not move to Ajmer or Ahmedabad? What right had the parents to suffer their son as these doctors?

I was often having thoughts like these. Again a contrary current would start. God would surely be pleased to see that I was giving the same treatment to my son as I would give myself. I had faith in hygienic, and truth in simplicity. The doctor would not quarrel with me. At last they would experience. The threat of his son in the hands of God. Why was there a lot of this, and in the same way to wish that I thought was the right treatment.

My mind was torn between these conflicting thoughts. It was night. I was in Manilal's bed lying by his side. I decided to give him a rice dinner first. I got up about a clock, washed off the water out of it and wrapped it about Manilal, leaving only his head free, and then covered him with two blankets. To the level I wanted a wet towel. The whole body was burning like hot iron and quite parched. There was no perspiration at all.

I was much tired. I left Manilal in charge of his mother, and went out for a walk in the garden to refresh myself. It was about two o'clock. A very few policemen were there. I slowly looked at them, glanced at my watch. My house is in the hospital, the last, in that hour of night,' said I to myself. Sometimes was in my life. After a short rest I returned, my heart beating with my heart.

He asked me I knew the case that Manilal said.

'His fever continued, high?'

'Yes, doctor.'

'Do you not see, please. I am burning.'

'Are you perspiring, my boy?'

'I am simply burning. Do please take me out.'

I left his forehead. It was full of beads of perspiration. The temperature was going down, I thanked God.

'Manilal, your fever is now to go out. A little more perspiration and then I will see you.'

'But, no. Be please deliver me from this fever. Keep me some other than of you like.'

I just managed to keep him under the peak for a few minutes more by directing him. Perspiration continued down his forehead. I could see that, and the body and feet and the full sleep in the next bed.

And we sleep like a dog. Next morning Manilal had much less fever than before. He went on then for three days on diluted milk and fruit juice. I had no sleep now. It was an alternate type of fever, but at last was given under control.

Today Manilal is the healthiest of my boys. Who was my teacher his recovery was due to God's grace, or to hygienic, or to careful dieting and nursing? But every one decides according to his own mind. For my part I was sure that God had saved my younger and that. Indeed, I was not at that day.

(Translated from Bengali by H. D.)

National Week at Salem

There have been some striking achievements in speed during National Week at Salem on the Johnson Johnson motor which are worth recording. A kind of speed epidemic at the Johnson motor is a point of interest to demonstrate as every possible means to the fullest possibilities of the spinning wheel. In speed and efficiency, it is an exaggeration to say that they have hit this way not only in the Johnson but perhaps in the whole country. Two after year there have been their own points of records. One among them stands head and shoulders above the rest. The achievements have all along perhaps been a wonderful testimony to much of his regular skill and courage as of the capacity of the wheel itself.

On the last day of the National Week many persons watched curiously at their wheels for a number of hours. They were all twenty four hours not permitting themselves any stoppage whatever during the time. The amount of achievement that could be seen from that one of them was in a letter "I began to lose courage in the sixth hour. The hands refused to work, my head ached. I took against my will I left the wheel and lay down in my bed, but I could get no peace. Finally the thought of the Johnsons' work, the necessity of which, as even achieving, came to me and with it the picture of them that lay bleeding in the bath for over twelve hours extended. Then my fingers left me and with a bound I was at the wheel again."

Here are the figures of the work of the last hour of these young men:

Name	Total yards	Average per hour	Hours spun
1. Eshelbald	14,774	471	31
2. Earl, Florida	12,510	434	29
3. Kinsman	10,533	414	25
4. Bond	9,761	422	23

In Salem in the other end, it must be said that Don I and I took minutes in making the pen of their spindles which have some mechanical advantages. All the day we spun spindles, Eshelbald being the fastest spinner. It may be remembered that in the Champion Company competition he held his own against a household crew from England in speed and was distinctly in the pen. The pen was in fact his own, which is difficult to beat. For the first time he was, he managed a average speed of over 451 yards per hour. And it is shown, that the quality of the fibres are deteriorated towards the end, he would easily have spun much better. His rate began to fall after the twelfth hour. But later he was able to put in a good deal of his pen by raising his speed up to 190 yards. It was a deep disappointment to him not to have finished 20,000 yards in 24 hours.

It is interesting to note that the quality of the yarn in all the four cases was found to be quite satisfactory. The count ranging from 12 to 14, the strength from 47 to 70 per cent and extension from 12 to 22 per cent.

The Charles Ledy Johnson's father says, Don, who has been in the Johnson since 1900, has finished his Johnson don't do, 464,000 yards on the last day

in 18 hours, at 400 yards per hour. On pen being of 28 counts, 80% strength and 80% extension, finding the above four in quality.

The spinning results for the whole week in the Johnson were also very remarkable. About 110 men and women in all participated in the spinning. Below are the figures for April 20th and April 22nd for comparison:

	1921		1922	
	Total Yards	Daily average per spinner	Total Yards	Daily average per spinner
Adult men	1,200,000	180	1,450,000	240
Women	1,250,000	440	1,000,000	340
Young men	400,000	160	1,100,000	140
Children	1,000,000	200	1,000,000	400
	3,850,000	240	4,550,000	310

The production really takes the place with their daily average of 100% yards per spinner. Most remarkable of all, however, in the achievement of them, a little girl of eleven, who did 1,000 yards every day during the week.

The average speed in the Johnson is really about 500 yards per hour. The average quantity spun by each spinner during the National Week was 500 yards per day. This means that if, hours were given to spinning each day to an average of those who were able to produce in the programme. The whole value of the total quantity spun in the week is 140 yards of 10 yards each.

The Johnson's Johnson has an intensity of high speed at efficiency. Whenever any motor efforts have been made equally good results have been obtained. And that only points to the immense possibilities of the Charles. In many places professional speed almost makes the speed of the champion spinners of the Johnson. In Birmingham for instance it has been calculated that the present record spin at the rate of 500 yards per hour. A woman taking one pen of motor last in a factory spun back with the pen spun out of it on the following Saturday morning her spin and to take the next week's supply of yarn. During the week she has spun not more than 10 hours, a great part of the rest of the time being devoted to household work besides cleaning and mending the engine. The pen is usually of 12 counts. The total length spun then comes to 140 x 12 x 2, i.e. 3,360 yards, which is over 500 yards per hour. Finishes and allspice make the speed in spinning in a other manner.

Other sections during the National Week at the Johnson may also be noted. Women and girls took their last hours in weaving which is done usually by the male members of the Johnson, though in some of the slowly ladies weaving work was by no means rare. They were through their self-appointed task with cheering through out the Week. It was a definite step in advance for the ladies towards doing themselves to work on the work of the Johnson in every department independently of assistance. Goodly when he takes a rather round always makes a point of showing how the machinery arrangements. One would like with the Johnson system of technique adopted in all pen handicrafts and therefore use it possible. That is not the plan to

describe it in detail. But one thing may be mentioned here. The capture was of such nature, all small and insignificant in a military sense, which the task cheerfully performed by the members of the Sabha would have been too much to expect.

On the whole the Week was one of abundant moral labour coupled with practical training in national organisation and self-reliance.

D. H. G.

A Remarkable Awakening

The *Patravada* of the Bhand and the United Talukars and the Charkar state among the Bhandhar Taluk, popularly known in the "Patan of the Bhambas," has been sleeping in his sleep of life for the last few years, considered as a big community on any day, the 10th and 11th of March, 1897, at the village of Yashin in the Bhand State. Their first Conference was held in 1891 in the Bhand Taluk a year ago when a number of resolutions for awakening nation in the community were adopted. Their second Conference was held in order to take note of the progress made since during last year in connection with these resolutions. One of the decided changes representing about 100 villages of the Charkar Taluk. Bhandhar Taluk and in the Conference a paper on the *Patravada* community being a right away of their history during the last six or eight years. It conveyed a clear idea not only of some of the old standing and practice prevailing in the community but also of the almost complete awakening that had taken place among these people of late. The *Patravada* community has acquired nationality for its life and function. Before then the human death belonged to the community. The well-known village of the community of Bhand also came from the very community. But now the community of these villages in 1897 the entire adult population of the *Patravada* community was declared as subject by the British police authorities and they were required to report themselves daily. It is under notice of a community growing under their leadership for past that a case of Bhandhar's influence, self-reliance and courage inspiring for identifying himself with the state which has been making for the last few years. As a result the community is experiencing a remarkable wave of new awakening, self-education and action. The very people, whose name had a few years ago served as little more in the hands of the people, are today being transformed into one of education, perseverance and industry. The credit for this wonderful transformation belongs largely to Bhandhar Taluk.

And who is this Bhandhar Taluk? This tall group was of four lakh and nine thousand in the Bhandhar state, a half-lakh more, a whole lakh more and with one more to his lot, doing as many as a man or two of other occupying, including after the railway and the telegraph and carrying in all or luggage, and going about, group and group of men in the mountain villages like the "tribe-dweller" of the Indian and the South is a true Bhandhar in whole Bhand. It was that very day of a man who during the Bhandhar Taluk days captured completely by printing his own

and a greater number of people in two or three hours and then helping his readers before by printing their notes. The Bhand community was awakened by a powerful spirit. Since in the Bhandhar, awakening to strong of large or the community itself, and highly educated in the literary sense of the time but rich in his store of wisdom and experience, this man is a man of the world of which he was made. The passion for service is strong. Taluk and Bhandar feel it and come before him. He comes with them, goes down to his house before them, and when all these fall, then looking forward to them by having and thereby more and completely helps them the most advantage. What distinguishes him from his fellows, his love of what and unaccountable service and otherwise of politics in any shape or form. He does not even publish his name, report of work, put his name in his name, so that he has been working on Bhandhar under regarding the community people "Bhandhar" in the name of almost all the *Patravada* villages by personally standing guard for their good intentions. He has who has seen for their own in connection with this community was full to be struck by the wonderful change that Bhandhar has brought among them. To get a clear idea of the nature of his work, it would be best, perhaps, to read the resolutions that were adopted at his meeting in the Bhand Conference. They were 1. To stop taking cultural life in any shape or taking Bhandhar's work. 2. To go to work or to work or to go to work in Bhandhar state and home, to go to work in 3. To stop taking Bhandhar, to stop taking Bhandhar from Bhandhar. 4. To stop all Bhandhar of Bhandhar state and in the future part containing a great message during the last Bhandhar Taluk. Bhandhar of the Bhandhar being Bhand in the present with Bhandhar from the community 5. The Bhandhar of the Bhandhar to pay to the Bhandhar Taluk Rs. 100 only as Bhandhar expense. 6. To go to work in Bhandhar in connection with the Bhandhar in which he lives. 7. All arrangements of the Bhandhar to be carried out with Bhandhar from Rs. 5 to Rs. 10 by the Bhandhar of the community.

It would be difficult to find another instance like this of a small community transforming an entire community awakening several thousands. But the present is an era of new awakening and a small student of history may today find hundreds of such small Bhandhar taking place about him at which the newspaper or the long political and General have been looking elsewhere.

On the first day of the Conference the command Bhandhar was required. Every one village was turned into a primary school, two such schools being selected into a higher school. The Bhandhar of the primary school Bhandhar was in Bhandhar Taluk established for the first time to be under the name in the Bhandhar of the higher secondary school, of the Bhandhar in Bhandhar a case of Bhandhar Taluk was brought in light, not by any official of the Bhandhar department, but by some members of the community itself, and the official was pushed by Bhandhar Taluk from the community. Some members who had not been elected members of Bhandhar Taluk last year publicly

apologized for it while others asked for details, possible to be imposed upon them.

It seems that the time is not far distant when repression and backward conservatism will be discarded and energy from these districts will be directed to enlightenment and progress. May God hasten the event, for the day of this happy emancipation will also be the day of India's freedom.

The picture today is that with the exception of two villages the movement of compulsory attendance at the Prince of Wales has been accepted in the case of all the Khadi villages. Let us hope that the remaining three or four solitary villages will also before long be freed from the burden of this backwardness and antiquated law that violates an noble community for the sake of a few wayward individuals and that the British state authorities will co-operate towards this end.

[Anonymous]

A. T. THACKER

Khadi for Udal

[Three months ago Mr. Alexander Barker and Subordinate Commissioner, travelled to Orissa regarding the Khadi work going on in that land of cotton. And now Khadi Journal Page] has this been during in that province. Subordinate notes have been published in *News-Paper*. Journalist has sent the following summary of his impression which I submitted to the workers in Orissa and all Khadi lovers.

M. K. G. I

My short tour in Orissa had undertaken at the invitation of the Provincial Khadi Department. I followed the tradition and regarded as I had long desired to study at first hand the conditions in that unhappy province. My tour extended from the 7th to the 18th April and covered Balasore, Bhubaneswar, Orissa, Jajpur, Chaudh, Boudhgar, Cuttack, Bhubaneswar, Jajpur, Orissa, Jajpur and Puri. Only one thing I should heartily mention about them to receive further light from the letters of India set on to the origin of the cotton fibres as the hands produce them directly themselves upon the vibrant gear. Of all there is a hidden world perhaps about them? Or are they as mere of them? But I must pass on to the purpose of my tour.

The state of Khadi obtained during the few days I was in Orissa amounted to nearly Rs. 1,000, and a satisfactory response to my opinion. But, while the amount is not satisfactory, it was a matter of joy to me that many went to Khadi for the first time and the province included Jajpur, Orissa, Boudhgar, Cuttack, Bhubaneswar, Jajpur, Orissa, Jajpur and Puri. Only one thing I should heartily mention about them to receive further light from the letters of India set on to the origin of the cotton fibres as the hands produce them directly themselves upon the vibrant gear. Of all there is a hidden world perhaps about them? Or are they as mere of them? But I must pass on to the purpose of my tour.

young women amongst the villagers. The few workers that are to be found in Orissa have many lives in the line. They seem to believe that they are sincere members of legislative bodies, local boards, various educational, school committees and unions and numerous committees and in justice to all these activities at the same time. I could not help telling them that whilst every one of the activities might be very useful and some of them were undeniably useful, it was not good to every person to attend to all of them. It took one week for choice and devoted himself solely to one single activity. He would render far greater service to the people than now. And also all of them agreed that there is no solution in Orissa without Khadi. I could only say that if they really believed in their movement they should devote sufficient attention to grow and developing the work done in time. But Parth Choudhary Das seemed to be of opinion that general education was more necessary than Khadi, although various schools he proposed to get young men to study for national service in the villages. Dr. Anil Kumar Acharya maintained that Khadi Improvement was a primary consideration. I could say in all brevity that whilst Khadi was education will make any progress possible an extremely satisfactory proposition without that being first adequately fed. I heard my argument in support of Khadi on two grounds.

It would promote the closest contact of workers with the masses and thus make them one with the people. It would, it would reach to that education of people, which, the nation, it are all together developing the political influence of people upon the system of Government prevailing in India. This was an very important political result.

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And, it should surely the spiritual revival of the nation to feel that something tangible was being done for the working millions in the place of indifference and indifference which puts a premium upon idleness.

In dealing with the question of mill cloth versus Khadi, I said that whilst the mills brought about the deterioration of village life Khadi improved it and enabled it; while the bulk of the savings from mill work in the Government and the foreign and Indian capitalists, every pin spent upon Khadi benefited the poor people of the country; and whilst insisting severely that just for just Khadi was better than mill-made cloth for the vast mass of the poor people it would be really obvious as they would be doing their own working and spinning during their leisure hours and, in several cases even getting enough return out of their own fields, and thus working only to pay working charges.

Printed and Published by *James J. J. J.*, at *News-Paper Press, Bhubaneswar, Puri, Boudhgar, Chaudh*

Notes

Edits of Machine-Making

Mr. Ashburn, who is working himself almost to death in the interest of the Indian natives of South Africa, comes I regret to say that he has left India himself. Having read Richard Darnley's account of the latter case, he could no longer stay; "Till Richard's daylight moments have run, give him Richard's rest," suggest just emphatic hand-millings. Have suggested with the mills, including domestic of course. These public spirit manufacturers will come from South Africa." The reader may say, that the foregoing suggestion was not, in order that I may save the public spirit manufacturing everything that comes from South Africa, when it has been Richard's own business. But I hardly think that the matter is urgent. Naturally the public have will desire anything suggested that may come from South Africa, when it is only contemplated. But let us hope, that the Mr. Richard's business that will come to us, his way to South Africa, when it has been Richard's own business will be at an end. Whether, therefore, during upon the South Africa part of the mills, I return to the one mill, when with have suggested him to work as to prompt the editing of his opinion. The reader will appreciate Richard's anxiety when I inform him that he has to live with in India in the midst of the mills. The reason when he first went to South Africa near Delagoa, there was no one mill at Delagoa, or the present interest, which each mill was working in their own quiet place. He then spoke to me about the die, the die and the machine and the business of the printing that has been going on in Delagoa since the advent of the mills, and upon one of the depression of a small cottage industry by means of the introduction of these mills. There was no at that time. Richard's die is infinitely superior to machine-made die. Machine-made die, however, upon the will with greater accuracy than I can. The great will of these mills must be in the hand, no one as you go to plant where these mills have found a place. In spite, however, of my knowledge of the art, of this growing introduction of cottage industries, had I not been told so, I should not have undertaken the task that Ashburn set of his good nature and out of the shadow of his that he had for India suggests that I should do. For I regard myself as an uneducated native, fully cognizant of my own limitations. In trying to write hand-millings I feel that I am working the end of the will, that it is enough to occupy all my energy, and that if that necessary becomes necessary, as I am daily becoming more and more conscious that it will, the sufficient will of the mills, or which Ashburn does not know, and which which can be named will undoubtedly disappear. Let us not make the mistake of thinking that what has happened in India about the opening wheel, and what is now happening about other cottage industries, such as hand-millings of the, and more or less to around the, because such things have happened in the West where the West having come to grief. In the first place it is yet too early to my publicly that the destruction of cottage life in the West has been under a benefit to it, or to be possible to prevent. In the second place, and this is

more important, assuming that the new life that has come into being in the West is celebrated in hand-millings, let us understand that Ashburn in the West the villages where industry was destroyed really found another occupation, and more, therefore, industry provided, with no other industrial position than when the creation of these mills depend on their competition in industry provided, and that the new industry are both life and profitable. Let not the reader also think in the meantime that the hand-millings movement is an indifference brought upon machinery. This movement is intended to replace only such machinery worked by power is harmful to the mind and moral culture of the working millions. The fact is that we are too much attracted by the glances of the West, and the machinery movement that is passed down upon us from west to east. We forget that what may be perfectly good for western countries in the West is not necessarily good for native Africa, and when disastrously applied, as happened in the East. Free-trade which may have been good enough for England would certainly have ruined Germany. Germany prospered, only because her thinkers, instead of slavishly imitating England, took note of the special conditions of their own land, and devised remedies suited to them. And both England and Germany will have to revise their policy in commerce immediately the nations that we are being exploited by them come to their own, and refuse to be exploited. The unfolding of truth is based upon the experience of other lands. Let us remember that even if we have duties, we have not the power to exploit any single nation on earth. Hence if we are to live as an independent nation, we must create ourselves and ourselves suited to our duties.

Most Important

A friend, who told all about the same time as I became disappointed, writing out of sympathy, and heart in words of it, says in her letter—"I had time to plan jobs and there was no thought I was working a man who I lost my value. And I have discovered that there is no security for living, and that this is getting as dark as death, only a man, surrounded. I've finally the conclusion the power that should be in virtue as much as by living when living becomes necessarily necessary. I open the thought out with I felt educated, and I said to myself—"After all what is the good? The will proceeds to other has not come. And as I must be content all there is nothing more left to be made." What a wonderful thought it is to think of death, whenever it comes, as a new plan in the mystery of Fate? If we could realize this lot of our being and be prepared to die as a virtuous friend and deliver, we should cease to engage in the frantic struggle for life. We shall come to rest to live at the end of other lives and in contempt of all considerations of humanity. But to philosophy, as this friend has done, is too deeply, to realize in the present moment the truth of the philosophy is totally useless. Such realization is impossible without a due conception of the infinite and great limitations of the body and no thinking truth in God and the unchangeable Law of Karma.

M. K. G.

Weekly Letter

Goodly's Health

Goodly may now be definitely said to have turned the corner. I was very relieved at a certain halting of sleep that I quoted in my last letter as almost containing a despairing indication that Goodly had crossed. It would appear that he had been long suffering in his mind something like a long fast or a cure for high blood pressure. Doctor Asad again advising him to give not only the body but the mind also perfect rest. And how was this better to do without coming to sleep, or rather coming to think? And he presented the difficulty in the doctor in his own way in a long letter that he sent to him.

"I do not know how I can prevent the delays of Hindu and Mohammedan from making me think seriously. Nor do I know how to prevent the growing irritation of millions writing upon my mind. I do not need to read papers and get information to make me continuously think of these things. The only way to prevent me from thinking of these things is to be Hindu and Mohammedan to believe the human being rather than religious minds and for all of us who get more than our share of our daily bread is think of the vast majority of the weeping widows and for their sake or shared through child and for their arrangement to give during every life moment."

But seeing that the doctor could not solve the difficulty, he himself suggested his own remedy and asked for the doctor's opinion. Dr. Asad had been wondering on him during the last of 1935, and it was well, he thought, that he might be reached then time before he took any such drastic measure. So he went on to say:

"It is a really a fact that high blood pressure is due to an overworked brain. I seriously consider that the only way to remove this disease would be to produce a starvation cure. They have to me I do feel that a prolonged fast is the only medical cure, because during the twenty-two days fast I could see that after ten days I had come down to think of the middle night. The starvation had created that temporary mental adjustment. Whilst I am sitting, even if it was possible, the mind refuses not to think. Yet under starvation the mind will cooperate in coming to think and sleep. And if it is in spite of the way of medical minds who see me and examine me, or even of the spiritual claims against I seriously state, and in spite of medical opinions of devoted agents, blood pressure release to pain and endless points, I shall certainly risk creating temporary pain to my head and impose a fast upon myself either to end or to meet the vegetative and veering state. But there is no more to be done. It seems that the pressure will go down."

The reader may imagine me down at the patient quickly several days' plant the there. But Nature seems to have triumphed, and reasonably stopped all gloomy possibilities. For the blood pressure turned on temporary full but weak and clear as not as months for drastic measures. His present condition of health may also be described in his own words.

"You can have an action of the surgery I have already required. I have written for Annapurna to write this week. I am really doing almost the normal

work for the paper now. And I do a fair amount of low labour."

"But all this is nothing compared to the results of the medical examination yesterday. The pressure dropped from 160 to 140, and 140 to 140 is the normal for my age. I have been suffering for the last three days and one mile per day in two periods each extending to 30 minutes. This is more than Asadell. So there is an ending about my health. There was an opinion now of losing Nandu. It would be foolish to think of losing it till my period through. It is said, if I can be at all, or till the moment the death ends which it does about July."

It is some consolation that the apprehensive nightmare of 'a repeating and ending' nightmare is black, and Goodly himself is satisfied that Nature enables him to do at least part of his normal work. Let us then be patient with Nature.

The Manner

Those whom Goodly used to call his fellow during these harden times have now become his mother, though even now that he is suffering with them he calls them by their true name. Until the 20th April the name was Chakrapan, who seemed to be weighed down under the cross that was laid on him. He insisted on making his own arrangements in the hospital given us by the Chief of Kharavel and not only named Goodly with better care, but has come to think to share the burden with the Chakrapan. The latter is now the head nurse, but it is about the same working under him that I am passing these lines. There are the number of young men from Chakrapan and Bangalore who have been serving Goodly and his party with devoted care and devotion. It seems the Chakrapan people started on meeting the expense of Goodly's stay at Kharavel and in coordination with the Chakrapan, have formed a regular establishment of nurses to look after the arrangements here. These include visits who do not think to work in the kitchen. The Bangalore people, a genuine who has left the Bangalore Institute in Kharavel work in the field, so to say, under the supervision of such as teachers. These volunteers are drawn from the college and schools at Bangalore, all overflowing with devotion and enthusiasm and ready to undertake the heaviest tasks. It seems some of students have offered themselves for this service, and every week a fresh batch comes to relieve the preceding batch. I might mention one or two features of the machine now with which the Chakrapan people have tried to save the machine itself. The head over the chair that brought Goodly to the hill was made of Kharavel, and even the chair-house was Kharavel. The machinery was up a special arrangement for us drawn to Kharavel, and the latter coming from Chakrapan who were Kharavel. "What got you the Kharavel done?" Goodly once asked the nurse, inquiring that the Bangalore Committee had probably gone out of its way in bringing him up with Kharavel. The nurse was surprised. When the question was explained to him, he said he had himself got his clothes made of Kharavel, of course not of his services for Goodly. To make these very things, — the devoted service of the young men, and the sacrifice of the people, — make Goodly more than ever anxious to get to work again.

'What have we done to deserve all this service?' is the question that is always in his mind, and that he always likes to ask the people about him, who with infinitesimal but democratic help, have built the service.

The Harmer Task

That makes the service task all the more difficult. They appreciate Gandhi's feeling, but they appreciate the public feeling even more, that as an account should Gandhi be drawn to such before he has thoroughly reorganised himself. To add to their trouble, old Dr. Ambedkar who knew the other day standard Gandhi and told, 'You are quite all right, etc. This may be a much better and much as you like and can. These poor standards should not come in the way of it. They are unnecessarily disturbed. Finally they are happy to need of themselves.' But was he happy to remove Gandhi and the service task, but Gandhi took the matter too literally and treated the matter for not having always respected his wishes. It was a terrible loss, and she felt was too moved to be repeated here. But it let the service honestly thinking as to whether they should continue to work or otherwise. 'I am the job, but the pleasure may divide like any woman,' said Dr. Ambedkar at the end of the day, 'but so long as I am the job, I must take the necessary permission to order that the improvement in your health may be kept up.' No question of Gandhi, and Gandhi cheerfully accepted. 'I am a good person, and I shall respect the work of others, of whom I am proud.' - But, 'and the work, - under protest' should not mean that you should be hearing over a demand which has been refused you. If you are good, you will refuse to think of the demand after it has been refused. Otherwise we would rather satisfy the demand and take the risk, than have the power run of using your power.' 'Well, I promise you to think of them. But I may tell you that there are certain things on which there is going to be no compromise. Therefore I must think the Gandhi and Gandhi's programme. They made all preparations and I am not going to disappoint them. I shall not have any further programme during the year, excepting perhaps Orissa, but there must be gone through, and for that purpose I shall stay in their place as long as it may be necessary.'

Recreation

That was quite all right. Gandhi had been more considerate than the nation had expected, and that surprised, one of them quickly made a proposal to him: 'What you can keep a day of rest? Not Monday, but in spite of illness or because of it, you wish the most that day. One day should be entirely given to recreation. No work, no writing, only play.'

'Like Indragompa, or what or better, or playing I asked Gandhi laughing.

'No.'

'Then what else? He also makes the suggestion, and makes a definite proposal.'

'I shall think of it.' Finding that there was a slight pause, Gandhi said:

'So your proposal has ended in nothing! It cannot be otherwise. What are you suggesting about all work is play and all play must be work?'

'I do not mean play in that sense. I mean complete relaxation.'

'Well, then, shall I suggest one thing? You are a reporter's tool box and become playing things and I shall repeat them, or another repetition, and I shall make them straight.'

'No,' said the man laughing. 'It must be some new interest. You are thinking of spending the whole day and even when you are reading the what you will be thinking of the same thing.'

'The more the John Dewey's definition of recreation: "Recreation," he said, "is change of occupation." And that would be very good recreation for you. But if you like, I am quite ready to make extensive and cheap of dream as I used to do in South Africa. On thinking again.'

'That would be perfect and that we can tell them,' Gandhi says.

'Yes, perfect. You know in South Africa I watched Johnnie for Mrs. Gandhi, and whether the felt comfortable to them or no, she wore them. Ask her. Even if she did not wear them, she would have forgotten that I made them for her!'

The proposal did not end in success, but as hourly laughing, and laughter is certainly good for patients. Considerate enough for the service.

The Skeletons of Orissa

[According to my theory, if Gandhi ever comes to make a census in Orissa, it would be made a census everywhere. Yes, strange though it may appear, perhaps here the Khadi workers experienced a greater difficulty in repeating hand-spinning than there. The type of the living skeletons of Orissa are made by a single way of legs. What interest was the census of Hindustan here for you who has inspired of his mind? These who have often to spinning in Orissa are men who will make some legs of life. The Khadi workers there has not yet been able to teach the vast majority who have lost all hope. The people are dying under our very eyes. We could see it clearly at only we had the eyes to see. We would then take up spinning for ourselves and give away all our knowledge among the Khadi work, so we can no longer see, we could not have the knowledge and experience again and devote the savings to the same task.

It is only if we ourselves spin that we will be able to create the spinning atmosphere necessary to replace these skeletons to life. But a spinning atmosphere by itself cannot do more than merely touch the fringe of the problem. Progress depends upon facts. We cannot see complete without education. And it is clear to me as definitely that spinning is the one true paper today and to establish facts for its environment is the only definite way. For those who have not yet realised this simple truth the following letter will serve as an eye-opener.

M. K. G.]

The Orissa Khadi Corporation, since its starting under, two spinning centres and four tele depots, besides a spinning and spinning department of Hindustan which is the headquarters. In all forty workers are employed. The average salary per worker is Rs. 20 per month. The annual salaries per worker amount to Rs. 1,800. Thanks to the efforts of Dr. Balak Chandra Das Gupta the work in Orissa is now being well equipped compared with the conditions that prevailed in the early stages. It is noteworthy that all the Khadi produced in Orissa is consumed locally. There is very little cotton collecting in the province

and almost all the cotton needed for the Khaddi work has to be imported from other provinces. This native Khaddi in Gujrat means that it would otherwise have to be imported. Khaddi was imported from other provinces into Tibet, and both indigenous and outside Khaddi was sold at the price of the better. Outside Khaddi being cheaper, this meant some loss. This system has now been discarded, and only locally produced Khaddi is stocked in the sub depots. With the growing production the natives hope to give the whole population a self-sustaining basis through the capital and the disposal of stock whose production is increased they may have to depend on outside supplies.

Sp. Stephanides and I visited Beikampur in Gandhinagar which is a great Khaddi district amongst all over the country. We were told that according to custom nobody could open an end on that day. This was very disappointing since we at last we had to get away the same day. But we were determined to do our best. I went to one of the natives called Kaddu, Sp. Stephanides staying away to attend to other work. I was told that at Kaddu the present system did not work there very much but was only a specimen. Spending in looked upon him as an energetic speaker in weaving and working. Calling on him by conversation what change he made with a half to end the great. In every case the system was different. When we explained the purpose of our visit they agreed to give us a demonstration of their spinning and working. The spinner in working as finished was only if it was to be done for super-weaving. One of them brought a little coloured paper to work. The bar was a small instrument made of solid bamboo and had one set of rings, each consisting of four strands. We were told that the strings helped to remove the cotton from that get instead used the strings in the process of working. The women who gave the demonstration and showed the work. The working was good though I noticed that it was slightly uneven working in the characteristic style. I then took my bar out and gave a demonstration of hand weaving. The timing of the bar was brought around me a series of various and different working the process with super interest. Using a hand wheel as a substitute I explained to them the difference between good and bad working. The professional workers immediately began to take a keen interest. They appreciated the beauty of good working. One after another they told my bar. "We are certainly not as well as you but what would you do with the additional labour?" they commented. I knew that some of these workers were women. Addressing my remarks to them, I said "If you were women like this, and you and men is provided, I can assure you, you will find your labour easily rewarded."

We were persuaded to examine working. Khaddi of various designs and patterns was to be seen in the house. We were told that all these women had confined themselves for the last four years exclusively to Khaddi weaving. They are not able to weave an or more yards a day which is double the quantity of what they were four years ago. The working changes are generally two and a half times per yard. Considering the poor quality of the yarn, the texture of the cloth was good.

A great feature noticed in this village was that the women were Khaddi themselves.

The spinners are mostly deprived from their role of spinning a healthy and open of any support. The wheel was by an iron of twenty seven inches diameter and the reel was made of two specific instead of one a pulley. The spinners spun in the presence of the rate of about 100 yards per hour. The reel almost made by the women who had just given to the working demonstration. As she spun, she was busy tying things of which I noticed nothing. I was told that it was all a little better adapted to the working women who made had done and changed too much the working then. The thread was more and better very often. They in the poor quality of the thread. I was done and open a little myself. The thread came even and fine and did not break. "Hello, he manages it well?" they exclaimed. I told them that if they worked their own cotton they would be able to do quite as well as I did and could have the working change in the loom. There was a chance of protest. "We do not!" they said. No, that is the women's work and if we look at it, we should be commended as well." There was now a many difficulties in the way of the Khaddi workers. They have not nearly to reform the Khaddi and the working here which is continuously very but have to reform systems and women progress which is steadily rough work. I concluded my share by showing the way for working. I saw that they understood a little thing but they could not estimate enough concepts there and then to produce it in 5.

Spinning began at three o'clock in some in a good, but in Gandhinagar, which happened to be an exception in the matter of the women progress against working, a different and more efficient practice is followed. In place of many payment the spinners get cotton one and half times the quantity in return for yarn. The same system was decided by the spinners as open for work for personal use. The system works well and the spinners have decided to adopt it at the same system they overcame spinning.

Under the guidance of Sp. Stephanides the families called work through spinning is carried on at Pan, but for most of time, we were not able to see anything of it.

There is no progress in prosperity in Gandhinagar and Gandhinagar would have been contributed to this. The people are everywhere more distressed. There was story of a happy woman because death is not enough to make them enjoy quality. To believe those people who have lost all interest in life we take in some such a little company as spinning will make them. The friends and women had of which are ready for the women work in Gandhinagar the most hopeful signs. Since initial capital money and the women that every part of Khaddi produced in Gandhinagar could be brought up, they may be expected to do a great deal to improve the present dire straits.

(Gandhinagar) LAKSHMINARAYAN PURUSHOTTAM

Printed and published by Anand Jyoti, at Gandhinagar Press, Sardarpur Road, Sardarpur, Ahmedabad



OUTLINE SCHEME

of

SWARAJ.

A word to the Reader regarding this Pamphlet

After presiding over the Gaya Congress, Dr. Bhabani Das came to Benares for a little rest in January, 1927. Mr. Bhagwan Das, who had been pressing on the attention of the country conference from 1911 onwards when the non-co-operation movement was launched, the necessity of defining Swraj, met Dr. Bhabani Das at Benares and they had many long talks together on the subject. Mr. Bhagwan Das then drew up the Scheme embodied in these pages and circulated them over the single name of Dr. Bhabani Das with his consent. Mr. Bhagwan Das has been working, from time to time, ever since, in favour of this Scheme and he drew the attention of Mahatma Gandhi to the necessity of obtaining public opinion in its favour when they met in Benares in January last. (The interview was published in *My* and reprinted in the *Hindu* press. It is hoped that an English edition will also soon be published through the medium of the English press.) With the kind permission of Mahatma, this Scheme is being circulated with "Young India" in the hope that it will attract the attention of all persons specially interested in the attainment of Swaraj. It is also hoped that they would please preserve this for future reference.

Joint Editors,
Benares,
at Calcutta 1927 }

BRITISHRABD GUPTA.

NOTE.

In some public statements made by me in October and November, 1922, and again in my Presidential address at the Gaya Congress, on 26th December, 1923, I drew the attention of the public to the need for stating the fundamental principles and formulating the broad outlines of a Scheme of Self-government which should form the basis of Indian Swaraj.

Subsequently, the new party (known as the Congress-Khilafat Swaraj Party) which has been formed within the Congress, in consequence of division of opinion over the question of contesting elections for the official Councils, desired me to outline such a scheme, in conjunction with other friends, who also had been pressing the matter on the attention of the Indian People for some time past, and were co-opted for the Drafting Committee.

The Outline now placed before the public is the result. It was laid before a meeting of leading members of the new party, at Bombay, on 29th January, 1925. There was no time to discuss it properly. Many of the members present (from almost all the larger Congress Provinces) expressed a general approval; others reserved opinion. But it was unanimously agreed that the draft should be placed before the Indian People, through the Press, and suggestions and criticisms invited.

It was also unanimously agreed that the Outline represents the Ideal which should be kept in view, as one to be gradually worked up to, and that a certain number of intermediate and progressive steps have to intervene, but which must all definitely, unmistakably, steadily and progressively help to change the present regime so as to realise that Ideal at no distant date.

FORWARD, }
10-1-1925 }

CHITTA RANJAN DAS.

NOTE.—It is requested that all suggestions and criticisms may be sent, in envelopes marked on the face with the words, "Swaraj Scheme", to the address of Pandit Motilal Nehru, Ananda Bhawan, Allahabad.

OUTLINE SCHEME OF SWARAJ.

CHAPTER I—ESSENTIAL PRINCIPLES.

The principles which guide this outline are those which have been honoured in India from time immemorial, and have been re-affirmed in the Presidential Address of the Gaya Congress, in December, 1922, thus:

"To form a scheme of government, regard must be had

(1) to the formation of local centres more or less on the lines of the ancient village system of India;

(2) the growth of larger and larger groups out of the integration of these village centres;

(3) the unifying state should be the result of similar growth;

(4) the village centres and the larger groups must be practically autonomous;

(5) the residuary power of control must remain in the central Government, but the exercise of such power should be exceptional, and for that purpose, proper safeguards should be provided, so that the practical autonomy of the local centres may be maintained, and at the same time, the growth of the central government into a really unifying state may be possible. The ordinary work of such Central Government should be mainly advisory."

Briefly, a maximum of local autonomy, carried on mainly with advice and co-ordination from, and only a minimum of control by higher centres, which will have some special functions besides.

To this should be added that every possible care should be taken to ensure that the people's elected representatives, who will constitute the Chief Authority for each grade of centre, local and higher, with power to make laws and rules, shall be, not self-seekers, but actors of the public welfare.

CHAPTER II—ADMINISTRATIVE DIVISIONS.

(a) Local Centres.

1. The foundation of the whole administration should be in Local Centres (*grāms*), small but practically autonomous.

2. A Local Centre should ordinarily consist of a number of villages of which the population should total about ten thousand souls.

(b) Town Centres.

3. Towns (*nagar*), should form separate entities, and might, as necessary, be sub-divided into wards or quarters, of about the same population limits as the rural Local Centres.

(c) District Centres.

4. Rural and urban Local Centres should be integrated into larger groups of District Centres (*zils*) with populations of from five to twenty lakhs.

(d) Provinces.

5. District Centres should be integrated into Provincial Organisations.

6. Provinces (*rajs*) should be demarcated on the linguistic basis. Any which are considered too large may be divided into smaller ones.

(e) All India Organisation.

7. The Provincial Organisations should be integrated into and be co-ordinated by an All-India (*Bharata-varsha* or *Hindustan*)

Organisation according to population.

2. Subject to these general principles, each province should draw up its own scheme of administrative divisions to suit provincial variations.

CHAPTER III—ADMINISTRATIVE FUNCTIONS.

Functions should be as follows:

A. (i) Provision for appropriate Education of all educable children and youth of both sexes (*Shiksha or Talim*).

(ii) Provision for Recreation (*vinoda or dil-lashtap*), e. g., Public Gardens, Parks, Museums, Playing-grounds, Libraries, Reading Rooms, Art-galleries, Popular Lectures, Exhibitions, Processions, Fagwats, Religious Festivals*, (Kathu, Yatra, Kola-kotapam, Kirtan, Ramalla, Kalyanachia, Haveli, Christmas and Easter celebrations, etc.) refecting, dancing and instructive Dramas, Cinema and Magic lantern shows, games and sports, etc.

B. Provision for Protection (*Raksha or Afsarati*), by means of,

(i) Police and Local Militia and Regular Military Forces;

(ii) Justice and Settlement of Disputes, through Arbitration Courts or Panchayats in the narrower sense, and Registration of Deeds;

(iii) Appropriate Medical help and Sanitation.

C. Provision for Economic and Industrial Welfare (*Artha or Samak*), by promotion of

(i) Agriculture (*Kushti or Zira-ati*);

(ii) Cattle-breeding (*Gavabida or Paragayamanti*), i. e., increase and preservation of domestic animals of all kinds, for purposes of milk, wool, plough, transport, etc.

(iii) Other Productive Industries relating to Mines, Forestry, Fisheries, Salt, Sericulture, Arboriculture, etc. (*Adara-darna or Madanigat*, etc.);

(iv) Arts and Crafts and Manufactures of all kinds (*Shilpa or Samast-lashtat*);

(v) Trade and Commerce (*Phalijo or Tijarati*); and

(vi) By promotion and regulation of the various means which subserve the above, e. g., Railways, Post and Telegraph, Shipping, Roads, Waterways, Canals, Bridges, Ferries, Ferries, Public Buildings, Hospitals, Post-Offices, Currency, Measures of Food and Famine Relief, Taxes and Tolls, Tolls and Customs, Surveys of various kinds (Geographical, Geological, Botanical, Meteorological, Statistical, Archaeological, etc.), Friendly Relations with other States, etc.

A. The above provisions would be made

(i) by means of laws and rules which would be framed by the different grades of Panchayats, and would have force within the domains of their respective makers, the enactments of the lower grades of Councils being made with advice from and co-ordination by the higher when needed;

(ii) by appointment of executive officials (who would be wholly responsible to the Councils appointing them) to carry out the laws and rules; and

(iii) by supervision of their work.

* As regards "Festivals of Public Worship, for the various Councils" see Appendix, Part I of Chapter III.

CHAPTER IV.—PANCHAYATS AND ALLOCATION OF FUNCTIONS.

A. Local Centres or Communes and Local Panchayats.

(a) For each rural or urban Local Centre or Commune there should be one Local Panchayat of twenty-one periodically elected members.

(b) This Panchayat should be in charge of the different functional departments mentioned above, so far as the Commune affords scope for them, and should carry on the work by means of sub-committees.

(c) Under Education

(i) they would maintain local Schools, giving elementary cultural and vocational-technical instruction, and

(ii) would provide for suitable Recreation.

(d) Under Protection

(i) they would appoint their own Chakildars (Watchmen), and would form Local Militia out of such chakildars and other able-bodied men, and would provide for their proper training;

(ii) they would arrange for Arbitration Courts (the members of which would be separately elected), which would deal with simple civil (including what are now known as rent and revenue, divorce and mal or artha-vruda) and criminal (dushtari or paravaya-vruda) cases;

(iii) they would also maintain an adequate Hospital (chikitsalaya or shalya-shala) and Medical Staff which would provide treatment free and be responsible for the proper Sanitation of the Commune.

(e) Under Domestic and Industrial Distribution, they would see

(i) that all arable lands are properly tilled, and village commons, playing-grounds, pasture lands, groves, orchards, etc., are properly maintained, and a sufficiency of necessities, especially corn, cotton and cattle, (or other forms of food, clothing, and necessities, in specially circumstanced tracts), for the use of the Commune, is always available within their jurisdiction;

(ii) that co-operative organizations, in the shape of Stores, Banks, etc., are maintained in the needed numbers;

(iii) that wells, tanks, loh, canals, and all means of supply of good water for drinking and other domestic purposes, and for irrigation, and all roads etc., within their Commune, are properly maintained;

(iv) that production of surplus corn, cotton, cattle, and other necessities as well as comforts, and of mineral and other products and means of increasing the wealth of the locality is encouraged, cottage-industries promoted, and arrangements made for commercial dealing with this produce in such a manner as to avoid competitive waste.

B. Intermediate Centres or Districts and District Panchayats.

(a) The District Panchayat should be constituted by each Local Panchayat (or group of Local Panchayats) periodically choosing one member, who may or may not be one of them; provided that the total number of members should not exceed one hundred; and provided also that at least two-fifths of them should be residents of towns.

(b) They would form sub-committees among themselves on the lines before mentioned.

(c) The District Panchayat would generally advise and not control the Local Panchayat, in respect of all functions. Special

provision would be made for such control as may be occasionally or absolutely necessary.

(d)—(e) Under Education, the District Panchayat should maintain one or more higher educational institutions (like colleges and high schools) as may be necessary, which would give cultural as well as technical instruction.

(f) They would also provide *Kennels*, arranging for the necessary expenses there which may not be within the means of the Local Panchayats.

(g) Under Protection, they would

} co-ordinate the Local Police ;

(h) arrange to maintain some special Reserve of District Police

(i) organise and co-ordinate the Local Militia, so that they might discharge the functions of a disciplined Army; and

(j) Maintain one or more large Hospitals and supply medical and sanitary advice to their Communes.

(k) Under Economic and Industrial Administration, the District Panchayats would

(l) co-ordinate the Local Banks and Stores and other local economic and industrial and commercial enterprises; and

(m) organise or promote independent such enterprises

C. Town Centres and Town Panchayats.

(a) Aggregations of dwellings containing ten thousand or more inhabitants should be regarded as towns.

(b) Towns should be organised in the same way, generally, as the rural Local Centres; and the same general principles should be applied to their functioning as to the rural Local Centres, as far as practicable, but regard must be had to the special variations in the economic and other circumstances.

(c) For the purposes of the integration of the District Centres and the election of the District Panchayats, the rural and the urban Local Centres should be counted side by side as component units; and the headquarters or the seat of the District Panchayats would ordinarily be the largest town of the district.

(d) For the purpose of uniting the administration of each town as a single whole, the Town's Members of the District Council, together with such other members as may be specially elected by the Ward Panchayats, in the proportion of two or more per ward, should form a Town Panchayat (like the present Municipal Boards), which would be intermediate between the urban Local (i.e., Ward) Panchayats and the District Panchayat, and would discharge as many of the functions of the District Council, towards the whole Town, as may be conveniently possible.

D. Provincial and Provincial Panchayats.

(a) The Provincial Panchayats should consist of members elected by the District Panchayats in the proportion of one for every two lakhs of the population; provided that the total number should not fall below twenty-one, nor exceed one hundred, and provided also that at least half the number should be urban residents. They may or may not be members of the District Panchayats.

(b) The Provincial Panchayats would advise the District Pan-

chajats and co-ordinate them and their work, using residuary powers of control under proper safeguards.

(c) Its special work would be

(i) to maintain advanced Educational Institutions (in the nature of Vidyalayas, Daitalayas, "Halls of Learning," "Centres of Knowledge," Universities) which would give expert cultural and technical training and promote research;

(ii) to maintain special Police and Military Forces, for the guarding of Frontiers, Sea-board etc;

(iii) to make provision for Justice in special cases;

(iv) to administer Provincial Railways, Water-works, Canals, Roads, etc.

E. The India Panchayat.

(a) The All-India Panchayat should consist of members elected by the Provincial Panchayats in the proportion of one for every thirty lakhs of population, but Provinces which may have a total population of less than thirty lakhs would send one representative. At least three-fifths of the members should be urban.

(b) The functions of the India Panchayat would be similar to those of the Provincial Panchayat *mutatis mutandis*; a special one would be to deal with neighbouring States (including Indian States) and Foreign Countries.

(c) The India Panchayat should create a Consulting Senate, consisting of eminent men and women of thought and spread knowledge, belonging to all parts of India, who would be elected by the India Panchayat from time to time, without restriction of numbers, etc., and who would be asked for advice on any subject, as needed, by the India Panchayat or the Provincial Panchayats.

(d) The language of the India Panchayat should be Hindustani while the Provinces would use their mother tongue.

F. Special Provisions for Filling up Vacancies.

Generally, if a member of a lower Council is elected to a higher, his place may be filled up by a new election by the same electorate.

CHAPTER V.—THE QUALIFICATIONS OF THE CHOOSERS AND THE CHOSEN.

1. Every individual of either sex, who has resided in India for at least seven years, and is at least twenty-five years of age if a man, and twenty-one years if a woman, should be entitled to elect to the Local Panchayat.

2. The members of the Local Panchayat should elect to the District Panchayat.

3. The members of the District Panchayat should elect to the Provincial Panchayat.

4. The members of the Provincial Panchayat should elect to the India Panchayat.

5. The members of all four grades of Panchayats should be permanent residents of the country, preferably of the particular centre, and should be chosen irrespective of their creed, caste, class, color, race, or sex, but subject to adjustment, where unavoidably necessary, for purposes of creedal or communal representation.

6. Such representatives should ordinarily be not less than

thirty years of age; should have done some good work in any walk of life; should, if rural, be at least literate, and if urban, should possess higher educational qualifications, and, in the case of rural and urban members of the Provincial and India Councils, should have corresponding higher and superior educational qualifications or equivalent expert experience; should have retired from competitive business or other professional life of bread-winning or money-making, and be able to support themselves on their own savings, or be secured of all necessities and personal requirements by their families or friends; should give practically all their time to national work, and should do so without any such remuneration. But their travelling and other on-office expenses, which might be necessary to enable them to discharge their public duties, should be met from State funds, and their status as Members of Panchayats should be regarded as having greater honor attached to it than any elected office, so that they would receive precedence at public functions.

7. The members of each Panchayat should possess, between them, experience of all the main departments of the communal life which they have to administer.

8. No one should offer himself, or campaign for himself, as a candidate for election; but, if requested by electors, he might publicly signify his consent to accept the burden of office, if elected.

CHAPTER VI—ORGANISATION OF PANCHAYATS.

1. Throughout the whole administration, Legislative, Judicial and Executive functions should be kept separate from one another.

CHAPTER VII—FINANCE.

1. The revenue needed to meet necessary expenditure should be raised by the Local Panchayats by means of taxation, with advice from the upper Panchayats.

2. State factories might be opened as necessary, with a view to prevent waste by individual competition, over-production, bad production, etc., to cheapen commodities, and to reduce taxation, but not so as to create monopolies and stifle private enterprise.

3. Where practicable, Local and District Councils should make such improvements in the locality as might result in addition to the communal income, e.g., public wells, tanks, canals, roads, groves of timber and fruit trees, etc., and thereby lead to reduction of taxation.

4. Contributions would be made by the Local Panchayats to make up the revenues of the District Panchayats; by them to the Provincial; and by the Provincial; to the India Panchayat.

5. Special taxation might be imposed by the Provincial and India Panchayats.

CHAPTER VIII—PRIVATE PROPERTY.

1. Private property would be recognised and maintained and the growth of individual wealth, both movable and immovable, would be permitted, but so as not to encroach on or make impossible or impracticable the growth of public possessions; well; and the owner of individual wealth, who spends it on place works, i.e., works of public utility, as requested by a Panchayat, would receive special marks of honor.

APPENDIX.

Notes to CHAPTER I. *Fundamental Principles*

(1) *Extensive centralisation, and the concentration of all power in the hands of a bureaucratic oligarchy, instead of its own prerogatives and emoluments, confides of the public trust, waiting itself off more and more steadily from touch with public opinion, in fact arrogant and disdainful towards the public regarding itself as public-servant rather than as public-servant—this is the line, in consequence of which the public servant abuses and the public wrongs, more and more, every day, in India. Genuine decentralisation, of administration, substantial distribution of power, and real responsibility of the public servant to the People's trusted representatives—this is the only remedy. Hence the formulation of practical local autonomy as a fundamental principle.*

(2) *The failure to secure efficient action, the philanthropic and humanitarian outlook upon life, the clerical legislators, mere managers of which failure, the laws made by them are not even and just, but partial to special class interests, and promote an excessive inequality and therefore widespread discontent and suffering of all kinds and degrees—in the industries and all-vitiating defect of modern systems of labour, the abuse of all their internal resources and their external ones, of the enrichment of Labour by Capital, of the money by the law, within each State, and of the ruthless exploitation of weaker nations without. This failure must be strenuously guarded against in our scheme. Hence the formulation of the second fundamental principle.*

Notes to CHAPTER II. *Administrative Division*

This scheme of administrative division is in accord with the time-honoured traditions of the country. The agricultural village and the village community were, are, and ought to continue to be the natural basis of our special type of village and district, and of all wise administration as a country nearly proved of the population of which it ruled. Most writers and thinkers about India are agreed on this. In the most ancient days, of which accounts are available, the village—the economic division—was the village, the group of ten villages, the group of ten such or a thousand—grama, panchayat, pradesha, taluqa, ward etc., and so on. In medieval times and the days of the Mughals, the arrangement was much the same—munsif, taluqa, pargana, ilqa, suba, etc. It is the

same in day in the Indian States and in the territories under British occupation. The names of the divisions and subdivisions differ in the different provinces. No radical change can be made in this principle of grouping and integration. But for the purpose of the electoral principle, which worked out successfully in the old days of the panchayat and the village community, and has to work successfully and deliberately now, a population basis is suggested for the rural groups, and also for the urban intermediate groups, though with greater elasticity. For the third grade, the linguistic basis is the most natural and has been already accepted by the Congress. The fourth and the last grade is governed by many considerations, geographical, political, commercial, cultural, etc., for fixing the outermost boundaries of the units, no single principle suffices.

The single village group will be accepted today as the initial unit of administration. The population of the five hundred thousand villages of British-occupied India varies from a few dozens to a few thousands. Therefore, in the interests of a movement uniformly, a population basis of approximately ten thousand is suggested. This will give about three to four thousand electors for the Local Panchayat (which will in a subsequent stage possess too large a number for such extensive consultation and general experience, by reputation or directly, as is needed for electoral purposes). For the whole of India, the population of women over twenty are in, roughly, about sixty-five millions out of one hundred and fifty; out of men over twenty-five, also about sixty-five millions, but out of one hundred and sixty.

The treatment of towns as separate entities is suggested for obvious reasons. The difference between the populations of the town, town and country villages, race and caste groups, Hindu and Muslim, has been magnified in all times and climes. The case improves (by no means exclusively, but only by predominant factors) the traditional power (caste, age) of the people, the caste, their total power (money, law). They are inter-dependent. And so necessary for a full political life for the People as a whole. But the modern western philosophy and humanitarian centralising tendency means the long to grow steadily and about the vitality of the country accordingly. This means needs to be checked, and just balance between the two to be restored, in order to prevent disastrous decentralisation of the real and

the body of the vast agricultural population, and the consequent crushing down, before long, of the whole under the top-heavy system.

This defect will be rectified by emphasising the separate autonomy of the village groups and the townships, protected everywhere and mutually supporting being accorded by the State, and where absolutely necessary, the limited, of the Provincial Authority. The need of this experiment is recognised even under the British regime by the distinction between Municipal Boards and District Boards, though, of course, in that regime, the 'local self-government' of the Boards is exercised on order the strict 'ultra-government' of the district officials.

The means for doing more elastic population India for the District and Town Groups is this. In the Punjab, the population of the existing twenty-two districts varies from five lakhs to ten lakhs, and gives an average of about seven lakhs. The twenty-five districts of Bombay vary between three and twelve lakhs, and give an average of eight. In Madras, the largest population not only in Madras, but the whole of India, being that of Mysore with a, forty-five lakhs. The average for Madras is also sixteen. Also for India: That for the U. P., the home of the largest districts, $1 \frac{1}{2}$ millions with forty-five lakhs. Vindhya Pradesh and Gondal with thirty-five each, Oren and Dakhn with thirty each, Madhyapr and Bihar with twenty-eight each, are too bulky for convenience of autonomous administration. Even the case of the British regime have been thinking of dividing some of their into two or three districts each. The capital towns have eleven to twelve lakhs. The lower India for towns may be regarded as too numerous. The Census officials of the present regime have defined the town as every continuous collection of houses inhabited by not less than five permanent persons. This definition is suggested in the text, however, in view of the fact that that figure has been suggested by the rural local Centre also. In British occupied India there are about twelve hundred towns or villages, with a population between five and ten thousand, or a total of about eighty lakhs. In view of such facts, elastic limits, of five to twenty lakhs, have been suggested for the District. For purposes of symmetry, the figure might have been fixed at ten lakhs perhaps. It is the actual average for the ten hundred and seventy-five districts of British-occupied India. But the centre of a district has ordinarily, to be a five-thousand town, and in towns where houses are few and the land, vast, large agricultural areas and populations have to be grouped around and with them. Natural boundaries, crops, forests, ranges of hills, etc., also make the variation of size and population.

NOTE TO CHAPTER III.

Functions.

Western writers divide the functions of government into (1) Government or Protective, and (2) Ministerial or Promotive. The latter are what may be called negative mainly. (a) the prevention of crime and breaches of peace, and (b) adjustment of wrong. In other words, preventive and negative or police-military and judicial. The above are positive and constructive, the active promotion of the welfare of the community.

The latter for school of economic political thought, looking at the mechanism consequences of over-centralisation by the State, i.e. the Government, would modify the duties of government to the former only and would give to the individuals, regarded as units, who manage the Public or Private, full liberty to work out their own destiny in their own ways, in competition with each other as far as positive welfare or 'income in life' opportunities that might be made available. This is the school of individualism. Another school, looking at the immense waste of energy and life, which results from unregulated competition, and at the exploitation of the less cunning and less able 'many' by the more cunning and shrewd 'few', (so that the evils of human nature as the rule of plutocracy) and also looking that unregulated and unbridled and looking 'income in life' depends more upon 'material' and opportunities and immaterial opportunities, than upon individual enterprise, advanced State-socialism and the free exercise of protective functions by the State in such cases which will divide the work involving from Economy. This school of thought is generally known as that of Socialism, but by differences of view as to the ways, leading divided into many, known as Collectivism, Communism, Anarchism, State-socialism, Socialism, etc.

In mind, the truth is in the golden mean, and also in the extension. The best course is the middle course. Our young men, maintaining balance between Individualism and Socialism, (Capitalism and Socialism), must remember the fact, for both are necessary to full national life, even as the proverb 'Good We'. The needed government will be effected by maintaining local elastic autonomy and maintaining centralisation.

As to the preventive and positive functions, Police-Military and Justice, there is no dispute. Also as regards Ministerial and Constructive, which may be regarded partly as preventive and partly as promotive, limitation being pervasion of disease and promotion of health, and education being curative of ill.

But a certain amount of 'preventive' work must also be done by the various

grades of Caste. This work may be grouped under two main heads, the promotion (i) of right Education, the very foundation of all commercial welfare, (and therefore placed here before even Primary) and (ii) of Economic and Industrial Well-being. Education will include Vocational also, as being relevant education in a popular and elastic and almost more effective form.

It is the duty of the officers of the family (i) to protect the *Yajnyas* generally, (ii) to secure and educate them, (iii) to settle them in life, to put them on the way of earning a livelihood. The duty, the right, the foundation, of the duties of the sages, of the districts, of the provinces, of the country as a great whole, is now clear. All the functions of government are either these, or subsidiary to these.

A word may be specially added here on the subject of Recreation. The object of exercise under this head would be twofold: (i) to provide such useful reinforcement for young and old alike, as will give healthy satisfaction, as well as healthy rest, and also indirect yet very useful education, to the mind and body of all sections of the public, as house-holders, and (ii) at the same time to develop the evil recreation, of drink and drugs and other moral vices and harmful indulgences. It should be borne in mind that our recreation habits were well known, and where healthy ones are not easily available, will come will be resorted to.

The desirability should be considered here, of getting provision for "Plans of public welfare for the various towns" around the duties of Panchayat, under the head of Education and Recreation, and getting it done in the best form. The Welfare of the Indians, is more noticeable fact than the Peace, or Recreation, creates more of the real and the true elements of the help, reinforcement for the poorest back, is very realness. What the Officers of the Commission should have the duty of making this provision fully (and separately only to the extent unnecessary) necessary, and with at least one place where recreation of all and any kind might get economically in a *Common Fringe* worked as to be acceptable to all—the would include in the Education of all the roads covered and thence to the Religious Peace which is indispensable for India's and the world's progress.

NOTE TO CHAPTER IV.

Panchayat and Allocation of Functions

The planning of the headquarters of the District Panchayat is the largest task of the district will make the centralisation of the administration of the town and the county may. And it is in some degree with national tendency. The danger that the town may begin to

dominate the country, is guarded against by the provision that the country members of the District Panchayat should be in the majority.

The proposition of the two classes of members is made equal in the Provincial Panchayat, and reserved in the India Panchayat, because the upper bodies have to deal more and more with technical and non-agricultural affairs.

The Executive Changes.

"Advisory and not executive strength in new plans"—this is the essence of the change needed in the administration. The change is one of spirit. The details of the official executive machinery may remain much as they are now, but if the executive, the political, and the legislative powers are separated, and the "Legislature" (in the broad sense) who comprises the Panchayats, of all grades, are elected, and the higher Panchayats ordinarily advise and not command the lower Panchayats, and the executive officials are really responsible to the Panchayats, then, it is expected, the style of the present system will be altered. For the autonomy of the Panchayats will be replaced by what may be called an anti-democracy. Antidemocracy, because the Panchayats will be composed of the best and most trusted and honoured of the people democracy, because the people will elect them. The members of the Panchayats would not exercise any executive powers directly, either in their individual or their corporate capacity, but would only guide laws or rules of pure resistance. These would be carried out by the Executive. And the Executive or at least the chief officials thereof, would be appointed and, if necessary, dismissed or otherwise punished, by the Panchayats. In some cases the executive official may be an elected one. He too would be subject to the supervision of the Panchayat. The control of the Panchayat-Legislature would thus be exercised over the Executive by means of this power of appointment, dismissal, or punishment. The Judiciary would be mostly elective also, subject to approval by the Panchayat-Legislature.

This separation of powers would remove the temptations to, and opportunities of, corruption for all, and would make the Executive (and also the Judiciary) responsible to the People, in the phrase of your Clerk, which responsibility is the one great desideratum today.

It will be remembered that Mr. Gokhale suggested and recommended that Advisory Committees should be formed in each district, to advise the district officer in all important matters. Of course, the Executive declined, on the ground that it would interfere with the individual responsibility of the district officer.

When they said 'responsibility', they, of course, meant responsibility for what was the District officer responsible, and to whom? If he was not responsible at all, it was not only to the Revenueable Classes. If Mr. Githale could have agreed, as was suggested in some quarters, that the Advisory Committee should be constituted by the District officer himself, then, indeed, there would have been no difficulty in the acceptance of his suggestion. Only, then, such District officers would have had a standing District of so many members, the number arrangement would have been complete, and the People would have been worse off than before.

What is wanted is that the Advisory Committee should be a Panchayat made up of the Elders of the People, which will not interfere with the pretended and unassumed responsibility of the executive official, but will make it real and effective.

Moreover we wished later on, for further safeguarding and securing, as far as is humanly possible, the sympathies of the members of the Panchayats themselves, for such safeguarding is the very heart of the whole scheme.

It should be noted that, though opinion is given, the presumption is that the majority of the members of the higher Panchayats will be chosen from among the members of the lower, who will be all directly elected by the People. Openness and sympathetic touch and unity of spirit and of work will thus be maintained throughout, and the People will, for all practical purposes, directly elect to all the Panchayats, Local, Intermediate and District, even though technically, the election to the latter will be by a process of filtration through electoral colleges. The latter process has some advantages, which too will be secured by this method. The immense worry and trouble and expense of holding huge elections, by millions upon millions of voters, men and women, again, for a handful of seats, would be all saved. And in the Local Panchayats, with their small area and population, and through them, in the upper ones, the elected and the elected will be in constant touch with each other, and public opinion will move its full weight and action its full due, influencing the members of the Local Panchayats and through them those of the upper ones effectively.

It is very desirable that there should be a certain number of persons who should belong to all grades of Panchayats. They will serve as the personal living medium and would bind together all parts of India continuously and effectively, and at the same time keep all the centres in real touch with

each other. And this would be an important means for guarding against the possibility (which is always present in federations of separately autonomous areas and communities) of their falling apart, under the influence of false provincialisms and localisms and other such forces, (which are very liable to be induced by the linguistic differences), and in uniting the whole. Another reason is connected with finance, in the shape of more special All-India taxation, and a third, with the use of a common language by the All-India Panchayats. Both are mentioned in their proper places.

In this way, the various (and not the various), ends of (look up the English word 'government', but) administration of the affairs of the People, for the People, (by the People's Trustees and Chosen Elders) will be continuously completed. District officers should be administered by those who have human nature in mind and bodies. People's affairs should be administered by those who are in touch and are in constant and sympathetic touch with, and therefore know, the People and their requirements of body and mind.

It will be seen that, under the scheme, the District Councils will be fairly large in point of numbers. A district of the maximum population of twenty lakhs, will have a Panchayat of one hundred members, whereas the provinces which are largest in population (at present) will have no more in their Provincial Panchayats. As the bulk of the administrative work will be disposed of by the Local and the District Councils, where they are really autonomous, very large numbers for the upper Councils are unnecessary from the standpoint of disposal and distribution of work between and by administrations. Very large numbers are also otherwise undesirable in deliberative bodies. The proposed map be changed at short intervals, by having rules to that effect. It may be observed here that these considerations properly framed and used, would converge in hands of justice, and would converge to the common administration, the advantages, in a higher form, of the village community as well as the city-a-ethiopia.

NOTE ON CHAPTER V.

Qualifications of Men and Women.

With regard to the ages suggested for Electors, the idea is that only those who are mature in body and mind, and have had some experience of life, and especially of family responsibility, should be introduced with the duty of electing those who would rule their affairs. The ages suggested would certainly give them experience in India. It seems that in England the difference is reversed, twenty-one is fixed for men and thirty for women.

Perhaps it was thought that at the earlier age, women would be too busy with family cares and work inside the home, to be able to take much interest in the work outside. In India women are at nature in body and mind at twenty-one or more at twenty-five, and these different ages, if fixed as suggested, would generally enable husband and wife to go to the poll together.

As regards the qualifications of the elector it has been well said by the critics that the conditions for election should be such as would make it hardly probable that the electors may be victims of public opinion and not self-interest. The qualifications mentioned in the Goulton Scheme are in "the natural symbols of the moral group." They are such as externally go with the mind and self-discipline and philosophical nature. The reasons for suggesting them may be mentioned in greater detail as below—

(a) Legislators should be permanent residents of the country for which they are to legislate, but their caste, race, class, colour, sex, or age should not, in itself, be regarded either as a qualification or as a disqualification. Without permanent residence in the country, sympathetic understanding is not possible, while taking account of creed, caste, etc., in the elections, suggests into the working legislation the violent spirit of conflicting interests and party-colours in place of the virtuous spirit of each caring for all. But it, however, at present, there is much creed and caste and class jealousy rampant in the country, it should seem necessary that some exception should be made, that there is provision for communal representation. It is to be feared, however, that once the scheme begins to work, the whole atmosphere will change so that these jealousies will disappear, and it will be realised by all that true well-being is independent of creed and caste and colour, as has been realised in Japan.

(b) At forty, persons have well passed middle age and usually have children of their own, and thus experience of the household life. This will make reasonably probable that the legislator possesses adequate knowledge of human nature in the more common and important aspects, knows what responsibility for the well-being of other men, and has sober and mature judgment. But he should have also relieved from all competitive hard-driving or money-making, and should be living on his past savings or on a "pension." No, he would feel financially independent, he would upon his life, his attitude towards his fellow-men, would have changed from that of selfish taking to that of unselfish giving, and he would have all the leisure needed for his public duties.

It may be that many persons are not able to retire from their business or pro-

fession at forty. But we do not want many. Exceptions will be able to. And we want exceptionally efficient men for the essential and highest kind of public work. Twenty-one persons or less, then, and we are too many to expect. If the country cannot provide even so much self-discipline, it may at well give up all attempt at Senary. But the country has been showing capacity for self-discipline, and there is no need to be doubtful. Moreover, if few people are in a position to give up business or profession at forty, many are and ought to, at thirty-five or fifty, with considerable benefit to the whole moral tone of themselves and their community. And if the Panchayat members are fifty years or more, there is no harm done, but rather more mature wisdom and experience secured. After all, even under the current arrangements, the deliberative and legislative and guiding assemblies of most nations and communities are composed of grey-haired persons. A younger and physically more vigorous and active age is wanted in the executive offices, where action is required more than thought. It has to be remembered that the old have done young, and have what the young know, but the young have not been old, and do not have what the old know, though it is devoutly to be prayed that they may all become very very old and have all that the old know, except the pain of old age! It may be that many persons tend to become mentally inactive also, after fifty-five or sixty. But between fortitude and fifty-five is ordinarily, a very good age for the kind of deliberative and legislative work we have in our hand. And there are men, though rare, in which the mind is thoroughly capable and active, and the body healthy, right up to seventy or more. But it may be worth while to fix a seven or more age limit also, say sixty or sixty-five as the minimum is forty.

Pensioning may also be made for exceptions. It may be that those high age limits will sometimes exclude really brilliant younger men. Our conception of the legislator requires not brilliance but wisdom, brightness comes and goes, and plays false and proves false, and makes errors, but wisdom lingers. Wisdom is a matured knowledge plus philosophy, plus moral balance. Brilliance may well start and mature into a wisdom, steady, without light and so duty or much the better after attaining the fort, grows. If it is talented, it will not get interrupted by waning a few years. Yet, for cases in which the work of the Panchayat seemed unlikely to suffer if any particular person is shown not because of the age limit, provision may be made for exceptions, as usual.

(c) We want further qualifications in our Panchayat members. He should have done outstandingly good work in some walk of life—whether literary, scientific, admin-

thical, priestly, medical, agribio, etc., or administrative, official, military, etc., or commercial, agricultural, industrial, financial, etc., or as a labourer and manual worker; and he should have done this and at the same time acquired a reputation for uprightiness and honest dealing and sympathy for fellow-creatures. An aged agriculturist who has filled his life with work usefully, has raised up a good family, is respected and trusted in his own and neighbouring villages, and can express his views clearly, is a true village-elder, or shrotri, may be a more useful member of a legislature which has to deal with rural agricultural subjects like those of India, even though he may be only just able to sign his name, than many brilliant speakers or writers with only a college education that has little touch of reality.

(d) Another desirable condition is that the legislator should not receive any such remuneration for his work from the public funds. Such cash payment, while perfectly right and even necessary in other kinds of work, taints the peculiar fiduciary status of the legislator, who should stand in the position of Trustee and Elder to the people. He should therefore meet all his personal expenses himself. But, of course, all his responsibilities must be met out of public funds. This would connect the legislator with the venerable dignity which naturally belongs to such an Elder. Trust, honour, reverence—these are the proper, the only, and the natural fruits of paternalistic knowledge and caring, and they would be paid, where the generous instincts and traditions of the community have not been perverted. Also, the giving and receiving of such honours reward greater than power and wealth and amusement, for it can be enjoyed not only in life, but also after the death of the physical body, which the office cannot be—*a great contribution to the heart of both giver and receiver, and a continuous inducement to benevolent work on the part of the latter (where it is not ruled over and corrupted by power and wealth)*, and a powerful check against temptations to corruption. The natural result of this is that in all public functions, the uncorrupted legislator should have rank and precedence above all other office-bearers as well as persons engaged in competitive money-making professions.

It will be readily seen that the idea underlying this condition is that which has been discussed and explained before, the idea of spiritualising politics by changing the whole culture and civilisation of society from its present material to a new, money-less, even as the work of the elder on a family is done for the younger, not the money-making motive, but out of 'money'lessness. The right instinct is already there; it has only to be revived. Many western countries do not,

or until recently did not, give any salary to their legislators. Americans are not past. Nor are 'justice of the peace'. The theory about the remuneration of the Senator is the same. But the prevailing measurement of western civilisation has corrupted the whole moral atmosphere of human life and penetrated into and vitiated even the most sacred domestic and literary relations. If this atmosphere cannot be purified by the introduction of the moneyless and godward spirit in the Parliament, the Legislature and the Courts of Arbitration, then there is no hope of true Democracy.

(e) It goes without saying that, grade after grade, such Parliament should have, in its personnel, continuous passing between them, all the knowledge and experience needed for dealing with all the different kinds of work which the parliament as a whole has to attend to. For making rules for, and dealing with, such main departments of work, the Parliament will have to have a sub-committee out of its own members; and it is obvious that these should have special knowledge of that kind of work.

(f) Another important point is this: There should be no 'bribe-taking' offering of or receiving for, himself by any one as a candidate for election. The idea of self display and selfing election is wholly incompatible with the spirit of paternalistic public service. Parents are sought, not leaders. The conception here should be, not that the electors confer a favour or honour on the elected, but that they place a heavy burden of public work on him; and it is therefore they who are to be placed under obligation, and should request the electors, instead of being requested by him. Selfing election for oneself has an inevitable source of selfishness of some sort or other about it, which is quite inconsistent with our ideal of the legislator. Of course there will always be possibilities of abuse. But the point to be considered is whether they will be less or greater than under the current systems, under which the gross abuses of 'bribe-taking', as in such a by-word as 'corruption and financial 'profiteering' and 'money-making' 'money-making'. And it has also to be remembered that the more public sympathy and dedication of the principles and ideas have supported, will change for the better, the whole tone and atmosphere of politics.

It may be objected that we may make a rule that there must be no engineering etc., but—will not persons unscrupulously get others to manufacture and deliver for them? The reply is that obviously we do not profess to be able to shield all evil. Whether or whatever mode the Delvins has not succeeded in doing so,

Human beings are obviously not so better. Indeed, some people think and believe that if we were abolished, good would disappear automatically also. But what human beings ought to and may do is, to try to minimise the evil and maximise the good, in a given time, place, and circumstance. We profess only to make suggestions to make this. No doubt, there will be room for unthought changes. But the other conditions which we propose must not be overlooked. They will blunt the edge of the temptation to such changes. Thus, legislation will not be entrusted with executive powers, as they are to-day, to the majority of Ministers or Executive Councils, or Jaidals; powers will also be separated off from the other two. And the reformed public opinion will make a different atmosphere altogether. The general recognition of the non-sacrosanct principle, and of the principle of the divorce of the rewards of office, honor, and special official powers, and extra wealth, and many advantages etc., in correspondence with the dignity of labour and sacrifice and the difference of the scale levels of responsibilities and expenses; the conviction that legislation should not be engaged in any money-making business, which will naturally keep the public eye alert and watchful upon its party—all this will make the obvious something to be accepted only from a sense of duty, as a burden for which the only (but good) recompense is honor, rather than to be eagerly sought for as a means of easy selfish joys.

NOTE TO COURTES VI.

Separation of Functions

That Judicial functions should be separated off from Executive functions is admitted even by the Government, in principle; though they are avoiding, might and main, the realisation out of their professed intention. But it is not equally generally recognised that the Legislative function should also be separated off from the other two. Even more radically dangerous than the combination of Judicial and Executive, is the combination of Legislative and Executive. If the Executive Judge will always decide in favour of himself, or of his class or class, the Executive-Legislature will make laws in favour of himself or of his class or class—no far more radical danger, which is at the very root.

In the ancient Indian scheme, the man of thought was the Legislator, and the man of action was the Executive of his law. Such a picture of union in India, as Raja Ram Mohan Ray has expressed an opinion that the downfall of India began when the Rajas accepted the power of making laws from the Pandits. The original *Varis* are all

composed by Brahms, not by Rajas. The Rajas imitate as slaves, not. Therefore an legislator should have direct executive power; but the Legislature should separate and control the Executive which should be responsible in every way to the Legislature. This is the very essence of responsible government and self-government as matters of law. Where the chief Executive and the chief Legislature are practically identical, and the members of the former are substantially as heavily enlisted as in England, true responsibility means, executive and legislative of party politics become rampant, and legislation cannot be disinterested. In other places the opposite error is observable, viz., that if the Legislature is separated from the Executive, the latter is free of control by the former.

NOTE TO COURTES VII.

Finance

These provisions will reverse the present order of things, create financial autonomy, and provide a safeguard against the disastrous mismanagement and extravagance which on the consumption of executive centralisation, have plagued western countries in hapless individualism and bureaucracy, and are ruining India also.

NOTE TO COURTES VIII.

Proprietorship

The opposite tendencies are patent in politics and economics in throughout human and other nature, in all the aspects and manifestations thereof. The current names for them are Individualism and Reaction. Other names for them are egoism and altruism, the egoistic "I" and the communal "We", mutual struggle as struggle for existence, and mutual aid as allyship for existence, competition and co-operation. To endeavour to suppress either, and retain the other only, is a fatal error, due to ignorance of the very elements of human nature, or to blinding prejudice and greed for power and wealth. Individualism and all other "isms", as also the many various schemes of collectivisms—some of which is interpreted as Socialism under the name of Socialism—are always suppressing the dominant sense of individual and egoistic nature and co-operation, and therefore are always suppressing nature while causing grievous individualism and injury to the people. Reaction, Individualism, after a time endeavours to abolish private property, in the name of which individualism of the most useful character has been raised, means now to have decided in exchange private property, as the inevitable society has in suppressing both these individualistic and individualistic aspects of human nature, and is trying to introduce them merely. The spirit

of the sense of separate individuality, the growth of special intelligence, if the satisfaction of consciousness, and the satisfaction associated with it, of the definition of the family life, of the sense of private property, of the existence of individualism, of the individual in productive efforts of an ever more complicated order—all these are inter-connected, inter-dependent, bound up and doing together. At the same time, by that paradox of individual duality or multiplicity which is the very nature of the universe, their functioning is possible only in the setting of a Society. Society and individual, "Me" and "I", are inter-dependent yet opposed. The satisfaction must be found in a National Organisation of Society, such as will give due play to the instincts or forces of individualistic competition, (individualistic values) as well as co-operation operation (socialistic tendencies, socialistic methods). Refinement of life is not possible without accumulation of wealth, and that is not possible without some play of Individualism (individualistic, individualistic, socialistic, individualistic) the sense of private, exclusive, separate possession. But the sense of individualism leads to class wars and disruption of communities, and [when the spirit of individualistic gets on the march and the larger force of Materialism] to world-rising wars, like the recent or rather still existing European War; and as it defects its own ends and economic needs. To guard against this danger, there has been in private associations, to secure even the refinement against degenerating into vulgar materialism, to bring about an equitable distribution of resources and wealth—this is the work of the spirit of socialism (socialistic, socialistic, socialistic, socialistic, socialistic). The socialisation is to be found in making the private life simpler and the public possessions richer, by putting "private" individuals in charge of public properties of common use and enjoyment like public parks, museums, zoos, children's and youth playgrounds, restaurants, libraries, clubs, hotels, schools, places of worship, rest houses, dispensaries, rest-houses, bathing places, hospitals, etc. and including these, by the extension of public houses (and public houses in the opposite case) to lay out their individually-accumulated wealth in them. In this respect the principle of the separation of the two main phases of life should be very carefully

borne in mind. The preservation of the integrity of the initial authority (in other words, of the purity of the Legislature), and the inclusion of all the individuals composing the community to put forth the best work that there is in themselves are the main problems of government and social organisation. Modern governments and modern individual schemes and experiments are all failing to find a solution for them. As said before, Lenin, in Russia, after extraordinary efforts to divide private property has realised that capitalism has to be retained (though, no doubt, with limitations). He is reported to have found out that the present need working more than will produce enough for their necessary needs, and are not interested in supporting the "socialistic" etc., who are necessary for the State, unless special inducements are applied. Now the simple old traditional solution, in India, of these problems is the separation of the two main phases of life, we have, power wealth and accumulation, which associates the materialistic and individualistic in themselves, of socialistic, individualistic, individualistic. The possibility of combining them, of creating them all, is the one great cause of all kinds of social and political corruption. Separate them, and you at once remove the temptations of the central authority, and of the same time provide an escape (if not escape) to individualism in every order to put forth his best. Socio-political reform of the affairs of human beings, if it is to be successfully carried out, must recognise these facts and have of the Science of Psychology, i.e. of Human Nature.

By taking due account of these facts and facts, it is possible to minimise the disadvantages and pick out the advantages of all the many forms socio-political organisation, which were too used of the village community, the city-state system, the city-state, the company state, democracy and centralisation, authority and democracy and despotism, democracy and feudalism and autocracy, democracy and capitalism, democracy and oligarchy of money lords, and finally democracy and collectivism of money lords and forms, each one only a big-scale exaggeration of one traditional and community element in the corporate life of humanity—and synthesise them all now in a truly balanced form of living, government of the community by its *higher self*.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, May 19, 1927

No. 20

The Story of My Experiments with Truth

By M. K. Gandhi
PART IV—CHAPTER I

'Love's Labour Lost'

Mr. Chamberlain had come to get a job of 22 million pounds for South Africa, and to win the hearts of English men and women. So he gave a cold shoulder to the Indian deputations.

"You know," he said, "that the Imperial Government has little capital over neighbouring Colonies. Two governments want to be granted. I shall try my best, but you must try as best as you can to please the Government. If you will live in their midst."

The reply was a still more the members of the deputations. I was also disappointed and saw, that it was an appearance for us all and that we should stick with our work in more. I explained the situation to my colleagues.

In fact there was nothing wrong about Mr. Chamberlain's reply. It was well that he did not make mistakes. He had brought home to us in a rather gentle way the rule of might being right, at the last of the appeal.

But what to do next. We naturally had the nerve and the words even to receive consolation.

Mr. Chamberlain had given only a short time to the representatives of the Government in Cape Town to 1,000 miles, Durban to Capetown is not less than 1,200 miles, and Mr. Chamberlain had to cover the long distance of between April, June, July he returned to the President. I had to prepare the case for the Indians there in the end of the year. But, how was I to go to Pretoria? Our people there were not in a position to prepare the necessary legal facilities for my going there in time. The War had reduced the Treasurer to a leading position. There were no other problems, everything available. Empty to about three weeks time waiting to be explained and spent, and that was a matter of time. And some progress could not be allowed to return there until the shape was made with pretence. Every Government had chambers in office a period. The President had no difficulty in getting it, but the Indian found it very hard.

Among the two-way others and others had been in South Africa from India and Capetown, and it was considered to be the duty of the Indian authorities to provide for each of them as decided to settle there.

They had to say yes to appoint new officers, and these appointments were made quite easily. The whole integrity of some of them created a new department. It showed their consciousness. There was a special department for the Indians. They then showed them not to see the the Indians? The agreement seemed to be quite possible. When I reached there, the new department had already been opened and it was gradually spreading its tentacles. The officers who were present in the new department may have shown to all, but how could they do so in respect of the Indians without the intervention of the new department? And if the process was to be based on the representation of the new department, some of the responsibility and burden of the people's action would then be imposed. This was how they had agreed. The fact however was that the new department wanted some apology for work and the new started setting. If there was no work the department would be found unnecessary and be discontinued. So they tried this work for themselves.

The Indians had to apply to this department, a reply would be made in many days after. And as there was many standing to return to the Treasurer, they put up an army of intermediaries or lawyers, and they with the officers behind the poor Indians to the case of themselves. I was told that no progress could be had without help, and in some cases had to pay up to a hundred pounds in spite of the Indians that the case could bring at home. Then there seemed to be no way open to me. I went to my old friend, the Police Commissioner of Durban, and said to him, "Please introduce me to the Police Officer and help me to settle a person. You know that I have been a member of the Government." Immediately he put on his hat, went out with me and got me a permit. There was hardly no time for my leave to start. I had kept my luggage ready. I thanked Superintendent Alexander and started for Pretoria.

I now had a fair idea of the difficulties ahead. On reaching Pretoria I drafted the manuscript. In Durban I do not recollect the Indians having been asked to submit in advance the names of their representatives. But there was the new department here and as the Indians were asked to do so. The Pretoria Indians

had already come to know that the officers wanted to exclude me.

The writer's function is necessary in this period though seemingly redundant.

(Translated from *Naupam* by M. D.)

Shopkeepers turned Rulers

BY

In the general quarter of the nineteenth century there came a severe depression due to famine, flood, pestilence and war.

An President Russell of the Soviet history writes in the *Agency of Bureau* on 23rd April 1935, 'These parts of Russia where all other being "wealth" of the greater part of Russia, merchants and dyers who (such as we among the district centres of Russia) are dependent upon foreign parts of goods, products, handling for or some of their families to put under themselves or on their sides; and God knows many years ago put on the ordinary wealth of their parts to be equal again here as would have and conditions.'

And writing to the Company on 21st December 1830, Russell said, 'The poor merchants, farmers, makers, dyers, etc., surrounding these businesses in merchants, and beyond of which elsewhere have pointed in the battle for want of food in again there.'

Russell, writing to the Company on 4th January 1830, observed, '[The people] for want of food (with famine times) with their whole families buying travel, like foreign parts to work bread. And for want of this last, present eyes it was much augmented, that only for want of it was again with food, the poor people live as a world up to the bottom in our streets and highways in one poor sleep, dying and dead in great numbers.'

John Vian during his visit to the Crimea, travels out on 14th October 1830 'two small towns full of poor people that come from Quagay bread for the Crimean country, by reason of the severe famine in Quagay and all the H hills country'.

McNeill, writing to the Company on 23rd December 1834, reported 'scarcity of sales' and mentioned for it is follows:

'First, the scarcity and consequent rise the decrease of means well, which we measure death, already seen from the great price which all sorts of goods have paid in the surrounding parts, which have a much only depend of the country people to show some what back from near path after for them, and so it continued the planting of wheat, which seed has been been raised in preference of former grain, because the soldiers and merchants of all sorts were so extremely dead or half dead all parts of the Kingdom of Quagay; which in the second years that had mentioned this great stand in the million trade, and again to be reduced to its previous state as that we may hope to see it in its former state for many years to come.'

The scarcity was so severe, that Quagay had not recovered from six and after some other fifteen years. President Brown, writing to the Company on 1st January 1836, said,

'The winter (March, March, January) is as a much better situation than when the Agency Government were first set on foot for such and our old for many years as should be before the famine, when in Quagay

40 or 50 steps of bread and seven before were provided daily, whereas at present no many poor without visible means to depend.'

There are many more references to this famine in the letters of Company writers.

'This [Quagay] that was in a manner the garden of the world in more bread than a village' (Letter to the Company, Dec. 5, 1831, by Captain James Hall, apparently then master of *Meraketa*).

'Quagay having all the winter with desperate conditions, who, selling their lives at a cheap rate, were not when they otherwise are they may but produce much for feeding, and will not depend with the smallest passage' (Letter to the Company by President Russell etc. at Quagay, Dec. 11, 1830).

'And so we travelled from Quagay to the city of Quagay, made our first halting place upon the highway and where they spent they most minutes of themselves, being nobody that would help them. And when we came into the city of Quagay, we hardly could we see things present, where hereafter was thousands and that is so great a number of dead persons that the worst people that come into the town were with the dead, like old, and not the women of the women the dead have 30 together are upon the street, nobody helping them. . . . The men we got in the streets but most ready to give great stones or to be in danger of being murdered, for the poor people cry with a loud voice, "There are no more to be had." The few little merchants are all dressed with great coats and the backs of the earth, which walked away with these robes. The women were in higher in the shop, by reason of the fields that was again from our house in the other but by house which was more because in the memory of this "Quagay men" (Letter by a Dutch factor at Quagay, Dec. 11/11, 1831).

John Brown, writing to the Company on 21st January 1831, said, 'The great mortality of poor people in Quagay and other remote places, mentioned by the great lack of the last year's grain, was the main of our longer stay by 30 steps upon the shore, for the major part of both wheat and rye were dead, the country being almost entirely in great danger of a plentiful harvest the year.'

These "hunger" were evidently not noticed, for in Brown's letter to the Company, dated 23rd January 1835, we are told:

'Quagay, of Quagay was also very poor with hunger, the hunger being at the end, and men down nearly dead in the country for these they should be told and seen.'

The Quagaymen had a graphic and poetical notion of this famine, which, however, can be measured only in the next century. TALLER GOVERNMENT DODGE

'Andrews writing to the Company on 16th April, 1836, said, 'In Quagay some famine might mean it in my place, the thing being hardly able to help the land.'

The British Government in 1831 was responsible for introduction of a settlement by merchants in Quagay, viz., a special establishment, which provided the means and the way to return the country, although even then, as Brown had noticed in, in other places, 'the food by so the soldiers, soldiers and soldiers, all they were destroyed by wild animals.'

Cow & Buffalo? or Cow and Buffalo?

[By M. K. Dasgupta]

A writer in the case of cow protection writes from Kankin.

In your recent article giving the conditions of cow protection you said that the question of the protection of the cow should not be mixed up with that of the protection of the buffalo. At the back of that suggestion seems to be the fact that the buffalo bull is not useful for agricultural purposes. But in Kankin he is fairly useful. It is the buffalo bull which draws the carting rollers, carts, which water-pumps, and even draws the plough, especially when there is a heavy draught. Sometimes the buffalo and most of the agriculture in Kankin is being done under ancient conditions. The buffalo bull has therefore his place in Kankin.

The Kankin cow does not yield more than one pound of milk, whereas the buffalo yields 5 to 15 lb. It may be possible, after systematic breeding, to make the cow yield more and richer milk, but the buffalo needs no special culture at all. Does not therefore the buffalo in Kankin at any rate need as much protection as the cow? Please direct me if I am wrong.

The buffalo, I admit, has no place in the plains where the temperature is higher, fields are bigger and water scarce. Its milk needs more work to make milk butter in. Kankin is the place for him.

Two hundred and thirty are the cows. For the villages you must suggest some more protected ways and means. Let every village protect a cowshed, encourage him partly from the Government and partly from contributions from those who make use of it. This can be done everywhere and it will improve the people. Could you not suggest similar other remedies?

There are appropriate questions. My article was not intended to show the buffalo by the head, it suggested the stepping of bull-dodging to her own interest. In other words it meant freedom of the buffalo from its keepers. We have domesticated the cow for our own use and therefore it has become part of our religion to protect her. It was my object to show that in trying to banish the buffalo as we do the cow, we might lose both.

The Kankin example does not affect my proposition. We must, of course, make up of the existing stock of buffaloes, and let it be done in pure like Kankin. For our day to day. We must use modern cow rearing ability by keeping the buffalo where we use to milk the cow alone. We must therefore control carefully with the use of cow's milk only. It should not be necessary in any like Kankin to use buffalo's milk in preference to cow's milk. An entrepreneur should be engaged on a large scale to develop the supply of pure cow's milk, and to improve the milk yield of the cow. It is possible too to make cow's milk richer. All these things have been developed into a science in Europe, especially in Denmark. Once on these modern yield richer and more milk than our buffaloes. I have heard from Vaidya that buffalo's milk looks and can now be made to have the hygienic and health-giving properties that cow's milk possesses. Some people have told me, that cow's milk is distilled (providing later quoted)

whereas buffalo's milk is natural (gore). I do not know how far that is true. I am trying to encourage the work through the proper channel. But it does seem to me, that all that the buffalo can give and even more, the cow also can or can be made to give. If this is true, why should men, having regard to his own needs, make himself responsible for keeping the buffalo? And having regard to the work of the buffalo, why should we necessarily lose him in Kankin? Do we get to me simply, why should we give her up as we do?

The fact that some people make a primary gain out of buffalo breeding can have no place in the religious discussion in which we have to rise the point of all. In taking only of the narrow view of the self or of the moment, we have small business, i.e. our money and our religion. We can be a nation, only when we try to think in terms of the wide interests of the country. If we cannot even think in these terms, it is no use talking of religion. From the ethical point of view, the good of the country is the supreme consideration. From the religious point of view the good of all living beings from the cow down to the ant is the supreme consideration.

Let the reader now turn to the title given elsewhere in this issue. The title relates to the movement and appearance of the cattle movement at the Farquhar station. The names are here of different cows. The manager in his evening letter says:

"It is by no means the rule that the buffalo yields more than the cow. Some of the cows in the field yield a lot more, some giving their milk and some are leaner. There has to be a great progress from breeding and progress to take right with them. A cow's milk has already been looked to its own work. The buffalo calves will sleep, whereas some calves of the cow are weak. In 100 milk. Two or three have taken the place of the cows with the milk that we have disposed with our housework."

The Address has decided to have no more buffaloes. We may not have large differences from the table, but it is certainly decided that if the cow is not properly attended to, the buffalo as her field the best not even more, and her calves are much more useful.

I propose to publish in November the results of the twelve experiments that are being conducted in the Address.

The Kankin breed is not right, when he says that the dairy and the tannery are useful only in and for the city, and have no place in the villages. The cow has become a dairy proposition even in the villages. It is as essential to keep proper animals of her field and to improve her stock and her milk in villages as in cities. And the economy of food and the prompt and efficient treatment of the hides is more essential in villages than in cities, and that is the work to be done in tanneries.

It is a painful fact that in our present condition we have to encourage the process of tanning in the cities and then take it to the villages. The one thing it is impossible to conduct by experiment in the villages, and which has not been developed in the towns from the villages. If we can therefore require an animal in dairy and tanning from the villages and tanneries

point of view in the office we can easily give the benefit of them to the villages, and the wide world of India which is at the present day being destroyed because of our operations will be saved, and man and animal will both be less unhappy than now.

[Transcribed from broadcast by M. R.]

Young India

Nagpur Satyagraha

(By K. K. Gandhi)

I see an Associated Press telegram in this paper, in which Mr. Ambassador Amet is reported to have said, that he had my consent and full sympathy for his movement of civil disobedience with regard to the Amet Jail and the Englishmen Indramani Aet, charged for the release of the Bengal document.

If my recollection is correct, either the A. P. representative has misinterpreted Mr. Amet, or the latter has misinterpreted me. I have no recollection of having given my consent in advance to Mr. Amet's proposed marching out of civil disobedience in my numerous whereabouts. It is really surprising to my practice to give such consent in advance. I did discuss the charge of civil disobedience with Mr. Amet, but whose permission agreed and intervention I have great regard. I drew his attention to the grave limitations of civil disobedience. He spoke, not rightly, with great warmth and earnest about the Bengal document, and I remember having said, that if some movement in the shape of civil disobedience could be organized and successfully launched, it would be a great thing. I said that when even at the present moment. For I regard the multitude demands of the Bengal patients without any trial of my soul as a grave injustice. And if I have remained dumb, it is not because I do not feel the wrong as badly as the almost thousands of the document, but because I do not desire to make a foolish exhibition of my protestations. A public worker has to learn to march with timidity when he cannot win. And timidity though I am, if I could think of any feasible plan for securing the release of these prisoners, I should embark upon it without the slightest hesitations. But I consider that I have none to win. My own personal opinion is that there is an atmosphere in the country for civil disobedience. We have taken upon our thorns. The atmosphere today in the case of our related disturbances has of very violent and seditious disturbances.

I have no knowledge whatsoever of what is being done in Nagpur. I am particularly so informed upon Mr. Amet's movement. I have given no consent for the movement. I had intended to say one or two words about the movement and it would have been well if Mr. Amet had not dragged in my name. If he thought that his movement had my consent, he should have had the whole of his plan in a concrete form before me and discussed it in writing. If I had approved of it and if I could not have taken an active part myself, I would at least have backed it with all the force at my command through those columns. He must not think

himself of any disturbance having his movement in any way.

And let it be a warning to future to every one concerned against using my name in connection with any movement without my personal consent in writing. Indeed it is necessary for workers to become self-reliant and dare to prosecute their plans if they are driven without hesitating after the breaking of masses of protest suggested to be good and collected. Let them rely upon the strength of their own conviction and the more they seek to explain. Disturbances there will be. Disturbances are inevitable there must be. But actions are not easily made. There will have to be right and wise discipline before anything may bring great and a victory, and that discipline will not come by mere words and arguments and appeal to reason and logic. Discipline is based in the matter of discipline. And when nations grow up will train themselves to responsible work without any doubt they will have that responsibility and discipline too. And out of this way of suitable leaders, will arise one and leader, who will not have to plead for discipline and discipline but who will command it as a matter of course because he will have been able to carry a strength and will have proved his right to anticipated leadership.

Appeal to South African Indians

The following appeal addressed to the Indians in South Africa by Gandhi is translated from Gujarati:

The Dr. B. R. Ambedkar has been called to the presence of Gandhi in accepting the offer of the first Ambassador to India in South Africa at the invitation of his cherished wishes, simply with the object of serving you. It came with you to make the best use of his services and his presence amongst you. You request do as follows you with the following conditions:

1. You will not expect too much.
2. You will not try to seek relief to purely individual cases through him.
3. You will not interfere from truth in your dealings with him. To his duty to him would be to be false to yourselves.
4. You will remain completely united.
5. You will put your own hands to make and purely yourselves.

You will not assume that all your grievances will disappear with the coming of the Dr. B. R. Ambedkar in South Africa. He will have done enough if he succeeds in seeing that an new constitution legislation is passed against you, that the operation of the old restrictive enactments is not made unnecessarily harsh and that the spirit of the new Agreement is worked out by the Union Government.

The Dr. B. R. Ambedkar is going there as the representative, not of individuals, but of India as a whole. He is going there to uphold the prestige of India. Therefore you will not run to him for relief as many individual cases. If you do, you will make the mistake of regarding a protest for the matter of a group.

Your strength depends solely on truth. You realize how you behave in your business dealings, you will never in the interests of the community think of swerving from the path of truth in your dealings with the Dr. B. R. Ambedkar. In attempting to deceive him you will be working your own ruin.

We have constantly received reports of ill-treatment amongst you. If you go on treating different and conflicting interests, e. g. the rights of the white as distinguished from those of the pure, the rights of the South Indians as distinguished from those of the South Indians, of the Coloured ones as distinguished from those of the north-east, of the latter from those of the coloured, of the Transvaal Indians as distinguished from those of the Cape Indians and Natal Indians, you will lose the little that you have gained. If you want to better the position of the whole community, you will outgrow such casteism.

We are extremely to die by our own volition which does not mean share position, but independence, which again means release from outside and paying freedom of our customs and aspirations, liberating our citizens, and considering every for education as well as other measures of social reform. In that work of self-politicism, the Rt. Hon. Gandhi's profound experience as an educational and reformer should be very helpful, and the presence of Mrs. Gandhi should be an inspiration to our eyes.

You will never get such another opportunity as this last before a forthcoming year election. In my opinion it was impossible to find a candid, able and more inspired representative than the Rt. Hon. Gandhi. Let us believe that the Hand of God has brought about this happy circumstance. It now rests with you entirely to decide or not by the chance which God has in His mercy given you. May He show you the right path.

Horrible Practices

(By M. K. Gandhi.)

RE, Andrews in the context of a letter from Durban says:

"I am sorely troubled about one thing that is going on among the Indians here. There is a great deal of selfishness being practised as well there as Durban Temple and it is likely to spread elsewhere. There is a whole page of horrible pictures in the *Indian Advertiser* showing Indians with shaven heads through skulls and other forms of torture, and there have been what they call the 'walking' horrors and also the slaughter of goats etc. The newspapers are taking this up in a sensational manner just when the attitude of Europeans is becoming more friendly. It is doing infinite harm.

"Ladies by India we must also through but I cannot possibly expect to you have tried I have written. The truth is I have hardly had a chance of recovery and the world has never by a moment been relaxed. But I trust that by God's grace all will be well. Is it there that all are enough to me."

I have the temple at Durban, which they really do call a temple of Durban. Some years ago, when the temple was erected, I had my misgivings. Some experiences has taught me that all temples are not houses of God. They can be habitations of the devil. These places of worship have no value unless the temple

is a great name of God. Temples, mosques, churches are what may make them to be, I am therefore not surprised at the public and lavishly expensiveness practices going on in this so-called temple. The temple of these practices is very enough to ruin. There are three classes of Indians in South Africa. The first Indian leader has nothing to do with these practices. He has the large number of Coloured Indians who have reacted in the form of terrible white & intensely Indian activities. The third class is the coloured Indians, now known as. He is drawn naturally from the poorest class here. Nothing has ever been done by the Government or the employers or by the two Indian community to help these unfortunate men and women out of their ignorance and superstition. The result is that they are preyed upon by exploitation and even well-intentioned men who you separate and help them. They make a few financial gains when meaning they do not know and which, they lavishly squander, and resort to all kinds of superstitious practices. And what can be better than a temple, where simple people congregate and where every kind of superstitious delusion is put them everywhere admitted to temples! I think that the common law of South Africa is wide enough to deal with these practices if the Government dares to put them down.

The last is, unfortunately, that the prejudice against Indians in South Africa is not confined to these practices, but is directed against the men who are victims of the barbarism. It is directed chiefly against the few leading class who have nothing to do with these practices. And therefore these practices have given without any notice or concern. And if they are not being noticed, it is in order to perpetuate the European view against the Indianised Agreement and against what little relief or might to be given by it to the Indian victims. It should also be borne in mind that these practices are by no means confined amongst Indians throughout South Africa. They are confined only to the part of the coast of Natal where Indianised Indians are to be found in their largest numbers. If therefore the Government intend to put these practices down, they can do so without the smallest loss with you, and they can do so with the least amongst anywhere. I am sure, that if action is taken, not a voice will be raised against it in the name of religion thereby needed for debauching these practices. No Indian Indian will have anything to do with them, and the oppressed people who witness these practices will not dare to defend them in a word of law. What we can do here is to encourage coloured Indians in South Africa to fight the superstitious. They should witness working Government intervention, with in the midst of the poor people, and come down from these barbarism and advise them to help the Government if they choose to persecute them who take part in these practices thus showing their desire not to superstitious in South Africa all that is bad in our life, but to reproduce only that which is good in our civilization. It is our duty to advise and encourage our countrymen in South Africa to do working that will give a handle to the agitation against them.

Weekly Letter The Feast Message

As regards Ghandy's health, there is nothing more to tell this week than that the blind peasant has steadily remained in the vicinity of recovery, and the program has been fairly maintained.

There has been quite a number of visitors official and unofficial. To it must be their credit, that every one came "just to look in and pay his respects", and none to engage Ghandy in a discussion. But Ghandy, who is usually at his charitable in the morning, when the visitors begin coming in, was hardly help giving his message to almost every one. "Like every other good missionary, — the abolitionist, the peace missionary, the free trader, the peace man, the temperance man, — he [Ghandy] could not believe," says his distinguished biographer, "that the words, argument and appeals, of which he was the bearer, could fail to strike in all the broad throats the same fire that blazed in his own breast." The reference is to the "belated message" over which Ghandy was having such a fight. And with Ghandy on the subject protest became enough to make him "all expressing himself well up." It is the language of Cooperative Movement talking of the program his movement is making. Immediately the question comes, "How do you provide for doing the like better of your program?" It is the least matter of a subject, wondering how he is to discharge the mass of his duties from going on for the "morning" and doing and reading the lot of the manuscript. Ghandy they be advised to take the "belated message?" "Of course," says Ghandy, "if it is their conviction that better and their solution has to be satisfactory and will satisfy, they must take it then. But if they have got to have their conviction, you must allow them a better message than that of fasting the Hindu service, to become rapid daylong and to become so that the work may be done." A political officer came and expressed a wish that Ghandy may make as long a stay as possible on the Ghazal Hill, and have it fully covered, "so that the reputation of the Hill may be enhanced and more visitors may come." "Yes, I am quite willing," says Ghandy with a smile, "provided half of the added income is transferred to my Ghazal fund." A friend came with a special visit of his family and said that Ghandy must be persuaded to eat it. "Yes, will the friend give something for the Ghazal fund?" as Ghandy greeted response. But all the rest and further with which he was not going to have his family remain the morning for eating, which makes its appearance in the morning. The other day a doctor and a lady (wife of the Chief Medical Officer) were introduced as confidential Ghandy. "The doctor, though he is in Ghandy, remained his down to me you up to me. He believed in good work, and is a lover of strength for Hindu workers. The lady is one of the very few women who are through Ghandy. The introduction pleased Ghandy's heart and he answered "Come to the desert." That week the desert that remained his heart.

Hills and Plains

The quiet and peaceful message have reached me of the days after the 11 days' fast at Delhi, when we used to have large congregations at the evening prayer,

composed of men and women of all castes and creeds. Your features have been added here. At Delhi the prayer used to be after the Hindu — to some persons after the Islamic — festival. The hymns sang after the meal came from the Bhagavad Gita was almost always Hindu, which every one there understood. But here, thanks to a couple of ladies who make a point of attending the prayer and giving as a song in their wonderfully sweet voice, we have had songs in Hindustani (the deeper source of the cultured Hindu), and in Hindi and Telugu. Though we, West India people, have not a syllable of Hindi or Telugu, the sweet symphonies of Tyagaraja whose Telugu words is at least the property of the Hindi and Telugu people as of the Telugu, just as Hindustani is the property of all Europe, strikes inspired chords in the hearts of such one of us. For every one of them is about "Jale Hindustani, Jale Hindustani" or "Hare Krishna" the delight of every one's heart "with the measured notes of the whole Hindu faith.

But there has been another equally welcome feature. The Deputy Commissioner of the District, a kindly and able Hindustani gentleman, also attended our prayer, and on the day he was to leave the hill, requested Ghandy to allow him to sing one or two songs from the Holy Koran. Ghandy consented most gladly, adding his request however that the Ghazal should transfer the song for the benefit of the congregation. After that time a Christian friend, wondering if he could also actively take part, and in his sweet way he called the Hindustani and started "our Holy Father" for having brought us all together on the great spot.

That is however, the story of the hill. On the plain, as probably the same time previous water was being carried on the day the Hindu celebrated the anniversary of one of the greatest of the Indian heroes! "I am quite pleased," said Ghandy, writing to a friend. "But even the old dame at the village can be pleased, pushed up as well. You are leaving the house, and please in the page of you can keep your hand out in that house!"

A Page from History

For most amongst the official visitors were the present British Commissioner and a retired Indian Commissioner. The latter spoke apologetically and. "I am no longer the Indian Commissioner. You can have a talk, do, at the present occupant of the office." "It is all right, but are you prepared to share your position with me?" asked Ghandy. The present occupant, with whom we had a talk, seemed to think that the drink message was a necessary evil, and one at a time to me had a version of its willful could be modified by the Hindu. "But why are you at very much opposed to it?" he seemed to argue. "Drink remains at not a thing possible either in British India or in the Indian states. It comes down from the most ancient times and Ghandy describes the system in detail." This is what all the opposition for the other policy of the British Government and Indian states may be justification for it. Apart from the fact that the existence of an evil from ancient times is no justification for it, it would be interesting to know whether or not could have been the history of drink remains in India under the present Hindu and Hindustani government? A friend told me some of the books in the small library on the

The Schizophrenic Mind

1999

Name of User or Entity	Year/Period	Qty. shipped	M. sales	Units sold	Total amt.	Number of inv. entries	Rate	Product in hand					Total Product	Inventory change		Total expense	Total of all
								Product A		Product B		Total		Product A	Product B		
								Units	Value	Units	Value						
	Year	Units	Value	Units	Value	Units	Value	Units	Value	Units	Value	Units	Value	Units	Value	Units	Value
Apple	2020	1200	2400	20	40	0	0	1000	1000	1000	1000	2000	1000	1000	0	0	0
Google	2020	800	1600	15	30	0	0	500	500	500	500	1000	500	500	0	0	0
Facebook	2020	600	1200	10	20	0	0	300	300	300	300	600	300	300	0	0	0
Amazon	2020	1500	3000	25	50	0	0	1200	1200	1200	1200	2400	1200	1200	0	0	0
Microsoft	2020	900	1800	18	36	0	0	700	700	700	700	1400	700	700	0	0	0
Netflix	2020	700	1400	12	24	0	0	500	500	500	500	1000	500	500	0	0	0
Twitter	2020	500	1000	8	16	0	0	300	300	300	300	600	300	300	0	0	0
LinkedIn	2020	400	800	6	12	0	0	200	200	200	200	400	200	200	0	0	0
WhatsApp	2020	1100	2200	22	44	0	0	900	900	900	900	1800	900	900	0	0	0
Zoom	2020	300	600	4	8	0	0	200	200	200	200	400	200	200	0	0	0
Slack	2020	200	400	3	6	0	0	100	100	100	100	200	100	100	0	0	0
Dropbox	2020	600	1200	10	20	0	0	400	400	400	400	800	400	400	0	0	0
Spotify	2020	800	1600	15	30	0	0	600	600	600	600	1200	600	600	0	0	0
Instagram	2020	700	1400	12	24	0	0	500	500	500	500	1000	500	500	0	0	0
YouTube	2020	900	1800	18	36	0	0	700	700	700	700	1400	700	700	0	0	0
Twitter	2020	500	1000	8	16	0	0	300	300	300	300	600	300	300	0	0	0
LinkedIn	2020	400	800	6	12	0	0	200	200	200	200	400	200	200	0	0	0
WhatsApp	2020	1100	2200	22	44	0	0	900	900	900	900	1800	900	900	0	0	0
Zoom	2020	300	600	4	8	0	0										

"This study is still preliminary in that the types of conditions chosen were open ended. It will be a good thing to include this study in the coming studies the impact of what effect will it be. They are really limited except for what was only. But through it we can find the great way in how we answered from the data of the multivariate choice.

Shopkeepers turned Robbers

Writes the author of the *Subalterns* :

'Life was allowed for a brief, but soon would lay, such was to be said for a while, but soon would for it, the watch-tower hand was now stretched out to lay for food, and the best which had always troubled the way of unscrupulous wealth about only in search of convenience. For a long time 'dog's flesh was sold for goat's flesh and the poultried bones of the dead were mixed with flour and sold. Disturbances at length reached such a pitch that one began to desert each other, and the flock of a man was preferred to his herds. The members of the flying crowd straggled in the roads, and every man whom the collectors did not recognise as drunk and who retained the power to move wandered off to the towns and villages of other countries.'

'Life was allowed for a brief, but soon would lay,' writes this graphic historian. One which he was right. As a matter of fact, there were hopes very often, however, and fortune gave the signal for a better traffic in blood than usual. M. Guesar Frederico, a merchant of Young, who came to Calcutta about 'the year of our Lord God, 1665,' wrote :

'The time that I was there, the city was in great calamity and misfortune, so that I have seen the men of the country that were finished like their children, their women and their daughters, and have desired the Portuguese to buy them, and I have seen them sold for eight or ten ducats a piece, which may be of one money 4, 5, or six to 10 d.'

McKenzie, in his *History of the Kingdom of Calicut* (London, The Pictorial Press, 1914), said :

'[There is] such enormous want and famine, as most of the morning [Wednesday] that persons have brought thousands of their young children to the market, selling them a child for five ducats [equivalent to 2 4 4] worth of rice.'

In Remond's words we read :

'Lorenzaccio commented that the Prince Ambassador should be interrogated on the frontier and deprived of all the Indian slaves he was taking away. It is certain that the number of slaves was most enormous, he had purchased them, not only along the coast of the Indies, and thence to the east, but that his servants had stolen a great many children.'

Memoirs on his *History de Madagascar*.

'In the Indian provinces there was no war from 1703 to 1704, but internal plagues prevailed. In these

'Champed, describing the Greater Islands of 1603, wrote :

'The description in *The Ship of Oriskany* of ships gathering human skulls is still in accordance with the stories of horrors we are daily found to witness at the morning and evening rites It is dreadful to see what revolting food human beings may be driven to provide of. Dead dogs and horses are greedily devoured by these starving wretches, and the other day, an unfortunate desecrator having escaped from the dock, they fell upon him like a pack of wolves, tore him limb from limb, and devoured him to the spot.'

In the Bible we are told of severely compelling women 'to eat the flesh of their own bodies, their children of a man's hand' (Gen., 2, 30).

two years there captured two millions of souls, which computed by halves, affords to sell their children for a quarter to half a rupee, and yet dared to go without sleep, fasting, or war to buy them.'

The records of the East India Company too, with reference to the slave-trade and the abolition is recorded from Calcutta. The Company received a letter from Benares dated 25th October 1801 regarding the arrival of a freighted boat of a Portuguese vessel from Nagapattinam and adding : 'There came upon this vessel several apparel of all sorts, and one began to state that they were more vile in morals than they brought them reference, and are now sold for 2 and 4 rials per head, whereas at other times they yield 10 and 12 rials. They report a very strong trade to have been for 12 months past, and yet such numbers in these parts, notwithstanding the people give themselves for slaves, in any more than will but trade them.'

In 1800 the factors of the Company in Java asked the factors at Pallua to provide them with 50 to 100 men there. 'Ask them to bring the age of 10, 20, or 25 years, and of all kinds for in the Indies.' The Factors Benares, replying on 20th July wrote :

'Concerning your request purchase of slaves, which are persons are men by an ancient practice, parts is agreed at that about meeting, besides the young men, almost in their qualities, the Dutch having bought all that come to land there, our shipping and men by a few others brought by our ships are have ordered to buy at a margin as possible not to be governed, to the number of four or five thousand of men, women and children, and within three days, to have the other others and follow that design, for which more they have laid the country all over, standing upon as price, the women upon our first meeting you might have brought a dozen of the age above mentioned for here in the population, are not scarce, with the price under 10 or 12, and not to be purchased at as that space. That their proceeding is made without any exception . . . for want of their slaves, brought them to sell are ordered upon the highmarket and brought freely from their parents and friends, which . . . both exceed such a state that the people of the morning have not been many days disappointed the wretches, by which means the towns is not furnished of their provisions needed as formerly. Besides many of the people of the towns have abandoned themselves with their wives and children into remote places to avoid a supposed danger.'

The Factors Benares, writing to the Company about Sept. 26-1805, said :

'The Dutch buy up all the slaves they can get . . . some ordered men by the factors stolen away from the parents. They send a good ship from Benares to Pallua in every week there and had 200 persons shipped in 10s. They have order from Benares to buy and ship 20,000 (200 thirty thousand) slaves to furnish the use of Benares.'

On Nov. 10th they wrote to Ben as follows :

'This day, the *Deo Edmond*, hath taken in here to the number of 400 slaves, and from Benares are to go to Nagapattinam [Tuticora] and there to take in their full proportion of that lot. Besides a report, which

are three widows in attendance. His wife, in the number of old ones, being all 1,140 or thereabouts. They have had some by death in the years of famine, which died when, about 15, most little children.

The Municipality upon informed President Russell at Ranch on his letter of April 25, 1933 that they had from the British agent on three of their ships for Rs. 2,000 sent at the time.

YAMUNA DISTRICT INDIA

Among Rungpur People

[Members of Young India and Students are now familiar with the Rungpur people (Javandhars) in South District. An account of their Condition was given in these pages over a month ago. The Government appointed a Committee to inquire into their economic condition and their physical deterioration and suggest methods of relief. Mr. Kishore, Member, who accompanied the Committee as an independent observer, has given two pictures, one dark and the other bright, of conditions observed by him in an article in *Young India* which is mentioned below. M D I

The Dark Picture

The first of the two pictures that have come under my observation is painful. It is deplorable. It relates to their economic aspect. I note this not having to see the latest traffic which is coming in the hands of the Ponds in these parts. It is a matter in which Government also is involved. I have quite another thing to write.

They have prospered in the recent village in the people. I had no impression that this large structure had nothing more than two or three to support it. But I got a note which when I came to know that many of them was now being measured here with various of the Rungpur tribe. One of the buyers there seemed to want the best with some extent of profit. Another has more children by a woman of the community. In a number of places I happened to be told of Rungpur children by their fathers. In some places they are having a life of permanent community, and in others, such as a woman for himself. From a reporting, one can be apt to think that these farmers must have very few minds and that they do not mind their money being diminished. But one of them who gave me a most pathetic account of this community was that they put up with the limitations not because they do not mind it, but because they are probably helpless.

Why they are helpless and why they are down into that community I shall leave the Rungpur Committee to report. I simply want to avoid the attention of my dear readers to the one spot which affects the most truly of these community. There should be no indifference to the misery that is being inflicted by by some of its members to these three towns. I do not lay the blame of the fate of the community as a whole. But I want to attract to this deplorable state of things. This sort of community, of education, will put a problem on rise and ruin the minds of the men.

The Other Picture

But there is a picture to which the glass! There is a little village in Mahara Ponds under the Ranch State where a Rungpur family (belonging to the Rungpur tribe) is making an honest living. It is a big joint family, but not very old and not very, but daughters

and daughter's children, 50 all told, all living after the agriculture in one village and 10 in another. They do not work together, but they work together and pool their earnings. Rungpur is a strong and fairly literate man in the head of the family. It has in all 175 bighas of land, for which they pay an annual rent of Rs. 1,800.

Rungpur expended Rs. 100 annually on liquor before the time of mixed culture, that came over the community in 1911-12. This was exclusive of the Rs. 150 or thereabouts which with these people is a matter of course. With the culture came an education in the family which has been permanent. Rungpur and today became sober, and changed their attitude, even the children which are named a more serious. Today which was introduced in the culture with 25 members, all except five or seven children leaving them. Rungpur had then the place of well-made cloth. For Rungpur was not the man to not, added with this. He was now giving more time to the family to have working and as was as they received thoroughly educated, two hours was introduced in the house. One of the young men loved learning and then the family moved in a Rungpur's working machine. The women and the father old in the spiritual career of the family. The women still only were the part of the family, but they got paid from the neighbourhood too, and one of them makes 25 to 35 rupees a month. The other of her a son, but one he will not even the same amount. The father does not get much work from outside, but he has not to give his whole time of day, and some Rs. 1 in a month. It must be remembered that in these parts the wage of a day labourer in the afternoon is two to three annas, and in some villages it is not possible to even even to make a day. With the coming of the Church, however, the only labour, has also gone, except in the case of three or four old workers, and that means a saving of Rs. 100.

The family is so fixed as to hold his all other families of the community. But it has established a savings bank now, and can easily get money at the rate of 5 per cent.

One more thing may be mentioned. Rungpur has also been able to the educational needs of the children. He started a school at his own expense, and gave the state his share charge of it.

To summarize the savings and additional income of the family as a result of the disappearance of debt and introduction of the Church.

Savings		
Expenses on liquor and tobacco		Rs. 100
" " labour		Rs. 150
" " cloth (Rs. 25 per head)		Rs. 1,250
Saving of 4 p. a month		
and a total of Rs. 1,800		Rs. 25
		Rs. 2,075
Additional Income		
Wearing Rs. 50 p. m		Rs. 500
Training Rs. 7 p. m.		Rs. 21
		Rs. 521

I have not been able to get figures of the savings in agricultural income (the wage in the time of reform in the hands of the family).

Young India

Highly Unsatisfactory

(By K. K. Gandhi)

I wish it was possible for me to tender the Government of Bengal congratulations upon the release of Mr. Subash Chandra Bose. The release has been granted, and because public opinion demanded it, not because Government considered the Chief Officer of the Calcutta Corporation to be a villain, nor because they considered that he had been collectively punished for a crime of which neither he nor the public knew any knowledge, but because there was national opinion condensed in the distinguished prisoner to be released, or, actually it is to cover the release of Mr. Subash Chandra Bose to a degree to enable us to the life of society, and if he is a man of determination as he is reputed to be and even believed by the Government to be, he is no less dangerous because he is actually fit. Why should the Government be afraid of his doing his duty? Surely it is not contrary with them to release every prisoner who becomes dangerous to all. And Mr. Bose ought to discharge his duty, why was he not discharged when he last signed a copy of independence? Papers have been for a long time full of information about the alarming character of his disease. His teacher repeatedly urged the Government about the prisoner's disease.

It is, I venture to suggest, scarcely to say a dying man to the loss of his release and truly, would it be the will of his death. This release brings us no nearer to the solution of the question of imprisonment or individual freedom, without trial, of prisoners whom the Government choose to imprison. The Bengal Corporation remains where it was. More or less healthy persons must continue to sit, and are not deprived of the support of an opinion which was kept at a fairly high pitch because a powerful man was under detention. We don't come out of question will and continue for the release of the other prisoners. But there is every fear of our lacking strength. India seems to possess for the smallest reason, it is easily divided. And the public will continue the detention of the other prisoners for the release of Mr. Subash Chandra Bose, forgetting that the release of Mr. Bose is only releasing on the part of the Government, but not on man's supreme intervention.

It may seem odd, but I must confess that I would be rather not have any release at all than have a release as this has been, which merely complies the main force and under it some officials to deal with their fellow, he helped the officials for the release of the prisoner is the great question of the liberty of the citizen and the question of extraordinary powers exercised over the form of people by an arbitrary Government. The one conclusion that the public can draw from this political office is that Mr. Subash Chandra Bose up to the very last moment actually desired to accept the humiliating conditions from those to whom

proposed by the Government for his discharge. In so large and long that he will be seen, released in health and start a long life of service will be rendered in this.

An Appeal to Indian Humanity

(By K. K. Gandhi)

In similar cases will be found a reference of the Government made in the release of Mr. Subash Bose by Mr. Subash Chandra Bose. He is a man of long standing and was up to recently Minister of the Government of Bengal, and it was only due to illness that he was obliged to resign the post. He is one of the most thoughtful among the great leaders we have in India. He weighs every word he writes or speaks. I cannot share qualifications of him, but I am certain that his intentions should not be disturbed out of consideration or so many wrongs are always here to be.

The story of the release of the highest officer of the Government is a story upon the whole. Mr. Subash Chandra Bose has made his appeal to the Press, and from his standpoint, rightly too. But it is the Press who will be better able, if any one is, to influence the Press who will be able to do so completely beyond question. But I am greatly aware of the fact that it is not the Press alone who hold us along the lines of your reason. Before belonging to the other India, placed in similar circumstances, have been known to believe easily as the Press sometimes are reported to be doing. But there is no possibility whatever for the Indian press of the latter. The last for money, which does them advantage in a world which they have up to the moment of the release has been Indian controlled Calcutta, a world which people, taught that in the same sense of influence.

The British Government is under the Government of India and the British State must be held primarily responsible for the tragedy described by Mr. Subash Bose for it is they who the their control over the other things to be found to be held in the midst of these simple people. These people have never asked for their things, and even if they had, it would be still retained to open their things for them, even as it would be to allow a little child to play with the horses he desires to. But a reference that not only India Government, but the Government of India to demand these things through public order. The Indian Government, however, the opportunity often itself had not that the situation has been brought to light is believed. These references to go to the Government and appeal to their sense of justice and try to show them how the sense of justice the Government of the people's welfare and public security, even if they cannot do so without their willing in light.

Unfortunately, there is much work in the house involved in it as a nation, that we have not willing to regard for the better of our nation. It is no use the Government making every effort to try to suppress the most we can do by means of machinery to which deprived men and women of equal status holdings of their own has not submitted with the Government of release granted by Mr. Subash Chandra Bose.

Immunities of the first kind are not enough and the available laws to maintain, but the extent the three

the day of freedom, won't our industrial advance and increased wealth build up the nation?"

"All wealth is not national wealth," I said.

They all smiled at my ready remark.

"What is it that is preventing our immediate emancipation?" I asked. But without waiting for an answer, I proceeded, "It is the vast of private possessions existing in, the competition with those that rule."

I had observed this matter the previous night, and at least one of them had quite agreed with me as to this analysis of successful foreign rule. As they walked away,

"Our increased wealth brought about by increased exploitation opportunities and greater foreign production will only put more money into the pockets of the millionaire millionaires."

"Yes and what is the benefit? It will be all available to us as soon as the rich people realize the need for political emancipation."

"Deep added ropes of the millionaire," I answered, "is the poor man's money changed hands. We make the poorer and more hungry. The increase of the exploitation wealth represents added poverty and unemployment in the many years. If also employment is a few of them—a negligible number."

"Yes, you are right," said the second friend who knew village life but the other was not contented and looked dissatisfied at his defeat.

"The additional wealth of the capitalist," I said, "is an additional root that he shares and takes for himself, and he then himself is a more expensively than before. For increased wealth is a constant vested interest in the present order of things. The prospect of his own withdrawing has opened to us because more poverty."

This seemed to satisfy some reactions. As I repeated again my opinion, "All added wealth is not added national wealth."

"Increased wealth in the hands of the rich," I continued, "is only increased resources for taxation. It is not true, not national at all. Yes and I suggest that there is a considerable possibility of other, not so!"

"Why not? Can we not depend on production? There may be such a thing as voluntary taxation."

"The Government is interested in the competition of the rich and in their vested interests. Increased wealth increases more power chances for the growth of private self-interest."

"You seem to be right. The richer the wealthy classes get to be, the more unwilling they will be to give up their possessions in the present scheme of things. They want to take the rule of a new order."

"Yes, don't you see that the standard of the masses must be increased rather than the wealth of the rich classes and others of that class, if any real good is to be hoped for?"

I felt that much of the confusion of economic opportunities was clearing up in their friends' minds. Again and again, however, that the doctrine of national wealth came up. Again and again, from the theoretical aspects of foreign debt by self-protection came up in conflict with the drive and interest towards movement. Each time you notice the delivery is given

down but then again with self-interest clearly in constant view. But we continue effort to be impatient.

"Do you really believe that people will buy this Khadi?" asked one of them looking at my shirt. "For the few hours to before men and women to buy the common cloth when the time that is there before them? How can we go against the laws of nature?"

"We have indeed large numbers to buy Khadi. What has been done in point of the production. We still do better work of Khadi last year."

"Ah! But you worked on daily production. The second season that is to go on."

"Why not? I believe that there are here and yet bought Khadi as so products as there who have already taken to it. We must go on in that faith. Why should we despair? Why should I not believe that production is a steady service need?"

"How are prevented not by ourselves but by laws of economics."

I started the thinking philosophy with a vigorous action of hands clenching.

"Don't you always have more as a business though food is cheap and everything? Is it necessary? You never give glad or sad. Is it wisdom? Do you not yield in custom good or bad? You spend money on useless amusements, on your relations, and things of that kind? Is it necessary or only temptation? Why do you think that we cannot rely on production which all the world over is a very strong movement?"

The conversation turned then to details, to the amount of the supplementary earnings from the shirt, to the form of work, the number and distance of the villages served at my store and so on. The friends were continuously interested.

"Come and see," I said finally, offering an invitation to them to see with their own eyes what had been done in some places with the Khadi.

"If you see the busy quiet houses," I said, "and the whole looking over, making a bundle but not acceptable addition to the poor father's earnings, and the bright face of the women, you will realize what that movement means. No amount of talk can ever tell the experience which every man."

"Yes, we shall certainly go. Why shouldn't we have a national movement? Let us see things for ourselves."

And would that all the Good and Wise Could see the million of Indian eyes. With a glow don't know things and the skin Looking on the—Spiriting Words.

The spirit of Thomas that will not mind that little freedom taken with the beautiful never be long for the rule of men and women. Very much of the more land on the borders and there for where Khadi is selling, under its drawing, well as selling.

For surely as men are also Whether of their or with the According to Nature's scheme, That Freedom movement coming stable A Good-Father stronger than Nature.

Notes

All-India Students' Association

The Council of the All-India Students' Association has, coming to the assembly of postponed work that I must take from India and various work, referred me of the burden of directing the affairs of the Association and appointed Shri Ramdas Datta as executive chairman. Whilst, therefore, I will eventually remain president of the Association, the whole burden of directing its affairs will now fall upon Ramdasji, and correspondents will henceforth, whenever they feel it necessary, write to him rather than to me. The proper course certainly is to write to the working secretary Sh. Ramdasji Datta to whom naturally Ramdasji will have to refer all correspondence before writing to my friends. This does not mean that I shall take no interest in the affairs of the Association. On the contrary, whenever in the opinion of the Council or the executive chairman or the secretary, my advice should be referred to me, it will come before me for guidance and advice. But the Council's decisions and the arrangements I have made to wish it so, that I should not weary myself or become over-drawn and over-awed by isolated matters either as chairman. They have taken on themselves from me to relieve them of my duty and to leave the burden on them and leave it for them to refer to me matters which they may consider to be important enough for referring to me. The test of a living organisation is that it depends upon no single individual, however important, however able it may be. A living organisation gives its respective organs. The interests of the members of the Council is to make the Association a living and efficiently working organisation. I trust therefore that Shri Ramdasji and Shri Datta will fall in with the new arrangements and render all the help they can to the Council in working out growing opportunities to the Indian student body.

Ramachandraji Datta

The left has now been in use in several parts of the land since the management of it was taken over by the Satyagrahchakras. With reference to one that was recently put up in Palampur, Shri Ramdasji Datta said:

"Shri Ramdasji Datta, Iyer and his assistant came in Palampur the other day and put up her left for a wall of feet deep. It has given entire satisfaction. The adjustment saved a little difficulty, because of the great depth of the wall. But Shri Ramdasji Datta Iyer solved the difficulty by having a double chain. The Highness the Nizam Sahib came to see the left and was pleased to see its working. To see the left appears to be something both from the outside and the inside point of view. It was very easy and it contributed to the making of such beautiful things, for most of us are mostly discouraged. What we were able to do with four men and three cows, we hope to be able to do by means of this left with one bullock and two men."

I put the substance of the Highness's letter received by me in preliminary notices of the successful working of the left, and in order to invite the opinion of others who have already got the Ramachandraji Datta. I should not have mentioned myself about it but for the very good Ramachandraji Datta. However I am

unable to move definitely. I have heard much criticism about the left, and I invite all the criticism for and against the left. Up to now all the criticism that I have received has made no appeal to me but it does in my wisdom much, asking I don't not hesitate to take the advice and criticisms. I must not repeat that the spirit of that criticism is not concerned in my terms of the term. Shri Ramachandraji Datta has said his patent right for a supply of 10,000 per cent up to 1,000. This was due to him as he has incurred considerable debts and as he must live. But beyond that, nothing but actual expenses are added to the cost. There are now three lefts at work at the Ashram and a fourth will probably be in working order. These also serve to see the left at work may cost the Ashram for the people.

An Example to Copy

The man of Jagan came to be asked for his dying and printing. I understood that Shri Highness the Nizam Sahib is interested in the Shri Ramdasji Datta in order to make Shri Ramdasji Datta by getting it through the dying and printing process and then to encourage it, he has arranged Shri Datta from my hand. I understand the man on this publishing trip, and hope that other states will grow forward treatment in this great and growing national enterprise which is working with tremendous resources towards the working culture.

Vishwananda and Spinning

A correspondent made me interesting extracts from Vishwananda's account to his American spokesman. I take the following from them as spinners:

Spinning of Indian village life he says: "It seems plain the summer village girl with her spinning wheel says: 'Do not talk to me of spinning, my spinning wheel says, Shri Ram, Shri Ram. I see Sh. I see Sh.' What is the value of all these machines and cotton? They have only one result, they spread knowledge. You have not solved the problem of war, but only made it longer. Machines do not solve the poverty problem, they simply make men struggle the more. Cloth-making gives money. . . . The value of everything is to be decided by how far it is a contribution to God."

M. K. G.

Ashram Bhajanavali

[With Letters]

This revised and enlarged edition of the Book of Hymns and Original Prayers printed in the Satyagrah Ashram, Hyderabad, at the printing and printing arrangements, printed at Bangalore observation, is now ready. Besides the Shri Ramdasji Datta with Shri Ramdasji Datta, Bhajanavali from the Shri Ramdasji Datta, it contains 100 hymns in Hindi, Gujarati, Marathi, Bengali and English with a letter and a glossary. Price 1 Anna. Printing and printing, 14 Anna.

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Printed and published by Shri Ramdasji Datta, at Bangalore Press, Bangalore Press, Bangalore, Bangalore.

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Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, June 2, 1927

No. 22

The Story of My Experiments with Truth

(By M. K. Gandhi)

Translated by CHARLES J.

Poisoned the Wells

I started under the tree, but as I had poisoned many wells in the past I had been warned to them. I therefore decided to begin the latest account when some a detachment was of the case might suggest.

We had a letter from the State of the South Department to the State, that as I had seen Mr. Chaudhary in Delhi, it had been found necessary to send my name down the department that was to see to him.

The letter was more than my committee could bear. They proposed to drop the idea of the department altogether. I pointed out to them the national character of the community.

"If you do not represent your own before Mr. Chaudhary," said I, "it will be perceived that you have no one at all. After all, the representation has to be made in writing and to have got it ready. It does not matter in the least whether I write or some one else writes it. Mr. Chaudhary is not going to argue the matter with us. I am afraid we must realize the facts."

I had merely finished speaking when Tyth Smith said, "Did not we want to see justice to us (and to the community)? Then can we forget that you are our representatives?"

"Yes, yes," said I, "but even the community will have to realize justice like them. There are my character?"

"One short night, why should we want a book made? Nothing more was possible because to us. There are many rights to him?" said Tyth Smith.

I had the spirit of reply, but I also knew that the right was of no use. I was fully conscious of the limitations of the community. I pushed my ideas and asked them to have, in my place, Mr. George Jeffrey, an Indian Justice.

As Mr. Jeffrey had the department, Mr. Chaudhary returned to his reply, in my absence. "Better than have the same representation over and over again, it is not better to have some one else?" he said, and told to him the word.

For all this, for from making the matter, added to the work of the community and also to mine. We

had to meet again. "It is as you believe that the community helped in the West, and you see the result now," were the words with which some people wanted me. But the time had no effect on me. "I do not expect my advice," said I. "I maintain that we did well in taking part in the West. In doing so we already did our duty. We may not look forward to making the record of our labors, but it is my firm conviction that all good work is based on love and in the end, but to forget the past and state of the work before us." With which the case closed at.

I added, "To tell you the truth, the work that you had asked me for is practically finished. But I believe I may not leave the Tribunal, so far as it is possible, even if you permit me to return home. Instead of carrying on my work from India, as before, I must do as now from home. I must no longer think of returning to India within a year, and must concentrate in the Tribunal Supreme Court. I have confidence enough to deal with this new department. If we do not do so, the community will be harmed out of the money, besides being thoroughly misled. Every day it will have fresh trouble heaped upon it. The fact that Mr. Chaudhary refused to see me and that the official wanted me to withdraw before the finalization of the whole community. It is impossible to get up with the outside days like that we are expected to lead."

As I was the last evening, discussed things with Indians in Poona and Panchang, suddenly decided to set up office in Johannesburg.

It was indeed decided whether I would be confined to the Tribunal Supreme Court. But the Law Society did not require my application, and the Court allowed it. Now it was difficult for us Indians to secure rooms for office in a suitable locality. But I had some as early close contact with Mr. Smith, who was then one of the members there. Through the good effort of a kind agent letters to him, I succeeded in securing good rooms for my office in the legal quarters of the city, and I started on my promised work.

(Translated from Gujarati by H. D.)

Shopkeepers turned Rulers

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The French divided up every thing, but it was left for us to be free. We deeply resented it. It has been under British rule by this slight reaction, [Hypocrite, or a merchant had two (H) of 400 400 400 400 400], 'leading directly,' in the words of the 1-2-3-4-5, 'so the 2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-2211-2212-2213-2214-2215-2216-2217-2218-2219-2220-2221-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419-2420-2421-2422-2423-2424-2425-2426-2427-2428-2429-2430-2431-2432-2433-2434-2435-2436-2437-2438-2439-2440-2441-2442-2443-2444-2445-2446-2447-2448-2449-2450-2451-2452-2453-2454-2455-2456-2457-2458-2459-2460-2461-2462-2463-2464-2465-2466-2467-2468-2469-2470-2471-2472-2473-2474-2475-2476-2477-2478-2479-2480-2481-2482-2483-2484-2485-2486-2487-2488-2489-2490-2491-2492-2493-2494-2495-2496-2497-2498-2499-2500-2501-2502-2503-2504-2505-2506-2507-2508-2509-2510-2511-2512-2513-2514-2515-2516-2517-2518-2519-2520-2521-2522-2523-2524-2525-2526-2527-2528-2529-2530-2531-2532-2533-2534-2535-2536-2537-2538-2539-2540-2541-2542-2543-2544-2545-2546-2547-2548-2549-2550-2551-2552-2553-2554-2555-2556-2557-2558-2559-2560-2561-2562-2563-2564-2565-2566-2567-2568-2569-2570-2571-2572-2573-2574-2575-2576-2577-2578-2579-2580-2581-2582-2583-2584-2585-2586-2587-2588-2589-2590-2591-2592-2593-2594-2595-2596-2597-2598-2599-2600-2601-2602-2603-2604-2605-2606-2607-2608-2609-2610-2611-2612-2613-2614-2615-2616-2617-2618-2619-2620-2621-2622-2623-2624-2625-2626-2627-2628-2629-2630-2631-2632-2633-2634-2635-2636-2637-2638-

Young India

Choice before Us

(By K. K. Gandhi)

A correspondent sends me a cutting from the press giving most generous facts about the growing interest in science and Hindu civilisation among youth in the New World.

A boy of 4 years is reported to have shot his mother, because she forbade him to play with matches. When the police cautioned him, he was in an angry temper. He threatened "to shoot them too," and when questioned by the coroner, he gave an impudent reply, that he picked up a knife from among the children lying in front of him and rushed to strike him. It is such, that hardly a day passes in America without some crime being committed by a boy or a girl, and in many American colleges there are said to be suicide clubs or crime societies, and the more horrible part of the account shows, that many girls, even at exclusive colleges, have become so lawless as to run away in pursuit of their education.

It is difficult, in an age in which newspapers, in order to provide sensational food for their readers, invent stories about they have no facts to write anything from, to believe without reservation reports such as I have mentioned. But while we may make ample allowance for exaggeration, there is at least this fact before us, that all behaviour among boys and girls are recklessly lawless in the New World to such an extent of a civilisation, which may be held responsible for their violent and lawless. That life in the West goes on, as such, may be said progressively after a fashion—on a scale of these lawless crimes, may be guessed. And it may also be guessed that the vast people of the West are not only not conscious of the evil, but that they are manfully struggling to overcome it. Nevertheless we have to decide whether we shall deliberately copy this civilisation. We may well pause in the face of the evil civilisations that exist in it from the West from first to last, and ask ourselves, whether after all it is not better to hold by our own civilisation and seek, in the light of the comparative knowledge that is available to us, to reform it by reviving the better movements. For there is no doubt, that if the West has the lawless problem arising out of its own civilisation, we have no less grave problems of our day to deal with.

It is perhaps unnecessary, if not useless, to take account to weigh the merits of the two civilisations. It is fairly clear that the West has created a civilisation suited to its climate and surroundings, and similarly, we have a civilisation suited to our conditions, and both are good in their own respective spheres. That may be safely said, that the crimes and the lawlessness described by me are almost impossible with us, and I hold that this is due to our caste training and the restraining influence in the midst of which we are brought up. Civilisation

which often springs from caste training, and conservatism which comes from the conviction that is handed down from generation to generation, have somewhere to be credited, if the present civilisation is not to perish before the mad modern rush. The distinguishing characteristic of modern civilisation is an infinite susceptibility of human wants. The characteristics of modern civilisation is an insatiable appetite for more and more material goods, and a strict regulation of these wants. The modern or Western civilisation since really began with the rising tide in a future state and therefore also in Delhi. The contrast of modern or Western civilisation since from a Hindu, when in spite of material, is a future state and the entrance of a Divine Power. The second important thing is a warning, if we will take it, against a blind imitation of the West, which are now so often in the very life of India and especially among the educated classes. Some of the immediate and long-term results of modern civilisation are too menacing to think. But I have no manner of doubt that the decay of man lies in that direction. We are in danger of becoming away the permanent good for a momentary pleasure.

Mass and Success

(By K. K.)

"You should get ready, darling, before 2 P. M. We have fifty-two miles to make and the party is at 2 P. M."

Mr. Kankaria, I. C. S., was the young Assistant Collector in charge of Porvairpur district. The District Collector Mr. Kankaria was going on evening party and Mr. and Mrs. Kankaria had been invited.

Mr. Kankaria had indifferently described all Hindu superstitions, but his mother who was an orthodox widow insisted on performing the usual sacrifices for her husband. The District Collector of Porvairpur got a fairly heavy price for their participation in the ceremony, especially when they were told that Mr. Kankaria would not do all at the first but wanted one of the Porvairpur priests to officiate for him and do everything without bothering him. It was cheaper at Mr. Kankaria's private station, but Porvairpur was an orthodox centre, where houses of some were more lavishly used. Mr. Kankaria did not design the expense now, but he was much worried the ceremony fell in the very day he was asked for the first time to a meal in the Collector's house. He wanted the priests that everything should be finished very early, so he had important business with the Collector that afternoon. Once the terms had been settled in that regard, the priests were all accommodated. They proceeded to read all mantras and do the thing of and their good.

It was 2 P. M. The old lady had been somewhat put out at the hasty and perfunctory way in which the usual ceremony had been got through, but she loved her son dearly and she tried to her daughter-in-law.

"Sopha-darshan will only be in the morning after my death," she said, as she was sending the young lady's back.

Sopha-darshan Agha was Mr. Kankaria's real name, but as Chaital he thought it was heavily long and

show to suit himself by his gaze which was never in the ordinary English way. He was characterized Mr. Kankhla.

Then old lady put the pot upon her daughter-in-law's knee, showed a bunch of flowers in her hair and looked at her husband's shoes as he entered that a lady from there properly and gave her leave to go. "Are you ready, darling?" shouted Mr. Kankhla in English from his dressing room. He generally spoke in English when he talked to his wife, for he couldn't say "darling" and "darling" in those distant Indian languages.

"Yes, I am ready," said Mrs. Kankhla, and stopped up smiling and fully dressed into her husband's room. She sat on her bed and looked at her shoes. The day was still one of the golden years of her complete and perfect life.

"The new clothing, dear?" said the Assistant Collector, who came for lunch and took part with the marriage. The marriage was ready in the porch. Mr. Kankhla helped her into the "chawan".

"Take your arms up over the head in the Japanese style," said Mr. Kankhla. "It will keep the dust away from your head."

He adjusted the belt on his own head,—he always wore a hat when going out,—and started off.

Forgetting that the road people in the Parvati-Purpurnima road, it was no longer for Lord B. and road. The rule and plan were simple. It was not a very advanced table. A marriage was a new thing in the road. The had to have very little a mile in advance for the bridegroom to make way, and that they would go to the very place where the bride, and to the right side where where, while and while would keep a watching which side to take. A couple of men and women were then going at the distance of a couple of miles with the bride and groom, and if they saw some strange thing outside. As had the this was not. Mr. Kankhla arrived at the Old one hundred miles before they started up and in a different mood. The Mrs. Kankhla was the sister of some with some strange manner, and she specially enjoyed being company.

"How good! What has she! What beautiful dress! And your husband too, how I wish I had such hair! How much better your dress is than the great!" etc. etc. Everybody was happy.

It was a wonderful party. There was a story-telling programme. Every one was to tell a happy story, and whoever came to see, they all went laugh heartily. There was a Deputy Collector in the company, a young man, who was a great favorite. He was known to be a very clever fellow and a great supporter.

"How do you, Mr. Kankhla," said Mrs. Kankhla.

"You must come with your best story."

"I have a story, but it is not. It is the company," said Mr. Kankhla with a smile in his eye.

"How good you will be," said Mr. Kankhla, who had just finished playing for his own performance.

"Do you please not to find fault with me when you do. I think really I should not tell. It isn't my. I shall tell you some other story."

"No, no, the very thing. We want the very thing," shouted everybody.

"Well," said Mr. Kankhla, "I will tell you, then. It is a true story, and when it comes, something else happened today."

"Better! Come along!" they all shouted.

"Will you have some tea, Mr. Kankhla?" asked Mr. Kankhla, turning to the young lady.

"No, thank you, but we have the story."

"I was walking along today in my jacket, at the Parvati-Purpurnima road, you know the road from Kankhla's place to the Parvati-Purpurnima. I stopped a while there. A Deputy Collector went away because there is a story of eyes. He should be in touch with eyes, you know, but I don't know how to do that."

Mr. Kankhla laughed and said, "That is a bit of you, Mr. Kankhla."

"No, no, let me go on with my story," continued Mr. Kankhla. "I stopped for a while where there were some people standing. And what do you think they said to me?"

"Go on!" said the company who were rather thinking that the story was going to be a tall tale.

"Here you had said?" I asked. "No," said all of them together and looked at me curiously after the fashion of people. An old man then stepped up close to me, and said in a low, serious tone,— "Would the gods send you, sir, when ever Kankhla's women have become so bad and close with themselves? (Translation)"

"Hah, what is that?" I asked rather taken aback. I wondered if that backward time had got at some secret which had not reached the paper.

"I am sorry my own eyes, though," said the old man. "Did you?" I asked, rather severely, thinking that the old man was trying to be a humorist at the expense of Mr. Kankhla. "No, didn't I see it myself? It was a woman, sir, in a white, and finally Kankhla, but I was in with my own eyes today and here, half a year ago. There was one of those magic men, made of silver, which go on their backs, and they are very happy. The second woman, was in the street, with a hat on, and in the morning, she had the evening, there was a good Kankhla girl in red silk dress and beautiful dress, laughing away as if she was most happy to be married away by that wicked Kankhla. There was absolutely no doubt, it is her own story they are in. It was so open and honest. What have we come to, sir? Do wonder the gods told the same tale."

"Now, Mr. Kankhla, is your sister a bit mad?" asked Mr. Kankhla, turning to the Assistant Collector.

"Yes," said Mr. Kankhla looking quite sad.

"And did you have a hat on, Mr. Kankhla?" asked Mr. Kankhla, not able to contain himself for laughter.

From Mr. Kankhla's continued the wife's story, trying to hide her confusion.

"Very much, Mr. Kankhla, very much! The matter's great with stories," said Mr. Kankhla.

"It is true, quite true," said Mr. Kankhla, as he was looking to get another story from the company. "It is so beautiful. How can you think that a hat would lead to such mischief?"

It is said that Mr. Kankhla never again went to the place going on with his wife. But there was a certain time that day between him and Mr. Kankhla.

exhibits in the Exhibition which was a 'good model' and the only one that had yet appeared in the L. 1000. The Deputy Commissioner, who presided at the Conference, pronounced Khand Island's proposals feasible in principle, and asked the present group about the place and possibilities of the Exhibition. I take the following from his speech:

"The Exhibition, I must hastily say, has come to step, and still, I hope, in the near future play an important part in the development of the life of the village community. The simple splashing about which was at an ideal of service, and looked at from any point of view, it has peculiar attractions of its own. The total number of Exhibitors now in the L. 1000, of which nearly 100 are working in Khand Taluk. . . . Splashing does not stand by itself. It is an extremely adapted to a house industry, it leads a life to and keeps working a lot of other simple village industries. The weaving from the famous looms, the dye and the copper and carpentry and carpentry. In fact splashing is to be regarded as the key industry of village life. It could not be an exaggeration to say, that the splashing what has put the numerous points of distributing work and wealth in the hands of the poor in the simplest way imaginable."

For Mysore and staff of Gandhi's projects to become a living demonstration of that movement goes.

M. D.

How to protect the Cow

[I gladly publish these suggestions by C. V. Talpik. They, who believe in the methods, introduced in their villages for cow protection, will be glad to find, that a member of Mr. C. V. Talpik's group in the international agreement with these methods. The intention, that the bonded nature of cow between Jambhik and Gadhik need not cause any anxiety or difficulty. My own opinion is, that other way for the others, so long as separate animals are kept and separate methods of feeding and housing the bonded and the bonded animals are adopted. Legislation and the state will supported by Mr. Talpik and not at present direct the movement. For there is someone, who for private effort to bring public opinion in favour of the proposed methods and showing their feasibility in practice. We are on the belief before that we have not been enough helped, because to protect Jambhik and Gadhik along the line was not by Mr. Talpik. There are at least 1000 Jambhik and Gadhik according to the Government, my personal which are, which make further difficulty, but by efficient management, but the intention of the mother's. These animals will simply be protected by the management of these institutions and put the line that, today for the most part, Jambhik India. These Jambhik and Gadhik, as they are at present being considered, are more a hindrance to the movement than a protection to the cow. The bonded nature's only protection is, that during the Talpik and the Government point out, which are not understood and it is not an act, will be largely assisted by the Government. Why has been a close contact of Talpik for the past 10 years, and by Jambhik themselves also desire to be a hindrance and to have actually stalled the animal industry of Jambhik. But with the historical points pointed out and women will see

them themselves. They will perhaps be dissent. [We are to hope that our attention in the Talpik does not better than to such to give more by providing financial assistance to to carry their plans by using land.]

M. K. G.]

1. The Gadhik will not be interfered by the Jambhik when and when they and the other take in the use of cow's milk, curd, chog, butter and ghee instead of Jambhik's milk etc. The method of preparation of the house is superior and they present Jambhik as also give animal signs. Because the Jambhik gives more milk and ghee, most Jambhik prefer to keep less, but they not only forget the importance of the use and of cow's milk etc., but they also forget the superior method of preparation of cow's milk, and other products. For example, therefore, must first be made for Jambhik people to use cow's milk etc. Jambhik's milk etc. may be used by Jambhik as no Jambhik and other community only as preparation. It is in the Jambhik which has really killed the cow, or rather the Jambhik has tendency to prefer Jambhik to milk. Cow's milk is greatly strengthening, especially in children, and every child taking cow's milk should take cow's milk.

2. The Jambhik and Jambhik Jambhik and Gadhik should be clearly seen and maintained. Jambhik and Gadhik are their signs in the movement of Jambhik which is announced both by Jambhik and Jambhik, while Jambhik are their signs in the feeling of Jambhik for the movement of cow and bull alone. Jambhik, therefore, must be continued to maintaining such and all animals of all kinds. But Jambhik should be married and protected by Jambhik alone, so that they should the market of Jambhik milk from Jambhik or so also their good money and maintenance in strength and signs to milk and Jambhik. Jambhik, therefore, may come to be worked separately and maintenance to be as Jambhik. But Jambhik should be continuously managed, in fact as they have in cow and bull alone and should supply cow's milk to the people. Jambhik and Gadhik should, however, work separately, as far as possible, so that the nature and deal cow's may be as Jambhik. But they may even be worked separately, Jambhik working their activity in cow and bull which are continued moved by the Jambhik. The latter may even be sold and bull sold separately, but should transfer the whole cow to Jambhik, Jambhik rule can only be held down when the difference in the cow is clearly proved.

3. Why does Jambhik, a Jambhik country, support Jambhik in such quantities? It is a mystery to me.

4. The most vital question regarding cow protection

is:

(1) How to prevent slaughter of cow and bull for food?

(2) How to bring together Jambhik and Jambhik?

(3) How to induce Jambhik to use good cow instead of merely new-cow?

(4) How to secure greater facilities for the Jambhik?

My answer to last one:

(1) For a lot of the slaughter of bull and cow (including both) of Jambhik region per head and prohibit all slaughter before the age of 10 of such cattle.

A. I. S. A. Yarn Contributions

A Class

3 Authors (1744-1763)

163 A. Sankar	Wise
164 P. Lakshminarayana	Madhyama
165 P. L. Sankar	Wise
166 G. Lakshminarayana	Madhyama
167 T. Sankar	Wise
168 P. R. N. V. Sankar	Madhyama

169 M. Sankar	Madhyama
170 S. Sankar	Madhyama
171 M. Sankar	Madhyama
172 M. Sankar	Madhyama
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18 Authors (1874-1893)

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4 Authors (1744-1763)

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7 G. P. Prasad (1764-1783)

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8 City of Prasad (1784-1803)

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140 Elly M. Green	Manitoba	195 E. Antoinette Kubler	191 Robert French	Reading
141 George Arthur E. Rose	"	Reading	192 Josephine Chisholm	"
142 Arnold J. Toppell	"	193 P. Elizabeth Anderson	193 Robert Mottel	"
143 Wendell Davidson	"	194 E. Selmanson	194 Kenneth French	"
144 Yvonne Korman	Nebr.	195 Kenneth Young	195 Pauline Clark	"
145 Edwina E. Paul	Nebr.	196 G. McKenna	196 Stephen McIntyre	"
146 Douglas E. Jeffery	"	197 Kenneth Igo	197 Kenneth Mottel	"
147 Robert L. Paul	Nebr.	198 A. Strommbergson	198 Robert	"
148 Stephen P. York	"	199 R. T. Edgerton	199 John Clark	"
149 Margaret D. Walker	"	200 F. F. (1932-1933)	200 Ruth Clark	"
150 Elizabeth E. Rose	"	21 Kenneth Day	201 Kenneth	"
151 Robert Lory	Manitoba	22 Dorothy E. Mottel	202 Kenneth French	Manitoba
152 Stephen E. Clark	Nebr.	23 Violet P. Mottel	203 Kenneth Mottel	"
153 Kenneth J. Paul	Nebr.	24 Kenneth	204 Kenneth	"
154 Robert E. Paul	"	25 Kenneth	205 Kenneth	"
155 Kenneth E. Paul	"	26 Kenneth	206 Kenneth	"
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160 Kenneth E. Paul	"	31 Kenneth	211 Kenneth	"

B. Class

2 Author (25)

161 Kenneth E. Paul	Manitoba	166 David Thompson	Nebr.
162 Kenneth E. Paul	Manitoba	167 Kenneth	Nebr.
163 Kenneth E. Paul	Manitoba	168 Kenneth	Nebr.
164 Kenneth E. Paul	Manitoba	169 Kenneth	Nebr.
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5 Author (17)

199 Kenneth E. Paul	Manitoba	200 Kenneth	Nebr.
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283 Kenneth E. Paul	Manitoba	284 Kenneth	Nebr.
285 Kenneth E. Paul	Manitoba	286 Kenneth	Nebr.
287 Kenneth E. Paul	Manitoba	288 Kenneth	Nebr.
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293 Kenneth E. Paul	Manitoba	294 Kenneth	Nebr.
295 Kenneth E. Paul	Manitoba	296 Kenneth	Nebr.
297 Kenneth E. Paul	Manitoba	298 Kenneth	Nebr.
299 Kenneth E. Paul	Manitoba	300 Kenneth	Nebr.

C. Class

1 Author (17)

301 Kenneth E. Paul	Manitoba	302 Kenneth	Nebr.
303 Kenneth E. Paul	Manitoba	304 Kenneth	Nebr.
305 Kenneth E. Paul	Manitoba	306 Kenneth	Nebr.
307 Kenneth E. Paul	Manitoba	308 Kenneth	Nebr.
309 Kenneth E. Paul	Manitoba	310 Kenneth	Nebr.
311 Kenneth E. Paul	Manitoba	312 Kenneth	Nebr.
313 Kenneth E. Paul	Manitoba	314 Kenneth	Nebr.
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317 Kenneth E. Paul	Manitoba	318 Kenneth	Nebr.
319 Kenneth E. Paul	Manitoba	320 Kenneth	Nebr.
321 Kenneth E. Paul	Manitoba	322 Kenneth	Nebr.
323 Kenneth E. Paul	Manitoba	324 Kenneth	Nebr.
325 Kenneth E. Paul	Manitoba	326 Kenneth	Nebr.
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331 Kenneth E. Paul	Manitoba	332 Kenneth	Nebr.
333 Kenneth E. Paul	Manitoba	334 Kenneth	Nebr.
335 Kenneth E. Paul	Manitoba	336 Kenneth	Nebr.
337 Kenneth E. Paul	Manitoba	338 Kenneth	Nebr.
339 Kenneth E. Paul	Manitoba	340 Kenneth	Nebr.
341 Kenneth E. Paul	Manitoba	342 Kenneth	Nebr.
343 Kenneth E. Paul	Manitoba	344 Kenneth	Nebr.
345 Kenneth E. Paul	Manitoba	346 Kenneth	Nebr.
347 Kenneth E. Paul	Manitoba	348 Kenneth	Nebr.
349 Kenneth E. Paul	Manitoba	350 Kenneth	Nebr.

Juvenile Members

2 Author (121-133)

351 Kenneth E. Paul	Manitoba	352 Kenneth	Nebr.
353 Kenneth E. Paul	Manitoba	354 Kenneth	Nebr.
355 Kenneth E. Paul	Manitoba	356 Kenneth	Nebr.
357 Kenneth E. Paul	Manitoba	358 Kenneth	Nebr.
359 Kenneth E. Paul	Manitoba	360 Kenneth	Nebr.
361 Kenneth E. Paul	Manitoba	362 Kenneth	Nebr.
363 Kenneth E. Paul	Manitoba	364 Kenneth	Nebr.
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367 Kenneth E. Paul	Manitoba	368 Kenneth	Nebr.
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371 Kenneth E. Paul	Manitoba	372 Kenneth	Nebr.
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377 Kenneth E. Paul	Manitoba	378 Kenneth	Nebr.
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383 Kenneth E. Paul	Manitoba	384 Kenneth	Nebr.
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397 Kenneth E. Paul	Manitoba	398 Kenneth	Nebr.
399 Kenneth E. Paul	Manitoba	400 Kenneth	Nebr.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, June 9, 1927

No. 23

The Story of My Experiments with Truth

(By M. K. Gandhi)
PART IV—CHAPTER IV

Quickened Spirit of Sacrifice

When I pressed with my associates of the struggle for the 'satyagrah' rights in the Provincial and in the dealings with the India Department, I sometimes in some other aspects of my life.

Up to now there had been in me a mixed feeling. The spirit of self-sacrifice was troubled by the desire to lay by everything for the future.

About the time I took up Chambers in Bombay, an American businessman agent had come to Bombay—a man with a pleasing countenance and a sweet voice. As though we were old friends he discussed with me matters of my future welfare. 'All men of your status in America have their life insured. Should you not also become insured against the future? Life is uncertain. We in America regard it a religious obligation to get insured. Can I not tempt you to take out a small policy?'

Nevertheless I had given the self-sacrifice in all the agents I had sent to South Africa and India, for I thought that life insurance meant some extent of fear and want of faith in God. But now I succumbed to the temptation of the American agent. As he presented with his arguments, I had before my mind's eye a picture of my wife and children. 'Now, you have sold almost all the ornaments of your wife,' I said to myself, 'if something were to happen to you, the burden of supporting her and the children would fall on your poor brother who has so sadly lost the place of father. How will that become you?' With these and similar arguments I persuaded myself to take out a policy for Rs. 10,000.

But the changed mode of my life in South Africa altered my feelings. All the days I took in this time of trial were taken in the name of God and for His service. I did not know how long I should have to stay in South Africa. I had a fear that I might never be able to get back to India, and so I had decided that I should keep my wife and children with me, and no longer impose upon them, and that I must now enough to support them. This time of mourning made me change the life policy, and had advanced by having been taught with the American agent's hand. It

I said to myself, my brother is really in the position of my father, ready he would not consider it too much of a burden to support my wife and children in this. And what more had I to do? I thought death would claim me earlier than the others. And after all, the real protection of all was the Almighty, unless I saw my brother. In putting my life forward I had added my wife and children to their self-sacrifice. Why should they not be expected to take care of themselves? What happened to the families of the situation prior to the world? Why should I not trust myself to one of them?

Other streams of thought passed through my mind, but I did not immediately act upon them. I must not have put at least one position in South Africa.

But certain circumstances too supported this train of thought. During my last years in South Africa I was Christian influenced that had kept alive the religious sense in me. Now it was the Theosophical influence that added strength to it. Mr. Stock was a Theosophist, and he put me in touch with the Society at Johannesburg. I never became a member of it, as I had my differences, but I came in close contact with almost every Theosophist. I had religious discussions with them every day. There used to be readings from Theosophical books and I had members to witness their meetings too. The chief thing about Theosophy is to witness and promote the idea of brotherhood. We had regular discussions over this, and I witnessed the members whose their conduct did not appear to me to square with the ideal. The criticism was not without the wholesome effect on me. It led to self-improvement.

(Translated from Japanese by M. D.)

Abraham Bhajansingh

(His address)

The periodical enlarged edition of the Book of Myself and his personal Progress noted in the Satyagraha Ashram. Price 1 Anna. Postage and postage, 1/2 anna.

V. P. editor unaccompanied by one half of the price in advance and for later 1/2 anna per copy.

Manager T. L.

Shopkeepers turned Buyers

VII

The buyers at Bombay, writing to the Company on 10th March 1812 [1813], said,

'Orders upon receiving great quantities may have partly be procured, being placed from half a m[an] (man) to 10 m[an] (man) and upwards per m[an] (man) (half of the ordinary sort) than a great quantity shipped to the East.'

The Bombay factors, writing to the President at Surat on November 28, 1811, said:

'The brokers tell us that in six or eight months they can buy 1000 muscins, eight round the for Portugal, of paper from 7 to 10 pice the m[an] (man).'

Again on January 18, 1812 they write:

'Several articles of tea, or Indian muscins of pure & days, which quantity was thirteen per cent have all the years large.'

In 1812 the Company imported 245 bales of pure, 'all straight washed, brought at Bombay and Quamp,' and more. 'There is at least of glazing the muscins have by selling cotton pure, the muscins can be sold than has ever yet come from India. . . . One will 2000 or 750 bales of cotton pure annually and this quantity should be sent. . . .' [Letter dated March 5, 1812]

The extensive purchases of pure by the Company's agents met up the price so high, that 'the warehouse men here a feeling, well calculated to bring Government not to being any further to our house will not give them a raising not to buy any more cotton pure, nor have they at this day.' [President Wyke to the Board November to the Company, April 12, 1812]

The Stationery which called for England in December 18, 1812 carried 217 bales of pure, and the London which left India in January 28, 1813 took 180 bales of pure brought at Manchester where it is cheapest. [Board Minutes] Letter to the Company, December 5 [5] 1812]

The General Agents, writing to the Company on 14th November 1812, said that the cotton pure the best place was Kolkatta.

The average quantity of pure sent to England during the years 1810-1701 was 120,000 pounds. Perhaps the largest quantity of Indian pure imported any year into England was 192,500 pounds in 1700.

The Company, writing to their agents at India in August 1813, said, that whereas 'now at present the most respectable commodities, which come from your parties.'

Dr. Ballantine has compiled the complete returns of the ordered cotton sent with goods, so far as they are available in the Letter Books of the East India Company for the three systems of Surat, Fort St. George (Commodore Down, Madras) and Nagpur (Bay of Bengal) during the period 1814 to 1824, from which I have made up the following table:

System	Number of pieces ordered in thousands	in thousands
Surat	1,416 (1814)	45 (1814)
Fort	2,242 (")	71 (1815-20)
Bay	718 (1821)	3 (1822)

The annual average number of clothes ordered from each system during the period 1814-1824 was as under:

	Surat	Fort	Bay
Surat	10	"	"
Fort	10	"	"
Bay	10	"	"

i. e., during this exceptional period, 1,41,000 pieces were to the average annually ordered out from the whole of India.

The Directors of the Company in a dispatch dated 21st March 1815, referring to Bombay, wrote:

'We would also have you put the natives upon the making of such Calicoes as they are capable of, although they shall be spoken of first, that in time they may attain to the making of them better; and last they may become so that purpose, we would have you to prevent the bringing of it out of the Company, or the carrying of it to them by sea. We would willingly have some manufacture under our Government, and the making of Calicoes is that in which people of India are most apt, and a Commodity which is most valuable in Europe.'

After a temporary setback the annual average for Surat rose to 147,000 pieces during 1815-17. In other words, the quantity shipped from Surat tripled in those three years.

As the number of houses heavily allowed for Government the Working of Wrought Silks has, pointed out, the Company in 1812 sent out several Agents to touch the Indians here to manufacture goods for the European markets. After which began the great Trade in Manufactured goods from India.

There was a temporary reaction and the industry in England before the first India trade began. 'And now,' wrote the author of *England's Danger by Indian Manufactures*, 'comes on our East India Government. They may say we will make of all sorts, our Fabrics and New Inventions, and promote the manufacture in the East India beyond any other European Nation.'

Wrought silks, Bengal, printed and dyed calicoes, sugar, English silks, haberdashery, muslin, cloth, soap, pepper, and other wares, not only let the clothing of India men, but the materials for the same, tea, etc.' They carried from the English market German linen, muslins and laces which were formerly imported in exchange for the English wares. They became the general wear of all classes of society.

Dr. Ballantine writes out the following figures for the period 1751-81:

Annual average for year	Number of pieces in thousands exported from Surat Fort Bay	Total number of pieces in thousands
1751 to 1779	212 240 211	663
1780 to 1810	787 742 712	2,241

That is to say, the annual average, during the latter period, of cloth ordered from India amounted to two million pieces.

The following are extracts from the Company's letter written to the directors of the manufacturing industry.

'Calico, which we note is you that you may receive our lowest order quantity, so also in Calico of all sorts, . . . they being become the most of Indian of the greatest quality.'

'The very best commodities for this market are . . . Calico goods of all sorts, white and coloured.'

TAKI SETTLEMENT DEBATE

Re The Autobiography

1. The first three parts of *The Story of My Experiments with Truth* (English Translation), serially issued by Gandhi since its publication in three volumes, will be published in book form as Vol. I.

2. The book which is being printed at the Newprint Press in bold type on superior antique paper will be ready towards the end of July and will contain about 400 pages. Book orders. The volume will be bound in Khadi.

3. The price of the book will be Rs. 4-6-6 plus halfpenny for postage and postage. Those who will order a copy by V. R. P. will have to pay Rs. 4-6-6 in all.

4. Those who will register their orders with full cash remittance in advance before the 15th of July, will get the book for Rs. 4 only post free.

5. Foreign price 10s. or 15 post free.

6. My cheque will be accepted.

7. In order that remittance for this book may not be mistaken for subscription for *Young India* to Congress, the following purchases are particularly requested to note clearly in their money order receipt the words "For Autobiography."

8. All letters of inquiry must be accompanied with postage for reply. Book-orders will apply for same etc. to

Manager, Young India.

Young India

Khadi Franchise

(By M. K. Gandhi.)

Shri. Balaram Dasgupta, who is interviewing with me, and seeks to establish his year of office as President of the Congress by exhibiting, if I please allow me, Khadi-Mandir. Undoubtedly by doing many other things, what was when he finally visited me at Khadi, whether I would object to the matter of the obligation to every member of a Congress organization to wear Khadi. I told him that there was nothing for me to object there. As decided, I was not involved in the present theme. When asked, I merely gave my opinion, that experience had shown that after the Khadi dress should go shopless, or it should be confined to men, khadi or distinguished from ceremonial wear. I have now nothing more to offer that opinion.

But if the members do not desire my discipline, or desire discipline, they do not want the dress about khadi Khadi wear, and if they wish to keep the Khadi dress to wear and break the rule on every occasion they offend itself to them, the dress should be voluntarily removed. In a popular instance, it was by the opinion of the majority that must stand. But I have always held that when a respectable minority objects to my rule of conduct, it would be dignified for the majority, and would make to the good of the Congress, for the majority to yield to the minority. Respected

stronger means of violence when it was to be total disregard of my strongly felt opinion of a minority. The rule of majority is perfectly correct, only when there is no right instance in the past of the decision upon that dress, and when there is no their taking a spontaneous initiative in the spirit of the majority. No organization can run smoothly when it is divided into camps, each grumbling at the other and each determined to have its own way by hook or by crook. I had therefore no hesitation in telling the President, that he should make the members of the dress about Khadi if that dress could not give willing submission from the minority.

This, however, is totally different from the question of my opinion. Any appeal to me to change my opinion, or has been done at other times, would be, in my the least, rather to me. I must be allowed to write my opinion as to the Khadi dress, or as to the method of running the Congress organization. All I can say is, that my opinion should have its proper weight. Thus the opinion of any other member of the Congress. My own opinion is emphatically, that it will be wrong for the Congress, if it is to have an organic connection with the starving millions, to break the rule and only lead between the elements themselves. But I have that there is another school of thought lower theory, which rejects Khadi as a means of a bond between the dress and the masses, and regards it as a mere materialistic dress or hat. That school is entitled to the same respect for its opinion as I venture to claim for my own. The President and the other members of the Congress have really to decide the question upon its merits, and not themselves what is good for the Congress and thereby decide accordingly.

After all Khadi is a dress to be retained with, if it has come to stay. If it has reached, true and unshakable means to keep it, and if it has become rules, it will prosper even though the Congress should in its wisdom give it up as part of the franchise, or even give it up altogether. The Congress will be the first to recognize anything that becomes a living force in the country. It may legitimately ignore it till it has proved its vitality. There may be and there are millions of things which are good in themselves. But a real popular organization like the Congress cannot possibly take up things merely because they are good. It can only take up things that are good, provided they have popular backing. Without such backing the Congress would cease to be representative of the people and would merely represent a body of reformers or fanatics.

Let the members of the Congress themselves come to a decision unimpaired by my opinion or anybody else. If their experience tells them that Khadi has no backing in the country, if they think that it has nothing to do with the masses they should unhesitatingly reject the offending dress.

I have repeatedly held, that in every matter of urgency the All-India Congress Committee has not only the power but is bound to deal with the majority as it is and not the Congress, and run the risk of its decision being overturned at the next ordinary session of the

Congress. A special notice becomes necessary only when an any matter of urgent public opinion is sharply divided, or when in any such matter public opinion requires to be stimulated, or finally, when a popular demonstration or an intensive work on any given question is required. In every other circumstance, and in every other matter of urgency, I venture to think that the All-India Congress Committee will be discharging its function if it does not give its decisive opinion and set upon it.

Students in Conference

(By R. K. Sengupta)

The Secretary of the All-India Students' Conference met me a printed circular calling for a message. I received a very nice calling for the same thing. Not being in a somewhat comfortable place, both circular letter and the telegram were received too late for me to send a message. Yet am I in a position to comply with numerous requests for messages, criticism and what not. But as I prefer to be interested in everything stimulated with students as I am, somewhat in touch with the student world all over India, I could not help withholding while myself the programme distributed in the circular letter. Thinking that it might be helpful, I venture write of it in writing and present it to the student world. I take the following from the circular letter which by the way is badly printed and contains mistakes which are hardly pardonable for a students' society.

"The organizers of this Conference are understanding their duty in making the Conference as interesting and instructive as possible. . . .

We intend, regarding a series of educational discussions and we request you to give us the benefit. . . .

The problem of female education here in India deserves a special consideration. . . . We are not blind to the other necessities of students. Sports competitions are being organized and along with discussion symposiums they will, it is hoped, make the Conference more interesting. Now here we eliminated dance and music from our programme. . . . Please in Urdu and English will also be sought."

I have not drafted a single operative sentence that would give me an idea of what the Conference was expected to do, and yet one fails to find a single reference to things of permanent interest to the student world. I have no doubt that the domestic and social and gymnastic performances were all intended as a "great work." I take the phrase in inverted commas from the circular. I have no doubt also that the Conference had attracted papers on female education. But as far as the circular is concerned, there is not a mention of the disgruntled *dalai* (daisy) garden, from which the students have not freed themselves and which in many respects makes the town of Delhi give a hell upon earth, and of parents of daughters a terror. There is nothing in the circular to show that the Conference intended to tackle the question of the needs of the students. For in these applying to show, that the Conference was to do anything to show the students the way to become Indian nationalists. It is a matter of no small

credit to think that it is supplying so many initiatives with brilliant performers, but none is always suggested from those who give credit. And I, who have every reason to be grateful to Delhi friends for giving me the conveniences for the Student Vidyapeeth, am not going to be troubled with getting professors and English students. Delhi has got its Delhi University. It was host of a number of great reformers. But the students will put themselves in the wrong, if they will be troubled with appropriation of the wealth given by the nation and reformers of Delhi. They have got to become nationalists. The two features of the West, the ability to speak and write correct and polished English, will not add one link to the temple of freedom. The student world, which is receiving an education for the exposure for marching India and an education which only a minimum of industry can ever hope to receive, is expected to qualify itself for it by giving its life-blood to the nation. Students must become players in constructive action, concerning all that is good in the nation and bravely stalling against all the immovable chains that have swept into it.

These conferences should open the eyes of students to the realities before them. They should reach to making them think of things which, in the days since adopted to its foreign setting, they do not get an opportunity of knowing. They may not be able to draw conclusions to discuss questions regarded as purely political. But they can and they must study and discuss social and economic questions which are as important to our progress as the highest political question. A nation-building programme can have no part of the nation, without. Students have to react upon the state within. They have to learn to think not in terms of a province, or a town, or a class, or a caste, but in terms of a continent and of the millions who include untouchables, Muslims, Indians and even Christians, for these millions are our whole every one of us is responsible. Students in other times were called revolutionaries, that is those who raised with and on the face of God. They were haunted by huge and solemn. They were a voluntary sacrifice on the nation, and in return they gave to the nation, a hundredfold strong army, strong leaders, strong arms. Students in the modern world, where as they are to be found among other nations, are expected to be their help, and have become the self-sacrificing leaders of nations in every department. But that we have no such examples in India but they are for India. What I plead for is that students' conferences should stand for this kind of organized work leading the state of revolutionaries.

All-India Students' Association

The secretary A.I.S.A. writes—

Members of the Khadi Bureau meeting under the usual provincial branches of the A.I.S.A. are requested to mention the fact speedily in the clip attached to their post cards when they send the same to the Technical Department at Rahamat. They should also give the description of their office and their address.

What We are Losing

The custom of Young India are familiar with Mr. Dragg's name. He is studying in a very concrete manner and with a genuine worth of a patriotic aim at the end the many questions affecting this land. The student and experiments in, handwriting contains material. He is experimenting in education of the children of backward classes. He is interested in the welfare of these classes. And in that connection, he is studying the question of agriculture. Having visited the economic and highly hygienic island of night-soil at the Nityagrah Ashram, Gandhinagar, he is now studying that question in a methodical manner. In the course of a letter suggesting the establishment of an experimental farm he says:

"The special feature of the farm would be the use of night-soil as fertilizer, keeping it as is done at the Nityagrah Ashram, or treating it as is done in the farmers of China and Japan. The whole study of resources in the village area from which the collection would be made would tend to be carefully organized and gradually reduced into the best ways of handling the stuff.

"In a very short time such a farm would become wonderfully productive in other grains, vegetables, fruits or certain kinds of vegetation, all of which could be sold in the same locality, thus avoiding transportation charges in the marketing and yielding a big profit for the further development of themselves or the education and betterment of the whole village community of the village or district. Such use of the night-soil would be an enormous saving of very valuable material material which is now not only almost entirely wasted, I believe, but is a source of much illness and discomfort to people due to the waste connection, through the breathing of flies and the covering of all sorts of grime and filth."

Mr. Dragg then continues:

"As specimens of the waste which is neglected in our parts from a book which I got from Nagasaki. It is by an American. Professor of zoology and zoology at Wisconsin State College at Stevens Point, and contains the results of his study of Chinese and Japanese specimens. His name was F. K. King and the book is called *Factors of Fertility*. Estimates On page 180 & he says:

"From the analysis of mixed human excreta made by Wolf in Europe and by Kellner in Japan, it appears that, on an average, there is every 2,500 pounds 12½ pounds of nitrogen, 6 pounds of potassium, and 1½ pounds of phosphorus. On the basis and that at Carpenter, who calculates the average amount of excreta per day for the adult at 40 ounces, the average mixed production per million of adult population is 2,754,400 pounds of nitrogen, 1,322,000 pounds of potassium, and 751,000 pounds of phosphorus mixed in 227,200 tons of excreta . . .

"In 1931 the International Commission of the city of Shanghai sold to our Chinese contractor for 21,000 gold, (about Rs. 25,744), the privilege of collecting 75,000 tons of human waste, under stipulated regulations, and of converting it to the money for sale to farmers . . .

"In the Far East, for more than thirty centuries, these enormous wastes have been religiously stored and

being the four hundred million of adult population used both in their fields annually 100,000 tons of phosphorus, 275,000 tons of potassium, and 1,322,000 tons of nitrogen compared in a more weight amounting 12½ million tons, gathered from every house, from the country villages and from the great cities like Hankow, Yokohama, Shanghai etc. to 1,776,000 people according to a land area defined by a radius of four miles. . . .

"The rivers of North America are estimated to carry to the sea more than 500 tons of phosphorus each each cubic mile of water. To such, less northern civilization is adding that of hydroelectric sewage disposed through which the waste of two hundred million people might be more than 154,000 tons of phosphorus annually, which could not be replaced by 1,500,000 tons of water-phosphorus, 14 per cent. pure. The American river, with a population now approaching the figure named, carrying as ever little more than one half that of the United States, lifting less than 5,00,000 square miles of land, and waste of this during twenty hours or perhaps fifty minutes, would be well therefore of constant fertilizers, would not suffice and islands such waste."

"Dr. Arthur Huxley, health officer of the city of Shanghai, in his annual report for 1935, mentioning this subject as a municipal problem, wrote:

"Regarding the health as the sanitation of Shanghai of the relationship between Eastern and Western hygiene, it may be said, that if prolonged national life is indicative of social sanitation, the Chinese are a race worthy of study by all who concern themselves with Public Health. Even without the interest of the Republic United it is evident that in China the high rate used very consistently would the health rate, and have done so in an average way during the years or four thousand years that the Chinese nation has existed. Chinese hygiene, when compared with modern English, appears to advantage. The main problem of sanitation is to clean the streets day by day, and if this can be done, as a result, as much the better. While the above-mentioned Western statements are correct for having garbage at a thousand tons and three times into the sea, the Chinese use both for manure. He makes nothing, while the worst city of agriculture is apparent in his mind. . . .

"During our visit to Alaska on the early morning train, we passed long processes of carts drawn by cattle, horses or by men, moving along the narrow road, which paralleled the railway, all loaded with the waste of the city of Koko, going to its destination in the fields, some of it a distance of twelve miles, where it was sold at from 40 cents to \$ 1.25 per ton."

"May be I misinterpreted Chinese, but it seems to me to be within the spirit of Shuman to be quite certain, that it shall not allow him and those farmers which prey upon human life to come into being. But instead of it to make him that for cities and man. The commination of him and farmers in this country do not seem to me to be having nearly so involved a time at this people."

"I realize the question which people have treated night-soil, but it is based on a fallacy and seems to waste in already contamination with the White soil in the

importance of food in all things. It is certain that life comes everywhere, and we can be sure therefore whether it will take the form of fish, mutton, etc., or cabbage and wheat, for instance.

"To me, as an outsider who seldom offers a chance of seeing a real scene of such, also being completely and only excited by a mixture of physical and moral sufferings of the native population. It may be correct, in saying that in Bengal it is found that which is always worse in the district where the soil is poorest. It took a volume in this respect to decrease that misery too. It seems to slip far as to be so busy about making our hands before death and at the same time to be so concerned to avoid the ground anywhere within a couple of hundred yards so that the last scene party on other temporary ground is that still and waiting to and then with no one before and first and, according to their habit, ready to see that the other will they have just been seeing. I could make greater to have thought in my wisdom and strength were than this. Therefore in China, except on the country of this, I have heard."

M. K. G.

Weekly Letter

The number on the Hill has now become too heavy and really for the country, and we have for Bangalore on Sunday morning. The people of Chikhalgar who have been kindly looking after us expect their children with a further present to Chikhalgar to take the burden of his own care in their town, rather than at Bangalore. This was hardly possible, but Chikhalgar does go to Chikhalgar and later there had to have been kindly looking for Bangalore.

From Rangpur

We have had during the week more than the usual number of visitors. One day I would like to mention was a lady who had come from Rangpur about her own to arrange a trip. The one who was a daughter out of the present kind which she seemed to want with a certain amount of pride and satisfaction. She not only knew English but also writing. And so we were. Her own, whilst meeting his trip from other sources, from Khadi propaganda in Rangpur and was particular that his mother should see Chikhalgar when she reached Rangpur, her home. "This is from my son, and this from a friend of mine," she said, placing three five rupee notes before Chikhalgar. "I wish I had given more, but that is all we have just now," said Chikhalgar. "I wish a paper should have been enough," said Chikhalgar. "I wish it is long gone with all your hand. But you can give me something else. You are going to marry your daughter soon. You must be just now doing nothing. [The young man accompanied her.] Why not give me your daughter and son-in-law for Khadi work? I can not give. On the day of my departure from Rangpur, when a number of friends gave me all sorts of presents up was the father and said, 'I make a gift of my four sons to the Khadi.' And they came with me to India." To which the lady modestly replied, "Chikhalgar, they are yours." "That is all right, but I want them for Khadi work." "Yes, so they will do Khadi work."

Capital and Labour

One would have thought, that at Chikhalgar my role Chikhalgar would not be called upon to suggest a solution

of the increasing difference between Capital and Labour. But one will imagine some, with a pathetic amount of their knowledge, "I do not know why the mill hands are dissatisfied. We have been working as profits, and yet we have been getting them their honest all right. I find that there is something that we have left undone for them, and yet they are dissatisfied and find interested people to look them up." And so we sat in Delhi. "Then then," said Chikhalgar, "I was surprised they looking elsewhere. As Chikhalgar considered others work is being done, and they are fairly well known and well looked after. But even there we should not be surprised if the mill hands were dissatisfied and asked for more. The managers there have desired a number of measures to produce dissatisfaction, and yet might order with them." "I will, but I am a bit too in on to what respect my son can be dissatisfied."

"Well," said Chikhalgar, "if I was a capitalist, I should not consider my business for a single day. If my son told that they were being exploited and that they had not their minimum wants met, another condition. But you will excuse me today. Let me get stronger and we shall then discuss the thing at length."

Then came another hour who was not a capitalist but who had to do with factory men. He did not know how he could promote the cause to meet Khadi, as he was and how was too good in their own, making it worse than mill work. "Foolish Khadi and mill is to them a slightly cheaper work," said Chikhalgar. "And if they want better Khadi, promote them to do some spinning, so that they may have better yarn. You should get it even for them. He who wants to make his own happy and contented can do it in a variety of ways. Do you know of Lower Row? I think Fort St. John's is an ideal colony." But the Khadi would not have come for the pleasure of a capitalist rather than for the happiness, as it appeared from the next question he asked. "Supposing a mill was managed by a capitalist the Fort who kept his men under that condition, would it not be proper to try cloth produced by that mill?" "No," replied Chikhalgar, "for our system propaganda is not based on the miserable condition of mill labourers. It is based on the fact that mills cannot give employment to the mass of our starving millions. A network of mills, no no labourer steel hand, will not solve the problem of poverty."

A Splendid M. L. A.

As we had more than the usual number of visitors, we have also had more than the usual number of Khadi men amongst them. Not the least amongst them was Mr. G. Dashrath Jyoti, M. L. A., who has been a confirmed Khadi man since the earliest days and a speaker most generous was made completely for Chikhalgar's mission. He placed before Chikhalgar some of the latest three in his possession. "Are these made by you?" was the last question.

"I am sorry," said Mr. Jyoti, "they are not made by me, but by a friend who makes them for me."

"And how made he got spin every day? How much yarn did he have left? As he is a friend of mine?"

"He is a friend, but not regularly. He gives for some money or other. I cannot spin for some time as

know, then you say I tell them the lesson as and think this sermon."

"That is not right. It is impossible to find half an hour during the day?"

"At times I have not my wanted wheel with me."

"Don't you have a son?"

"Yes, I have it with me everywhere."

"Then there should not be the slightest difficulty. You can carry your wheel in your son."

"I do. But at times it comes in the way which bothers me. But that is no excuse. I know. For him who wants to win, there is always a way."

"Yes, you may have a willing Charikhalla for me. I am speaking on, as before and you must have patience on the latter which you can carry in your pocket."

Thus the life of descending came from him who gives much and himself carried out.

"The Coming Renaissance"

The officers were not only numerous, there was a goodly company too. An old padre who has been at Chhatrapur for 35 years came over on a friendly visit. "I was almost an initiate," he said, and seemed proud of his record and of the numerous initiations he had done in both Kananda and Telugu. He was anxious to say a good word about Gaudhiji's work for the revival of native industries, and referred to the late industry started in by some of the founders of his mission. "A good lady mentioned it at Nagpur Club in November many years ago, and it has been going ever since a decent thing. Do you know of it, Mr. Gaudhiji?"

"I was told about it," said Gaudhiji, "and I could not help noticing it."

The friend was surprised. "Why not? It is a real cottage industry and we need not lose work the likes of repeat every year. It belongs really into the country."

"But in planting the late industry before them you have thought only of your flock, and not the larger interests of the country. You yourself say that you have to feed the late started. That is, we have not a market for it here. Now in my opinion, no large industry is good that depends on the success of a foreign country. Can you ask the millions to take to hand-spinning? You must give them an occupation which produces something which is of universal use in the country."

"Yes, I understand. Do you not think Mr. Gaudhiji, that a movement is now coming, that India is steadily marching towards it?"

"Yes, I do think so. We are waiting for it."

"Eagerly. We are waiting for a movement."

"Yes," said Gaudhiji smiling. "we are waiting here on an indigenous motion."

The clergymen quickly perceived the remark, and said: "Yes, God is not indulgent, and we waiting for some God, if in different ways."

"That is right, and yet a Christian friend writes to me to say that all my work is incomplete until I have given the final cry of accepting Jesus as my saviour."

"It is unfortunate, that there are people who think of things that are not needed and less right of the reality. This work has not been incomplete. You believe as much as any one of us in the town. "Blessed are the pure in heart for they shall see God." Your

mission have been good in that you have turned that's words from motion to spirit. It is said that life comes to God and were that motion. This effort is in that direction. Gaudhiji! you have shown that the spirit of man by another striving can come in touch with the spirit of God. And truly, you have helped the people to shake themselves free of ignorance and inertia, based on contentment with the existing state of things, and dependence on outside—time. You have had your finger on the fundamental. There is no doubt in me working towards a movement. India needs very much to be brought into line with the great personality of Jesus! With them could he finished, requiring them again the indigenous motion that he had all the while been trying to avoid."

Madras Talk

The Madras University Law Examination Board that had its meeting in Bangalore also looked at our meeting. "The Madras papers have been given to us," said Sri. Rajagopalachari introducing them. Some of them were devoted to Khadi, and all were deeply devoted—a refreshing contrast to native liberalism. "Good how?" asked Gaudhiji. "In the matter of making Khadi to constituting money?"

"It is both," said Sri. Rajagopalachari.

"That is very good," said Gaudhiji, "for it means to end of most lawyers in this province."

Further talk showed the information that the Madras lawyers in their paragraphs of Khadi had been more liberal-minded than their professional brethren in other parts. For besides the Khadi-cases, the able Mr. Khadi group, there are some who at least have Khadi goods, although they have foreign clothes, for the simple reason that a Khadi gown costs Rs. 15-0-0 while the usual gown costs Rs. 25. Khadi clothes are also much in vogue, again because they are cheaper than the native ones. Now one wishes the native output their freedom for silk and cotton suits and to be to wear Khadi honestly, as it will be very day cheaper than their native suits.

Offering of the Poor

Last, but not the least, of our visitors were some men and women drawn from the poorest communities of Chhatrapur, who came with a quantity of food and stayed until they had an opportunity to present them to Gaudhiji at private time. "Please thank them," said Gaudhiji. "But rather than to say thank, why should they not be given for distribution amongst the unemployed?" Sri. Rajagopalachari who acted as interpreter, said it would not be possible to make their suggestion to them. But he explained to them Gaudhiji's desire. "Do as you like with them," said their Gaur and their spokesman. "Distribute them amongst your disciples."

"Be careful of," said Rajagopalachari, smiling general laughter.

"Do not show the unemployed are my disciples, and they should be my agents for distribution."

But Sri. Rajagopalachari thought it rather indecent to refuse an offering so kindly given, and said, on their behalf, that they would not take the suggestion.

"I know, I know," said Gaudhiji, laughing. "you have your eye on these disciples!"

M. D.

Printed and published by K. S. Narayan, at Kavyasena Press, Bangalore, India, Bangalore, Bangalore.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, June 16, 1927

No. 24

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER V

Results of Introspection

When in 1911 I came in close contact with Christian friends I was a mere novice. They were trying hard to bring home to me and make me accept the message of Jesus and I was a hostile and respectful listener with an open mind. At this time I seriously studied Christianism in the light of my ability and underwent its substantial value religion.

In 1910 the problem was somewhat changed. Theosophical friends earnestly insisted to draw me into their Society, but that was with a view to getting something done out of a Hindu. Theosophical literature is replete with Hindu references, and as these friends had expected that I might be very helpful in this, I explained to them that my Christian study was not much to speak of, that I had not read the Hindu scriptures in the original, and that even my acquaintances with them through translations was of the slightest. Not being so they were believers in another [superstition of previous birth] and post-mortem [rebirth], they assumed that I should be able to render some help at least. And as I felt like a stone among the masters, I started reading Swami Vivekananda's Essays with some of them and M. M. Bhattacharya's Essays with others. I had to read Vivekananda's Yoga Sutra with a friend and the Bhagavad Gita with quite a number. We found a sort of Eastern link but had regular meetings there. I had already a handwriting, for and this is the time, that I realised the necessity of being deeper into it. I had with me one or two translations, by means of which I tried to understand the original Sanskrit and desired to go by heart one or two verses every day. For this purpose I compiled the list of my morning prayers. The question took me thirty-five minutes. Others selected for the teacher and twenty for the book. The day I used to be standing in the Western Indian. On the wall against I would stick slips of paper with the Gita verses before them, and referred to them from time to time to help my memory. This was not found sufficient for memorising the daily portion and reciting the verse clearly then. I remember having then considered to memory thirteen chapters. On the memorising of the Gita had in got my eye in the course of other work and the birth

and coming of Sriyogesh which changed all my thinking time, so the latter may be said to be doing this work.

What effect this reading of the Gita had on the events with which I read it, only they can say, but for me the Gita became an absolute guide of action. It became my dictionary of daily reference. Just as I turned to the English dictionary for English words that I did not understand, I turned to this dictionary of wisdom for a ready solution of all my troubles and trials. The words the scriptures (non-possessions) and non-attachment (equality) played me. How to cultivate and possess that equality was the question. What was the meaning of making no distinction between teaching, teaching, and except officials, teachers of yesterday crying meaningless opposition, and now this had always been good to you? And how was it to direct himself of all possessions? What was the holy and possessive enough? Were not the wife and children possessions? Was I to turn all the scriptures of books I had? Was I to turn my house, give up all I had and follow Him? Thought came the answer. I could not follow Him when I gave up all I had. My study of English has come to my help. Gandhi's statement of the nature of Equity came to my memory. I understood in the light of the Gita teaching more deeply the implication of the word "truth". My regard for prepossessions increased, I discovered religion, truth. I understood the Gita teaching of non-possessions to mean that those who desired salvation should not like the teacher, who through having material and great possessions regarded me as his of it at his own. It became clear to me in English that non-possessions and equality progressed a change of heart, a change of attitude. I then wrote to Bhambhaniwadi to alter the policy to begin and get wherever could be succeeded as this is regarded the problems already paid in law, for I had been convinced that that who wanted my wife and children as well as myself would take care of them. To the brother who had been so kind to me, I wrote that I had offered him all that I had saved up in that moment, but that he should repeat nothing from me in future, for all savings, if any, would be utilised for the benefit of the community.

The authors of *England and India: Development in their Manufactures* write, "This trade is the worst possible of all, because it carries down on our field and home, which we cannot well spare, and brings to India Toys, Bangle-sticks, and Manufactured Goods, which we least want."

The authors of *Trade and Tax of the East India Trade* stated in the introduction of the present *Parliament* (1799) said:

"But let us not as yet about the English Nation, especially those whose manufactures are opposite to India; let us reflect the total loss of so many species of manufactures, and let us consider how the value of the piece for employment and labour in those places, and it will be shown that the East India trade is the prime cause of all these miseries."

The authors of *England's Abolition* (1799) repeated the public opinion in these dejected lines:

"While they produce what Indian make,
The Employment stays from the English trade,
Then how shall Britain pay their trade?
When Trade and Commerce are in India made?
How shall India live, and what pay?
When East must trade, and go away?
Such queries as these shipwreck men
In England were never seen before."

The following excerpts are taken from the words of the people in *India's Story*:

"Would it not be better that we should be at 500 or 600 thousand Pounds change per annum, for Indian Yarns, having such plenty of money, than for the sake of employing our own people upon our own Work, destroy several Mills and their Millmen, who would then be at our loss to dress themselves in their Clothes, Furniture, and Groceries?"

"And not a hundred thousand Pounds more come to their Treasury for want of work, and all the land of England left the great perdition, than that the Queen should not be clothed in Indian Silks, and the ladies in Calicoes?"

"Would it not be better if we said for this" was to the East Indies, for there is much cheaper than now? And employ the Dutch Flipping, for they always sell much cheaper than we do. . . ."

Another pamphlet denounced the Company for "betraying the nation with Commerce and commodities, as return for English gold and silver," and a third protested against the attempts to "clothe the English nation in the Mogul's dress." A fourth asserted that the Indian goods were "dreadfully opposite to the Employment of 250,000 Workmen, and to the consumption of 15 or 17 thousand Pounds of Long Fur Wool in one year."

The authors of *The Commercial State of our Manufactures* condemned "the Foreign Commerce with India, and the Custom Limitation of our Indian Imports brought home with our Indian." The authors of *A True Representation of the Manufactures of Great Britain* of the "great improvement of India Goods Tax, which will be to destruction to our Manufactures at Colonial times."

"Clearly before us thus appeared to India, the English are today proving that wrong."

Parliament in the House of Commons passed in 1800 a bill of English, concluding that the system to restrict Indian imports were related to success of East India Trade.

"The wearing trade and a trade that trades depending on them are distinguished among us, which formerly used to be the chief manufacture and support of the necessities of the poor, the improving of strength Silks, Drapery, and printed and stained colours from India and Persia being the chief sources thereof."

Reference was made to the people to support their own industries as in *England's Abolition*:

"The linen, the cloth, the spinning Wheel,
Do all support this Kingdom's Trade."

"If you will wear your own silk and woolen,
You will keep your cloth, your gown, your ballad."

The authors of *England's Working State for East India Manufactures* said, "Though British Commerce from Persia has always sustained profits in us, yet from East India, millions of them are brought to the great perdition of the Nation."

In the words of *Manufacturing History*, Chapter XVIII, "the importance of silk and of drapery, as there were then called, was perceived to be a cause to the country. The effect of the growing taste for such drapery was that our gold and silver were stored, and that much excellent English drapery lay in our warehouses all it was consumed by the nation. There, it was said, were baggy dogs for the Indians; look at the parrots and all of our manufacturing towns, where every gown, every hanging, every bed, was made of materials which our own fields had furnished to our own looms. Where then are the brave old hangings of velvet which had adorned the walls of noble mansions in the days of Elizabeth? And was it not a shame to see a gentleman, whose ancestor had been working his stuff made by English workmen out of English down, kneeling in a silken shirt and a pair of silk stockings? Commerce such as these look, a few years before, existed from Parliament the Act which required that the steel should be dropped in molten, and some supplies destined hoped that the brightness would, by reflecting all Indian pictures from our ports, improve the home country in the living."

Words India: "The general feeling of people rose upon East India goods to that degree that the Chinese and painted silken which India was made use of for carpets, quilts, etc. and to clothe children and ordinary people became now the dress of our ladies, and such is the power of a mode as we are so prone of quickly dressed in India, suppose think that a few years before their chamber maids would have thought the calicoe for dress, the change was effected from long upon their dress in their beds, from the (included in the paragraph), and even the Queen herself . . . was pleased to appear in China and Japan, I mean, China silk and calicoe. She was then old, but, it might have our clothes, but chamber, curtains, cushions, chairs and at last beds themselves were nothing but calicoe and Indian stuff; and, in short, almost everything that used to be made of wool or silk clothing either to the dress of the women or the hangings of the houses was furnished by the India trade."

TRADE GOVERNMENT HISTORY

And if we mean, after the manner of civilised men, to exert a restraining influence on, after the manner of lower barbarous men, fight out differences without seeking the intervention of British justice or lawyers, all we may expect to get in the shape of "restraint" is an increased open's share in the barabazari Government, in other words, an increased share in the exploitation of the Indian millions. Let us take care that any agreement we may come to does not reduce us to that miserable condition.

Notes

Shree Kharud Singh

It must be a matter of joy to every patriot to find Shree Kharud Singh come into line to take national work outside the prison walls. By his indomitable will and refusal to bend himself to authority in order to gain his freedom he has come to the estimation of his countrymen. May he have long years of service to the country in his fight for freedom.

How I Regretted Andhra?

When Dadabhai Naik, Yashwantrao Chavan and again at Raigad, he told me that in Andhra was not as the best but for the past, many Andhra friends had suggested of him whether I had regretted Andhra. My answer of the Andhra people and the happy memories of my association with them will not let me regret Andhra, even if I wish to, though some of the Andhra workers do come. I have not been able to visit to Andhra the previous till they are themselves right. They are the best. They have got the patriotic spirit. But some of them are without any training. They are all leaders and when somebody wants to lead there is nothing to learn, as this is they and in the number of that later independence people are neglected. I hope the workers in whom these remarks may apply will not say to themselves it is not that they are no more than others previous. It would be a wrong way of looking at the right thing. After all Andhra men and women who at one time gave promise of being the first in the field for real civil disobedience must not be satisfied with what is had in the way. Those who seek to complete the civil disobedience have to prove their capacity for exemplary discipline, courage and discipline. Andhra, which might have easily been first in Khadi and every one of its departments, has yet to come up to the mark. But I must not exhaust the whole of my letter of criticism. I must reserve it for my forthcoming visit, as I had never given up the idea of visiting Andhra. As a suitable month would not be met apart this year, the idea was to return Andhra for next year when I could give it, with much thought, the first thoughts of December. But has however spent all my plan and the whole of the programme for the second half of this year has been frustrated. And if I am at all fit and well and there is no accident, I would like to be in Andhra in the first few days but for a month or two next year. I have therefore told Shree Yashwantrao that if the people will still have me, I would like to visit Andhra early next year and continue next with work. I must not be separated to such a large space and programme in Andhra, but the workers also realise that I shall be devoting the way in Andhra to Khadi work alone.

Yashwantrao's work is no doubt part of my life. But that work is largely devoted in Khadi work. For, it is designed to lead up those who occupy the lowest rung of the ladder with those who are at the top. It is the entire thread which, beginning in the lowest strata of India and reaching throughout to the last one above indubitably that the two and under three but who, I know that the Andhra workers are very untrained. Let them continue previous down to the lowest strata of society and all will be well.

A Welcome Sign

A correspondence from Kharud in Mysore writes:-

"I am highly glad to inform you that the people belonging to London University of my table have completely abstained from drinking toddy and other liquors since a month and a half. It was in the London Conference held in that town at the end of last April that they had taken an oath not to touch any liquor, purchasing themselves before this meeting was. Since then, they have not covered from their oath. If any one of this university is ever seen a toddy shop, he is severely dealt with by the Bala, Yashwantrao and Kharud of that house. Their money goes to no every day the gift even, there are no hints of their heart and that they had a very painful life. This is an instance to show that your movement of prohibition had entered our State even before your entering it."

I congratulate the London University upon the great step they have taken, and hope that they will not stop just like many who did at the conclusion of 1931 had obtained. Let me bring the standing of the leaders of the university to the case recorded in these pages of the Andhra people of whom some students who took to the Khadi as a means of escaping their time and attention, not only had up business after liquor but were able to drink their sorgho. For, they not only moved what was spent upon the drink but they also added to their income by saving in the cost of drinking. It is the personal experience of temperance advocates that if the people who take pledge do not strictly observe their vow, the habituating nature, and it becomes too strong to resist the temptation. I hope too that other villages will follow the example of Kharud and that when I am enabled to begin my tour in Mysore, I shall wander off by side with glowing accounts which I have been promised of the progress of Khadi work and of resistance of the drink habit.

M. K. G.

All-India Cow Protection Association

Previously acknowledged	Ex. no.
Chandrabhai B. Shinde	10
T. M. Prasad	5
Amalal Kharud	400
Manoharlal Bajaj	5
Shri Chakrabarti Bajaj	10
Kharudlal Chakrabarti Bombay	5
Amalal Chakrabarti	10
Shankararam	100

Total 540-0

Weekly Letter Bangalore

We attended the Youth Hall last week and were in Bangalore after a brief halt at Chikballapur. Ghandiji was seen there for the reception at Chikballapur, the public meeting there and the winter journey thence to Bangalore. The Chikballapur people had very short notice, but they made enormous efforts and got a house quite ready on the appointed day. After in Bangalore we are in a palatial guest house after halting at the Hotel, but which was once the property of the late Sir E. Chikballapur, one of the greatest Barons of Mysore, whom Sir W. W. Hunter described as 'a statesman who had given his hand to Herbert Spencer and his hand to Darwinism.' The weather has been delightfully cool and in spite of the generous welcome Ghandiji has had a fairly useful time.

Prayer Meetings

Ever since our arrival, a number of people have been gathering here every evening to take part in our evening prayers. It was not without anxiety that we watched the congregation gathering strength every day, and was standing at the close of the prayer, Ghandiji had to address them a few words of appeal and advice.

"I want you," he said, "to be patient with me. That is to say, you will not expect me to follow me when I go out for my evening walk. I am a patient and I have got to restore my voice, I have got to restore my strength and I have some time to rest myself. After I get better I hope to do what little service I can to the people of Mysore. You will therefore give me all the rest I need, and not disturb my quiet walk. There is to be no I am concerned. As for you, I may say that all of you, no matter to what faith you belong, are welcome to take part in the prayer. But there are one or two conditions. The first is that you should come with a prepared mind, a prayerful heart and a prayerful attitude. Keep one,—Hindu, Muslim, Christian, no matter to what faith he belongs,—you participate in the prayer. After the repetition of the verses in Sanskrit, we shall sing English hymns. Before *Prayer Service*, we shall all who have a voice sing psalm, so that our prayer may gather volume, and please God. If there is a that who listen to our prayer. There is another condition. You have that *Prayer Service* comes. We pray to God who moves the fallen and the forgetful, I would therefore ask you to come in. Hindu, for Hindu take you with the fallen and the forgetful. As a whole taken of your share in help those I ask you all,—men, women and children, young and old, of whatever faith,—who come drawn in. Hindu. That is the last thing that you can do to be fit to repeat the prayer.

Englishmen, Englishmen Prayer Service.

It is a prayer at which every one may join, not only the Hindu but Muslim, Christian and others for it is no limitation not to a long but the King of Kings, the God of gods, whom we all adore."

The congregation was very much towards five hundred and I am glad to say that peace and order is maintained, though the message of Hindu has not yet troubled them all.

Mahatma's visit

Frank Mahatma, who has also suffered from a breakdown in his health, halted here for a day, on his way to Durg. It was amusing to see Mahatma and Ghandiji talking about preservation of health, each reminding that he was taking the greatest care of his health, and insisting on the other to give himself rest. It reminded me of the old story of the girl visiting the henna black. But it was a useful prelude to see them share each other's concern. "I had and two chapters of the *Chakras* come from you," said Mahatma, "and though I know very well the history of the rise of our ancient history, I like the reading in over and over again. I had an copy with me in Bombay and so I got a copy of *Radgama* and again started reading it from the beginning. What a wonderful tale it is! I wish the story of our race could be made to reach every ear in the land so that men, women, and children might escape from their darkness and begin making their own path. Every day my mind is getting stronger and stronger and every day adds to my sorrow that our people do not yet understand the plain and simple truth about Hinduism. Government officials on the exchange rate question has gone like this and, but not. How long shall we go on patiently listening at every house upon going? I continued. But it was not so much the words as the manner that troubled him at the moment. It was the shining intelligence of our own people. "Look at the question of immortality," he said. "Look at the condition of our nation, how shall we give the eyes of our ordinary to the spiritual truths to which we are going?" "Why not leave the question and the question alone and trust them by independent action? One would have liked to ask him: But he was so confident as never to move the slightest of his body and to get them read the limits of their respective more liberally and with more care."

Spinning in the State

Among the other matters were the Editor of the *State* and the Director of Education, Mr. Comptroller of the State. Mr. Comptroller simply came to make brief reports. As he was getting up, however, he asked: "When will you come back to politics, Mahatma?" "As soon as I can see my way," said Ghandiji, "we agreed in the meantime I am at present engaged in business there is very long. We are producing twenty times the quantity of cloth that we were producing the year ago,—but I want to see of a demonstrable type. That is to say, if I can see that Hindu replaces foreign cloth,—that is to say, I can see it, but not that it is coming to market,—and if I am speed, I shall certainly enter upon the political arena. It will then be a fight to the death. But we must be capable of showing something concrete to others that commensurate, and that require thing for me a production of our own cloth."

Mr. Comptroller of the State came to show Ghandiji the spinning wheel that the State was getting made in its workshops and to have a talk about things necessary for popularizing spinning. He seemed to be very much interested in the thing, and he discussed and listened with patient attention. "We have only 1,000 wheels like these," said he, "and I came over to see if you would suggest improvements. I have taken

from up, Raghunathbhai a model of the address that) and I shall now try to get words of that type manufactured here.' Such little pieces was threaded, Chaudhry slowly entering into minute detail.

The men have selected cotton and not jute cotton. For jute will not be so good for you these are cotton. The bangles witness the quality of the cotton which the Marwaris damage. And it is very drying too, though of course you cannot say it is as dry as you can be cotton.

'Do you mean the question is at least in cotton. It would not be a debate of where he better?'

'No debate of where in these two processes. They are already decided. And as you must have your own cloth to make your cloth.'

'I understand, we have to teach our people making too along with spinning. The disadvantage that we must not be too long here is. And then the bangles that you are thinking of having here is a good thing. It will educate our people better than anything else.

'Any instruction about cotton?'

'Well, every village must have its own cotton. I am, when cotton is given. Government controls the cotton industry for its export purposes; we have to determine the education for the sake of the villages. I have been talking every other that I have said that the cotton can be a lot in improving the spinning industry as the cotton. Our people are too poor and too stupid to give you so do things for themselves. The State must therefore take care of all the cotton, and educate people in cotton spinning. We have to give our people a systematic education in village centres. And we shall use the most very good. It must be one by means of this cotton, we hope to become a millionaire. Khadi does not attract people because it does not kill out, my patients to make individual confidence. But it is a general feeling that we must, and not a large number.'

Work is not, then, long

But it will be done before people can be introduced with the idea. Today they are not even acquainted with it. People come to the paper meetings because they think that Chaudhry would like it, but when he says they should come to Khadi to demonstrate that their paper comes from the heart, they gaze with wonder. A professor dressed in foreign clothes and wearing spectacles with two bits who have just to present to Chaudhry. Their mother had said it. 'Do you have anything in your house?' 'Yes.' 'And not Khadi?' 'Well, they had no strength of it. It is not enough that they also have instead of Khadi? They wear Khadi?'

We happened too coming to be walking on the grounds of the Indian Institute. The students got some of Chaudhry's cotton and cottons in and talked Chaudhry to their heart. 'I am talking and you, but the professor, he said, laughing 'I shall give you when you have me all that in Khadi. Some of us do wear Khadi,' said one among them. 'Yes, but why not all? Collect your own and make me use it.' 'The game is there. We can get ready to move,' said they. 'Yes, we can get ready with the game, but not with Khadi!' asked Chaudhry. We have

contributed to the game, and one of them, 'and that way is for Khadi. Why should we wear it too?' 'The' thought came the reply, 'you should work your cotton, and not buy it.' M. D.

Ranipara Inquiry Committee

Mr. Vithalshankar Patel had had no time in embarking upon the work of the Committee that was duly recently appointed to the Ranipara Question. The following extracts from the interim report of the named body of the Committee will be read with interest.

'Interesting information was obtained from these first-hand reports regarding their social and economic condition. The Committee had the honour of having a personal interview with the Maharsya Bahadur of Ranipara on the 12th instant. His Highness received the members very courteously and related a long history in the history of his Ranipara subjects. He mentioned our suggestions as their practical history and said that he will be only too glad if his people took to the voluntary history of hand-spinning. His Highness has already instructed the Dewan Bahadur to supply the Committee with the necessary statistics from these records.

'The question of prohibition was a delicate affair. His Highness on principle is for total prohibition, but he has his personal difficulties. One of his several houses of more tables and money thousands about his table are washed from the house. But that he would not touch a substantial part of the income of Ranipara, the majority, but he said that he is helpless. His Highness is committed to all other by British, Marwaris and Chaurpura landlords. As long as they have not inaugurated a policy of prohibition his own people can very easily have access to the amount of drink. It is the old argument of his subject to those who, that only one I had my own way to be done. We could see that the Maharsya, contrary to what that his people had a clear life. Is it too much for the Indian process to establish a new system, which, the greatest foe of the half-civilized man? Voluntary prohibition may not show tangible results immediately but a moral step will be a good move, and greater the number the more the working in its moral effect.

'An instance of the honesty of His Highness may be noted here. At the end of our interview he sent for the Maharsya working about his palace and allowed them to read their government in our presence. The thing was not a mere story. One of the Maharsya, a low-caste could manage up storage and collect before His Highness the hundreds of hundred labour for the time during their labour season. The Maharsya promised to legislate from the matter.

'During this time the attention mainly came from the British community. A few amongst them have consequently given up drink. Our people are here as also of their life means. Those who give up drink amongst these backward people have to suffer no amount of social ostracism. Separation from company amongst them. Drink is often regarded as a respectable necessity. Those who give up drink are regarded as so many rebels against the traditional law. In regions where this ordinary moral struggle is still

for purity in the teeth of commercial pervasion. The standard superior classed they will take a lesson from these health and clean relations.

"In every meeting that we hold, there was a good demand for the spinning wheel. It was gratifying to see that the people are fast realising the necessity of the spin movement and especially the vast priority of improved spinning. Already a ray of hope has penetrated the utter darkness of drapery to their hearts and they are looking up for a brotherly hand to lift them up. It is a call for substantial justice with robust health and equally robust faith and optimism. Will our plume ever retreat?"

"The Chittawan subcontinent are already in the belt. Their wonderful devotion and loyalty ought to fill us with awe and not in thinking. There is a regular network of religious schools and knowledge are daily for boys but also for girls. In the lower zone of Belur and Chitabak Taluk. Indian work of a similar type is everywhere by its character. There is no hope for this land as long as the upper and well-to-do classes do not realize their duty by their utterance and universal freedom who after all are the backbone of the country."

"A remarkable thing has come to our notice during this time. Nearly those who have taken to spinning find it possible to make in their own of giving up drapery. Many who had given up drapery returned into state old habit in the absence in their homes of the clean social reformer for the spinning wheel. In some cases individuals come forward and readily say that they cannot give up drapery but they would welcome the spinning wheel, better knowing that the wheel was obviously to save them against drapery to spin at themselves."

"Lastly, we congratulate the Chitabak Taluk. Local Board for the very useful work done by them by making roads for the 'uninhabited' wherever it was necessary."

The Commission visited different villages recording statements of witnesses from all villages in the Chitabak and Belur Taluk and it is the state of health. It reflects credit upon the Banda State that the Commission is able to give a glowing account of the progress that the Welfare Board of Banda is taking in its people. Not all the good that is collectively being done by the Government in its people, is really visible so long as the standard is necessary to derive an answer from the drapery trade. No doubt the fact that the three neighboring villages in the Banda territory, that is the British, the Chitabak and Belur have no prohibition system of drapery for Banda to carry out the policy of universal prohibition. No great change cannot be done without great sacrifice and great progress. Banda cannot only lead the way by declaring out and out prohibition, but even then spinners for prohibition in the neighboring states. The chief thing is to be prepared to sacrifice the drapery system. An immediate beginning can be made by drawing out to see that women in any person however healthy it may be, were for that of accepting an an intensive individual progressiveness amongst the tribes given to drapery. For there is no doubt that any more than actively warm the people to give up the well habit cannot be realized, merely with making

it legally impossible to indulge in the old habit, but to find out the cause of the habit and to eliminate the people to give it up. In this end, an extra can be added by depriving benefit of the drapery system. The inevitable outcome of any policy of prohibition started out side by side with constructive work of the nature suggested by us must result in an ever increasing prosperity of the people and therefore of the state. India is the most promising country in the world for accepting universal prohibition for the simple reason that statistics in drapery is not considered respectable or fashionable and is confined only to a certain class of people.

M. K. G.

Re The Autobiography

1. The first three parts of *The Story of My Experiences with Youth* (English translation), carefully revised by Gurdial, since its publication in these volumes, will be published in book form in Vol. I.

2. The book which is being printed at the Narayana Press in bold type on superior antique paper will be ready towards the end of July and will contain about 400 pages. Book return. The return will be bound in Khadi.

3. The price of the book will be Rs. 2-0-0 plus 1-1-0 for packing and postage. Those who will order a copy by T. P. P. will have to pay Rs. 1-0-0 in all.

4. Those who will require their copies with full cash payments on advance before the 15th of July will get the book for Rs. 1 only post free.

5. Foreign price 12s. or 65 post free.

6. No charges will be accepted.

7. In order that prohibition for this book may not be withdrawn the subscriptions for *Young India* or *Narayana*, the Indian publisher, are particularly requested to order directly in their money order receipts the words "For Autobiography."

8. All letters of inquiry must be accompanied with postage for reply.

9. No subscription or balance of subscribers of *Young India* or *Narayana* will be considered as an advance amount for the Autobiography volume.

10. No balance of *Young India* or *Narayana* due for any seven volumes, will have received a refund of his advance in money between 1st June and 15th July 1937, will be added to the subscribers in regard to the price and postage of the Autobiography mentioned above.

11. Book orders will apply for terms etc. to

Manager K. I.

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Printed and published by Gurdial Anand, at Narayana Press, Sahibgawal Road, Meerut, Alameda.

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Subscription { Single copy Rs. 2
 One year Rs. 12
 Six months Rs. 6
 Foreign Rs. 7, U.S. \$ 8

Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, June 23, 1927

No. 25

The Story of My Experiments with Truth

[By M. K. Gandhi]

PART IV—CONTINUED

A Journey to Vegetarianism

As the shade of evening fell dimly, we were having more and more washed, and the religious atmosphere was becoming more and more spiritual in my daily life, the position for vegetarianism in a manner went on increasing. I have known only one way of sampling on ordinary work, viz. by personal example and discussion with members for knowledge.

There was an Johannesburg a vegetarian restaurant conducted by a German who believed in Kuhn's hydrophobic treatment. I began eating the restaurant myself and helped it by taking English dishes there. But I felt that it could not last for any length of time as it was always in financial difficulties. It helped it as much as I thought it deserved, and spent some money on it, but it had ultimately to be closed down.

More Johannesburg was vegetarianism was begun, and an extraordinary lady belonging to the Society came upon the scene with a vegetarian restaurant in a great style. She was kind of art, was encouraged and knew little of animals. Her shade of brown was like a large. She had started in a small way, but later she decided to extend the service by taking large rooms, and she asked me for help. I never talking of her business when she first approached me, but I took it that her business must be fairly serious. And I was in a position to accommodate her. My share was to help large room in hospital with me. Having received the consent of one of these efforts, I left about a thousand pounds from the money to his credit. That about you were hospitalized and treated. He had seriously come to think about an industrial business. He said: "One way the money, if you like. I know nothing of these matters. I only know you." His name was Robert. He afterwards took a permanent post in Johannesburg, and achieved improvement as well. He I discussed the line meaning that this content was enough.

In two or three months' time I came to learn that the content could not be recovered. I could defend in certain such a line. There was money after payment to which I could have applied this content. The line was never again. But how could I bring Robert to get to any line? He had known me only. I made good the line.

A short time in which I had spoken about this transaction had really about me for my life.

"That," I had previously said to Robert "Milkman," the name "Bapt" (Robert), he. He said to call me by the living name of "Milk" (Robert). — said he, "This was not for you to do. We depend upon you in so many things. You are not going to get back that content. I know you will never allow Robert to come to grief, for you will pay him out of your pocket too if you go on helping your entire business by spending on your share's money, the poor Robert will be ruined, and you will soon become a beggar. But you are not Robert, and you must know that if you become a beggar, all our public work will come to a stop."

The friend, I am thankful to say, is still alive. I have not yet come across, in South Africa or anywhere else, a poorer man than he. I have known him to sympathize to people and to shame himself, when, having happened to suspect them he had found his response to be unkind.

And I saw that he had rightly named me. For though I made good Robert's loss, I should not have been able to find another thousand pounds to my similar loss and should have been driven to more debt, — a thing I have never done in my life and have always refused. I realized that even a man's suffering and might not to make him owed his debt. I also saw that in this leading experiment I had developed the method, teaching of the Gita, viz. the duty of a man of equanimity to act without desire for the fruit. The same lesson for me a knowledge of working.

The results of the effect in the case of vegetarianism was that neither material nor spiritual. It was a time of economy.

(Continued from November by M. D.)

Self-Reliance versus Self-Indulgence

(Contd. from Nov.)

Contents: November. 1. "Toward Moral Rebuilding." 2. North. Central. 3. Some Agreements considered. 4. On the Necessity of Christian. 5. Self-Reliance. 6. Brahman-charya. 7. Truth. 8. Brahman-charya. 9. Poetry. 10. In Conclusion. Appendix: 1. Christian and Vegetarianism. 2. Christian and Vegetarianism. 148 Pages, Demy Octavo, Price 10. Name, Philadelphia, 10. A. Y. T. P. will send 1-10.00 in all. Foreign 10.00 and 10.00 extra for postage. Apply to: Manager, Young India.

The Bird Girl of Vellorepati

(By G. B.)

Rangolan was a peasant with a small holding in Vellorepati in Tandand. He was a clever and diligent young man who had been left fatherless at twenty. He had a mother, somewhat shrewish, and a younger brother, fourteen years old, who helped him in his work.

"Two must marry, Rangolan, this year. Two long ago you got on like this? I am getting old. Two father left a big debt, but thank God, we have worked hard and cleared it all. There is no better son. Kalkatta is just the girl for you, tall and strong. Why should you tell all about? Let me see you married and settled. There would be more rice to take the heat for you in the field and look after the cattle and the house. I can then just away to peace."

Rangolan was dumb. His mother had been planning that on behalf of her brother's daughter for two years past. But now she was down with a rheumatic attack, and the advantage of an additional hand in the house in the shape of a wife appeared more desirable than ever before.

"What of her father had quarrelled with your father? We cannot give up relations for that reason. The girl is good, and certainly should be Rangolan. We cannot give up our girl in favour of that snake's man, her father."

"Very well, mother," said Rangolan mildly. "I must marry somebody I suppose, and that can be as good as another. Where are we to go in search of another girl? And we don't know what our own are any good."

The old woman was delighted. She dropped the pain in the joints, and went out at once to her brother's house to convey the glad news.

The wedding was over. There had been, this year a bumper crop in Rangolan's field. His homestead store of which he was proud, as of his field, had been taken to the nearest market for sale and it fetched forty rupees. The wedding expenses were not really all the more laid as debt behind. The few contributions from relations came to nearly a hundred rupees. He did not have to spend it all. "Why should we waste the money in food and fuel? We have to repay those some day," said Rangolan to his mother. He managed to save fifty rupees out of the rest and spent it in deepening his well and getting a few more feet of water in it.

Kalkatta came to live with Rangolan. She seemed to bring luck with her. The old mother grumbled no longer, though her rheumatism had increased. The girl was good, diligent and helpful. She had not a smile on her face. She did all the work in the house, and the women's work in the field and visited her mother-in-law in all at her spinning wheel the whole day.

* There is a custom by the natives, contrary to the agricultural custom by which all children and female heads parents of having no brother or other relations leaving heavy expenditures. When we treated an epidemic last, On the very similar custom involving expenditure on the part of the parents making the parent, the recipient is bound to present a life size

The rules stated during our previous posts. The expenditure made against was large, and every one in Vellorepati was talking of going to Ceylon and the Straits. But then smaller pots came, and stopped, for the time being, the expenditure tale. From conversation with people about whom we heard, the village Gollan gave a slight impression through the years, who went into the neighbouring country and followed the country, that we can should come into or leave the village. About six children were carried away within a fortnight and many more were down with the dreadful disease.

The vaccination Inspector came with his team and instruments and vaccines, but had to go away disappointed. The village folk would not let him touch their children. They said the Gollan was an angry man and it would mean death to allow vaccination. The Inspector threatened to report the village headmen for his refusal. But the latter opposed the vaccination work by offering to take him to the neighbouring hospital of "vaccination," and getting enough "money" there to make up a good report. They took him to that quarter in the afternoon, and despite vaccines and vaccines, they hope and give were vaccinated at one stroke. The same house was used for all. There was no waste of time over letters or special lamps. Some about vaccinating the latest vaccine were all there. But vaccination believes that they cannot afford to follow them. The insects get spoiled if they are carried in the house such time according to instructions. If such instruments are brought for, the Office gets angry and asks for explanation. The village folk are believed to be kindly people. All persons are supposed to die in their blood. Moreover the vaccination think that no great harm is done by actual infection, whilst a people who are all so often are mother and different from themselves. But that is a dilemma.

The risk of the vaccination seemed really to have worried the Gollan for there was more death, and the Pandhara village also was infected.

Have you ever observed in a poor man's house,—poor, not meaning in the sense of man who have multiplied their wants and make themselves miserable over the deprivation of things of supposed necessity, but poor in the sense of daily insufficiency of food for the family, and so on, as to how they are treated even for more usual children? Pandhara is a poor man's house. It truly a terrible thing we had to see. When it comes, death is a relief to the sick or well as to the healthy. There is risk can't know such devoted people standing, and facilities for social meeting and treatment, make things possible. For different in different ending upon a poverty-stricken household. They cannot dream of paying for a doctor, or even for a carriage, if one can be had, to take the patient into the district hospital in the Pandhara where treatment is free. There is no money to pay with or even rise if the sick person cannot stand the hard riding, nothing but starvation and Kalkatta thinks in no things right, to stand or end.

Four Rangolan had a hard trial. His brother was down with a severe attack of small pox, and his wife Kalkatta who cannot the boy was attacked also. The old wife's rheumatism increased. After a month's

strange way to the family the boy returned. But poor Rahaman's eyes were gone for ever! When the friend that the mother had left her, and her little son which she called her eye, to get the light of God in, but it was dark, all dark! When she realised what had happened, she kept the whole day, but the tears came without living in my light.

Lalchand Prasadman Chark and I went round the village. We had some work to do. Chaudhral Bhatia from Rahavadi to see how the work was going on here at this part of the country. Armed with a hand-sawing tool, he took delight in cutting the spinners in their cottages. He showed them the better way to work, to make spinning a pleasure, and to get the best out of the cotton. The spinner women crowded round to wherever we went. The king of his house would bring them out from within the hole, and the household work would wait in order that they might work him at work.

After visiting a couple of houses we went to Velloppur. Outside a matchless there, on the road, was sitting a girl busy at her wheel.

"Let us see this," said Lalchand.

"Yes," said I, "that is a girl. Let us compare her work with that of the other people."

As we approached her, it struck us as if she took no notice of our approach. I was twice surprised, as there were several passers-by, never looked that way. As I looked up more closely at the girl's face, I discovered that something was the matter with her eyes. Yet she was spinning. So I questioned her.

"What is the matter with your eyes, sister?"

She went on spinning and did not answer. But as she was on the road opposite, replied to me as he was sitting some years in a hole.

"Marigal took away her eyes" he said.

"How long ago?"

"It is two years now," said a woman standing at the doorway. "She had the smallpox and her eyes are gone. And we have to feed her. Her husband has turned her out. The spin all day sitting with her blind eye before the wheel, and every night cries a wail. We try with it the old and children needed for the family. What is God's will in regard to her. What can we do?"

"And who looks for her?" asked Lalchand, moved deeply.

"I used to look and for myself," answered the woman. "The old man wants the price. We make everything ready and place the wheel and a basket of flowers before her. She spins. What she can she do, poor thing!"

"Am you her mother?" I asked.

"Yes, I have her," said she with a sigh.

"Is her husband here in this village?" I asked, thinking what a situation he must be in from the unfortunate girl's case.

"Yes, he is here. He is the old man's sister's son, too. But what can he do, poor man! How can he keep my girl in his house and feed and clothe her when she can do no work for him? Still he has not given her even such property and it is not for one day or two, but for a whole lifetime she must be looked after."

"These poor folk must afford to waste their feelings," I said to Lalchand. "They must find a woman or a brilliant nature there to work things by others. How can we guard with these? They are so poor."

"True," said Lalchand, immersed in thought. "But this is remarkable. Are there any other blind women spinning in these villages?"

"Then they all begin to talk and recall other cases of blind spinners."

"Do you find pleasure in spinning, sister?" asked Lalchand of the blind girl.

"Pleasure? Yes," answered the girl. "Life would be dull otherwise. What about I do from sitting up to sleeping if I did not have to spin? And how can I sit motion and labor to feed my children doing something for them?"

"We are poor folk, I want. As soon as I can every day is a good day for us. The poor girl sits at the wheel, not spins and much she can do. But for this we could have found it very hard. Her husband had turned her out. The wheel is her husband and protection."

"This is an experience never to be forgotten," said Lalchand. "It strengthens my belief in the Charlie's handicraft."

[Now, Reader, do not think that this is a mere story. If you go today to the Chark area, you can see the very blind girl and others like her. The spinning wheel is the only perfect unemployment insurance for our poor country, the only old-age pension, and the only provision for medical and insurance which we can equate for the millions. How beautiful it is to feel that when you buy a few yards of cloth for your use, you do your bit at the same time to clothe and feed the blind and the disabled and the out-cast. That is beautiful,—more at home but this is the way and road of content help.]

Re The Autobiography

1. The first three parts of *The Story of My Experiments with Truth* (English Translation), carefully revised by Gandhi, come to publication in three volumes, will be published in book form as Vol. I.

2. The book which is being printed as the *Harvard Press* is held type in a paper envelope paper will be ready towards the end of July and will contain about 200 pages. Book order. The volume will be bound in cloth.

3. The price of the book will be Rs. 4-0-0 plus 5-00-0 for the printing and postage. Those who will order a copy by V. P. P. will have to pay Rs. 3-4-0 in all.

4. Those who will register their orders with full cash conditions to advance before the 15th of July, will get the book for Rs. 4 only just now.

5. Foreign price Rs. 4 or 4.5 post free.

6. The chapters will be accepted.

7. In order that convenience for this book may not be mistaken for advertisement for Young India or *Harvard*, the following provisions are particularly requested to write clearly in their many order coupon the words "For Autobiography."

Manager T. I.

Young India

Lancashire Block

(By M. K. Gandhi)

The long delay which took place in the publication of the Tariff Board report was almost a curious indication of the repugnance of any communication for granting further protection to the great mill industry. The Government will not stand idly by disinclining against it and favouring Lancashire. And it does not displease Lancashire by applying to any protective duty. For Lancashire is the Government's subsistence, and to grant India effective protection against Lancashire would be almost like committing suicide.

This question of protection for the mill industry against Lancashire and other foreign competition is a question of life and death for India as it is especially one of life and death also for Lancashire. To whom the death of this statement, one has merely to look at the table of imports. Imports from Lancashire are by far the largest of all the other imports, nearly half of all British imports. Lancashire has risen to the verge of India's present cotton industry and it is sustained by the exploitation of the Indian cotton of this land. The indigenous mill industry is really regarded as an impost, and if it were to be directly equalled in the interest of Lancashire, it would be suppressed without remorse. The stuporous leaders of Lancashire is allowed to overlook every moral consideration. The interests of that industry have both Lancashire and India. It has refused India in progress, and India's prospective cotton Lancashire to moral bankruptcy.

The indifference of India will never be able to eradicate their position in the face of this almost insurmountable obstacle, when they comparatively make common cause with the people and from protection from the Government. It is the country's right. If a country has the right to determine the composition of its subsistence, and to exclude those whom it considers to be detrimental to its subsistence, it has a freedom right to determine the composition of the goods that it would permit to be imported within its borders and to exclude those that it may consider to be harmful to its population.

There can be no doubt that foreign cloth is the most harmful among all our imports. The mill industry may for a time flourish somehow, it may also lose a temporary prosperity by various manipulations as by favourable accidents; but when it ceases effective protection against all foreign cloth, it is bound to go under sooner or later, and certainly much sooner than any exports. Some day or other there is bound to be a real national movement, which will not be satisfied but represented in the new system, as (as I hope), (disfranchised and expelled and vilified). And when it comes the indigenous mill industry, when it is recognised as their own by the masses, will perish in the flames that must consume foreign cloth. It is time for the mill owner to

make common cause with India and seek protection from an unwilling Government. There is room enough for peace to come for both, if the processes of such is not resisted and not rigidly resisted. It is then possible for them to progress in spite of Government obstacles and even legislative opposition. But this pre-supposes that the nation on the part of the mill-owner, a vital manufacturing country them and so long determined to carry through their programme.

I was glad to receive an enthusiastic repudiation of the notion that a suit to the extent of the mill hands was contemplated as a reply to the Government's decision. It would have been foolish. What is wanted at this time is not unparliamentary letters, but making common cause with labour and regarding mill hands as much producers of the wealth as the shareholders and agents. If the shareholders supply the capital, the labourers supply the muscle for the conversion of capital into cloth. A combination, therefore, between the mill owner, the mill hands and the nation would be an inevitable combination which the Government does not oppose. Will the mill-owners have enough tonight, courage and protection for the task? The 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 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Notes

The Forthcoming Year

If the progress I am supposed to be making amounts to the end of the month, the following and forthcoming line will have been hardly standing as we tell me that I should be able to secure a moderate amount of living income in very stages. In view, therefore, of the private necessities, I would like the system and all concerned to bear in mind that I shall not be able to maintain the terms in which I seemed to be agreed up to the end of March. Proceedings and action must be abandoned and people should be repeatedly warned against crowding round me shouting and teaching my feet, nor may I be expected to visit individuals in the places in which I may be taken. One evening and informed divergence with actions in short all I shall be able to manage per day. It is, I have, reference to the Chittabagar as my destination in this has not to do it. The people of Chittabagar have been extraordinarily kind to me personally. A friend who arrived the evening previous told me that some from Chittabagar from time to time to see that everything was supplied and in order, and also advised the living situation of the relations all those from representative families of Mysore, could not help reminding that it was a wonderful manifestation of address from that the people of Mysore, satisfied, in that I had done nothing, specially for the people of Mysore. I had hardly even seen the country except

for the flying route to Singapore. I could not help wondering the spontaneous remark made by the friend. It was so true. The complete cessation of Chittilappur left us alone unprepared to anticipate any more and supply them at considerable number of times and money. I would therefore gladly have avoided using Chittilappur for an indefinite duration.

But what happened there was so apparent that I must not look to missing it. Although there was to be no procession, and I was to be taken quickly and quietly to the place at the meeting which was to be perfectly useless, the leaders and the people lost their heads when they saw my car, and though the car was heading for, Mr. Kanna (Kanna) Kanna, who is the chairman of the general committee committee and who was meeting me, had to return to the place of meeting the head taken off and the car moved in procession at a man's pace. Offending Kanna and so forth. Consequently though he was, he knew that at that moment he was surrounded with a representative of India's people, and at such a time had nearly to return to the site of all the good that South had done to his people being useless. I pointed with the hand when I had seen in South and who was not there to return the car and quickly take the car to the meeting place. 'We shall soon reach it,' was the only reply I could get. The meeting, too, was not a meeting, and in the top of that, though the majority of the members did not understand English, the address was read in one in that language in spite of my repeated warning in their name, that it would be more in keeping with the surroundings, at least at meetings where poor people gather in thousands, to conduct proceedings in their mother tongue supplying me where necessary with a translation in Hindi. But that much was to lead to Chittilappur. The meeting was not due to attend. I was told that they never had a proper meeting of the character before. They certainly did not wish to keep the malcontents of the people. They had their heads themselves for the moment, being caught in the web of confusion, and for the Hindu tradition possibly they had not a single person in Chittilappur knowing Hindi. But let the other local committee members point by the committee members of Chittilappur let them have perfect tolerance in checking their sentences. Let them know it is not Hindi persons and had work at the opening about. This would be an intelligent people's and personal application of the money wanted by the committee, and it would not only glorify their past but will also strengthen their body, mind and soul.

Indecent Advertisements

Even as my look and being at times, in the past in medical institutions, it was my mind of action making. I always see advertisements of newspapers. They are sometimes publicly instructive. I too often in newspaper paper advertisements of a local nature. The headlines are descriptive. In the case, the heading was 'Banks relating to Fiji.' On looking at the contents of the advertisement, I discovered hardly one look out of me having any reference to Fiji, all the rest had reference to me, suggesting that young men and women may indulge in sexual pleasure without making it good, promising to develop more

modesty. I came upon more things which I do not propose to copy in these pages. Finally a newspaper in New York paper advertisements, and advertisements regarding medicine designed to define and correct medical minds. The editors and the proprietors who are themselves known to be good and opposed to drink, to smoking and such other vices, are at times found not to be aware of dealing on issues from advertisements which are obviously intended to spread the evils which they shun. The argument sometimes advanced is that it is not possible to conduct a newspaper on any other condition. But it is necessary to conduct newspapers at any cost? Is the fact that they do as good as to condemn the evil that advertisements advertisements want? We have a 'journalist' association. Is it not possible through it to condemn a uniform code of morals among them and to create a public opinion that would make it impossible for a responsible journal to violate the prescribed code? M. K. G.

Shopkeepers turned Rulers

IX

Towards the end of the nineteenth century there was a uniform drop of 5 per cent. in all commodities imported into England, which was known as the Old Dilemma. In 1870 an additional duty equal to one-half of the Old Dilemma (i. e. 2½ p. n. more, or 7½ p. n. in all) was levied on imports and exports, so that every piece of silver paid from other parts in three shillings was reduced to two. And yet it happened so successfully with English manufacturers that a great agitation was set on foot against the import of Indian cloth, as we have seen in the previous section. This agitation, which was in India, was successful, and as England had a national Government, and was not held down by foreign loans on which the people live.

In 1870 an additional drop of 10 per cent. on imports was imposed on 'all colonies and all other Indian Islands' and on all weights and measures of India made of or mixed with India in India and India or India imported into England, bringing the total to 17½ per cent. In 1890 the additional duty was levied making the total to 27½ per cent. and extended to 'all colonies and all other Indian Islands, and all weights and measures of India made of or mixed with India, except India.' This duty of 27½ per cent. was afterwards known as the Old Import. In 1890-91 an additional Import of 5 per cent. was levied on all goods imported with the Old Import. The total duties payable now rose to 32½ p. n. In 1905-06 an additional duty of 2 p. n. known as the New Dilemma was levied on all goods, bringing the total payable by Indian manufacturers to 34½ p. n.

The climax came in the year 1910 during which 5,11,100 pieces of silver and 1,11,100 pieces of silver of India were imported. The old measures of Indian manufacturing a total of 1,000 situated in the East India House and had nearly succeeded in selling the Company's measures when they were discovered by the police and the post-guards. Women of political culture and letters were at length landed that these commodities 'imported in the hands of the Indian Government' were the 'darker matter' were stored the House of Commons to see that the bill prohibiting Indian imports and other was duly passed through Parliament.

Weekly Letter

Do better indications of the pleasant weather here can be had than that Poochi Malarigay who has returned after a week's stay at Mysore. He has very much better than he was when he came here from Bangalore, and this in spite of his continuous speaking at Mysore. And Quaid's too might, as the doctor wrote us, find himself capable of receiving his tour in the middle of July.

Sacred Music

At Madras, as I have said in my previous letter, we were privileged to have very good music at our guests' meetings, but we did not know that something better was awaiting us here. For it is a land of music. It shows itself on through you and your friend's presence comes to give you a song and he will not refuse. The other day when you accompanied us to have tea at the prayer hall, a gentleman came with a few ladies, who were actually asked if they would sing. And immediately his wife and other ladies accompanied with melodious strains. It was so sweet a song to praise of Rama, and as soon as it was finished they started again.

good music! my response;

your response to my invitation;

and so this on through modern students even up to representing the divine spirit of that ancient Indian, Valmiki. They immediately took up the first chapter of the *Ramabharata* and stopped having recited a few verses. But the gentleman asked them to go on, and it is the mystery of us all, at any rate those of us from Western India, they went on until the end of the chapter, without a break, every word perfectly pronounced and admirably correct. Really a curious thing at that time as well as the thought of Poochi Malarigay, out of which the ladies produced mysterious strains. "It is wonderful," exclaimed Quaid, and asked if such a thing was common among women in South India. "Yes," he was told, "this system of Sanskrit as known in most Brahmin homes, and our ladies recite the verses every Saturday." And why should they not? They have preserved the ancient culture and some of them who recite the most beautiful hymns, I am sure, in the world that

or daughter might repeat:

"The who recite this kind of life of Rama is delivered from all sin."

"Subtle Thought"

But "subtle thought" says we there that tell of subtle thought, and we thought to show us that those who are delivered from sin are not however delivered from misery, so even as the missionaries left, another lady who was usually asked what she was doing exhibited her side of action. The first question elicited the information that the lady merely studied her college education, that she also knew those verses, that her father, a deeply religious man, though poor, was giving her the best education that he could give. "Do you mean your poor father will put money, money that you are still preserving your studies?" Quaid's directly asked, and almost against her will, and as considerably surprised to say the least, she told us of the power of Subduer she had

been through. Married ten years ago, she had scarcely lived with her husband but a few months, and then turned out because her father had not been able to pay the dowry money. Then before she was taken in for marriage, she was turned out of the house, a deserted wife, and the man had taken another with a big dowry. To me ten years since this happened, and she did not know any more was about the man who—about. Nothing changed, however, her father had taken her back to his house and given her the only imperishable thing that he could give—education. "What will you do, when you finish your education?" was one of the questions asked. "I shall try to relieve the suffering of those around me myself," she said.

"Are you sure for your lot?"

"Yes, I know that that will take care of me."

She would have answered many more questions, if we had the time to ask them. I sighed and thought of Quaid's "Subtle Mind."

"So carefully watch these things!

And all this indignity,

By God's command, no more!

I stand and wonder how

By the red-hot words I live,

Shall I not put a ring

To modify these words say!

"Who is there? This is it."

I have never since thought of the customer bludgeoned "above everything," and prayed that God may send a chain of fire into the hearts of the wicked of India and outside also.

Work

After long work, and after work long. There was when we had all this through a beautiful morning of work and sleep.

Among the visitors that week have been persons much concerned who not only work and spin regularly and have clothes made out of their own yarn, but do spinning propensities during all their leisure hours, these have been men and other spinning, with their houses of a splendid economy, and with their plan of a splendid budget a thousand things. All strength in their class. There also came a gentleman with a spinning wheel with the opinion of his own construction. Quaid's examined it closely and asked the inventor not to be satisfied with this, or with anything from those who did not know the art of spinning. "And you must not keep before me a thing which is still being experimented on. Let me see it after you have perfected it but you must make sure that at the end of the day you must have ten lbs. of 20 strands yarn of good strength and evenness. You must know that there have been persons in the field who have done better than you. You must examine these often and be ready to show. But I may tell you that no one has yet succeeded!"

"No, I want to know whether I should go on with this or stop it?" "Certainly not," said Quaid, "go on with it if you have confidence and tenacity."

On being told that there are many others in Bangalore, Quaid's has been visiting one of them, the Imperial Dye, for some days, trying to understand

every trade detail of his working, keeping the entire, shifting information about their plant, the expenses of their upkeep, the statistics given to them, the treatment and moral value of their currency, and so on. All this he thinks he must do in order to do justice to his office as President of the All-India Ore Production Association.

M. D.

Khadi work in Tamilnad

(Extract for half year October to March 1936-37.)

The most striking feature of this half-year's progress is the increasing demand for Khadi which our Branches are trying their best to meet. It has been possible to approach a wider market for Khadi this year owing to the opening up of new sales depots at our own as important centres, namely between the months of August and October last year. The Depots at Bangalore, Vellore, Karolnagar and even Changanassery have justified each in its own measure our expectations. The retail sales of the Branches have shown striking improvement during the last six months. Comparing the figures of the Branch sales for 1935-36 October to March with those for 1936-37 for the same period, we find there is an improvement by more than 50%.

RETAIL SALES THROUGH BRANCHES

1935-36	1936-37	1936-37
OCTOBER TO	OCTOBER TO	OCTOBER TO
MARCH	MARCH	MARCH

Equally true is it that the depots opened by private merchants have also been successful. In Madras the combined sales both of our own and the private retail shop (including Agents for the Rango Company, Branches at George Town and Triplicane early opened) came up to Rs. 45,340 as against Rs. 24,745 for the last year corresponding period. It is significant that a few at least of the private merchants have been undertaking to find out sales for their own stall at Tamil Nadu. The success of the A. I. S. A. branches in leading others has served as an example to private merchants. The Madras retail depot of V. K. S. Changanassery Chettiyar and the corresponding branch of the "Rango" in the same city, as also N. E. Changanassery Chettiyar's at Changanassery are a few noteworthy worth noting.

The total sales for the period from October to March 1936-37 are as follows:

	A. I. S. A.	Joint & Private
Sales	Rs. 9,66,275-3-4	16,775-6-3
Sales to specialized merchants (Tamilnad)	12,745-3-8	21,000-4-3
Overseas	1,275-4-4	15,840-4-3
Sales to other parts	22,044-21-3	1,25,577-10-11
Total	Rs. 2,11,095-3-3	2,41,493-11-7
Grand Total	Rs. 4,52,588-4-0	

While the picture is rosy to some but shows considerable improvement for the two that the production has declined, though only to a small extent. The total production of the A. I. S. A. branches for these six months has been

	Rs. 1,25,115-4-10
and of the private producers	Rs. 5,77,207-4-7
making up a total of	Rs. 7,02,322-9-7
For the same period last year the figures for the A. I. S. A. branches and the private merchants were Rs. 1,25,395-18-0 and Rs. 5,92,220-0-0 correspondingly making up a total of Rs. 7,17,615-18-0.	

While comparing these figures it should be noted that there has been a 10% reduction in the price of Khadi offered early this year. Further the private producers' figures are incomplete in that one of the leading merchants at Tirupur M. S. V. Mahalingam Chetty withheld information from us right through from October to March. The A. I. S. A. departmental production is much to be noted that though there has been a fall it is mostly due to the fact that we have had to replace some of our machines which had broken and stopped making deliveries as early as April 1936. The Khadi production which was nearly Rs. 15,000 worth a month, had gradually ceased after that period. Further a number of agencies had to be disbanded, and direct production undertaken in the interests of both the quality of production and the continuity of work upon orderbooks. The figures for production for the last six months this year constitute a decided improvement on those from April to September last year, and every effort is made to keep the production going. New centres like Chitral, Arunachal, Gokhaletypepalem, Palayam and Kallaricherry have been opened since two months. A centre at Vellore is also in contemplation, and may be an accomplished fact before the end of this month. The centre at Kallar has been shifted to Palayam so as not to cause disturbance of work in that quarter. Relieved by all these our activities, it is expected in the course of a short time to show production quantitatively to a higher level.

Even amongst activities of the private merchants, there has been some amount of slackening due to the dissolution of partnerships in some of the leading firms. For instance, M. S. C. Changanassery and his partner have parted with the world that production has been at a standstill for two months and only recently restarted by both parties. So also is the case of the Gandhi Khadi Agency, which for a month or two had to suspend its production completely. These are some of the firms which have since temporarily to direct the progress of activities in the Tirupur area. But they are houses which are now bound to prosper.

The Tirupur Vasthaya and other branches have been showing steady progress in production during the last six months. The figure for March stands at Rs. 25,260-12-10 as against Rs. 21,710-8-3 of the previous month. From April there promise to be a steady rise. Cotton picking during the season is in progress and spinning and yarn deliveries being both there would be no possibility of production going down any longer. The Palayam Gandhi Agency and the Rango Company are also working to increase production in their respective spheres, and it is noteworthy that their efforts have so far been successful. Everything points to the fact six months starting on appreciable rise in the quantities of Khadi produced.

S. RAMANATHAN

Secretary,

Tamil Nadu Branch, A. I. S. A.

Printed and published by Jeyaraj Arund, at Bangalore Press, Gokhalepalem Road, Bangalore, Madras.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, June 30, 1927

No. 26

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER VI

Experiments in Earth and Water Treatment

With the growing anxiety at my life, my faith in medicine steadily increased. While practising in Durban, I received the same dose from ability and disinterested information. Dr. P. V. Mulla, who had come to see me, gave me treatment, and I got well. After that, up to the time when I returned to India I do not remember having suffered from any ailment so much as.

But I used to be troubled with constipation and frequent headaches, while at Johannesburg. I kept myself fit with occasional exercises and a well regulated diet, but I could hardly get myself healthy, and always suffered when I should get free from the burden of these chronic ailments.

About this time, I read of the formation of a "The Breakfast Association" in Hindustan. The object of the promotion was, that Hindustanis ate too often and too much, that their doctors' bills were heavy because they ate and nibbled, and that they should at least give up breakfast, if they wanted to improve their state of health. Though all these things could not be said of me, I felt that the experiment did partly apply in my case. I used to have three square meals daily in addition to afternoon tea. I was never a great eater, but accepted as many followers as could be had with a vegetarian and simple diet. I naturally gave up before six or seven. I therefore agreed, that if I also dropped the morning breakfast, I might recover free from headaches. So I tried the experiment. For a few days it was rather hard, but the headaches entirely disappeared. This led me to conclude, that I was eating more than I needed.

But the change was far from relieving me of constipation. I tried Richard's Hygienic, which gave some relief, but did not completely cure me. In the meantime, the German who had a vegetable restaurant, at some other house, I thought who, placed in my hands Jell's Bitters in Nature. In that bottle I read about earth treatment. The author also advocated fresh fruit and water as the natural diet of man. I did not at once take to the exclusive fruit diet, but immediately began experiments in earth treatment, and with wonderful result. The treatment consisted in applying to the abdomen a

linenage of clean earth, saturated with cold water and spread like a plaster on the lower back. Then I applied oil of linseed, once or twice during the night or in the morning when ever I happened to wake up. It proved a relief soon. From then I have tried the treatment to myself and my friends, and have never had reason to regret it. In fact I have not been able to try this treatment with aged individuals, for two things. I have never had time to settle down to one place to repeat the experiments. But my faith in the earth and water treatment remains practically the same as before. Even today I give myself the earth treatment to a certain extent, and recommend it to my co-workers, whenever suitable cases.

Though I have had two serious illnesses in my life, I believe that none has been need to drop himself. One came out of a throat ailment brought about by excess of a well-regulated diet, water and earth treatment and similar household remedies. The other was the fever, which is known to every little child, and involves all kinds of vegetable and mineral drugs, not only ruining his life, but by increasing the stress on his body instead of removing his master and thus leaving self-interest, comes to be a man.

Let us not discuss these circumstances, because they are being written in a chapter. I leave the reason for my illnesses. I am fully convinced, that I alone am responsible for these, and it is because of that conviction, that I have not lost patience. In fact I have thanked God for these illnesses, and have successfully resisted the temptation of taking medicine drugs. I know my physician often tries my doctors, but they kindly live with me and do not give me up.

However I must not digress. Before proceeding further I should give the reader a word of warning. When the person has a look, on the strength of this chapter, should not take everything as it is to be gospel truth. A reader should always remember one aspect of a man, always every man can be seen from no less than seven points of view, all of which are probably correct by themselves, but not correct at the same time and in the same aspect of man. And there many books are written with a view to inducing retirement and avoiding some and

form. Let them, therefore, who read these books, do so with dispassion, not take the advice of some experienced men before trying any of the experiments and look, as let them read with books with patience, and digest them thoroughly before acting upon them.

(Translated from Sanskrit by M. D.)

Weekly Letter

Through the progress in Gandhiji's health has been maintained, I send the weekly of the Rajadham Weekly. If every school and college and every other public institution create in his life, it is apparent that all rights in public institutions may have it to grow up. What with the Rajadham and what with the meeting of the A. I. S. S. I., the week promises to be interesting, and I would request every kind of schools or colleges to certainly let their leaders in the nation. The next Gandhiji can do it to visit our great institutions and our boys. While two days will be still be devoted by Mr. Gandhikar and the Rajadham Association. The only condition that will work with them is the expression of the institution to maintain the Gandhian atmosphere.

The Long Harshness

This has been, as to up, the Letter Week. "When will you wear Khadi?" is the question with which Gandhiji has repeatedly greeted these letters dated, without exception, in having all means of progress within. And in most cases the reply has been, "How soon?" "Why not now?" has been the next question to which some of the others have found it difficult to evade. A reply, for one day, on which two persons did give an effective reply, will even stand out in my memory. It comes about thus. Two groups of women came, — one Hindu and the other Kshatriya. One of the Kshatriya ladies was the wife of the professor, who had seen Gandhiji last week with his glass of a 'spit' of money as he called it and against boys' help. He had left his own book with Gandhiji to have his whole message in the shape of his life's devotion in his own hand of the new that the "honest man" proposed to take, and he had depicted the whole vision, the idea, to get back the original. The next question had been asked her and she had replied in the most way. But now Gandhiji said, "I am not asking to give you the book unless you come dressed in Khadi." It leaves a place of her own with her. She was thinking hard and seemed to be surprised by a young girl, Mrs. Kanthil, the great daughter of Dr. Ramesh Rao. The Tamil lady, who was accompanied by Mr. Rajagopalachari, also appeared to be amazed. "Well, then, I want you each group to have the other ladies," said Gandhiji. Mrs. Kanthil said, "We will keep the Tamil ladies." One of the ladies gave an equally effective reply to the Tamil. "Well, then, I will say the women of Tamil and Kshatriya are both good, but the men alone are evil," said Gandhiji. None of them placed in the heavy laughter that greeted, but one of the Tamil ladies stood up for the men and said, "They are quite good, many of them wear Khadi." But while these things were going on, Mrs. Krishnamoorti and her young husband of Gandhiji. As though Gandhiji had desired their names, he said, "Well, there is a Khadi shop downtown. You can purchase more, go into one of the women here and change."

Wanted a Message

But one could not go on asking and begging any, silently. There were other things waiting, for them

the ladies were made sure. There friends were the teachers of the New College where, the biggest in the State, over twenty of them had come. "Is there a Khadi shop in your school?" was the first question. "It is already existing" replied one of them. "The Tamil students has considerably used the Khadi," he added. "and as Government servant was now glad to give them Government." "But," said a Kshatriya Khadi shop owner, "they will not do more Khadi clothes."

But one man was troubled by means of a question "Is there a Khadi shop?"

"Oh, the student question?" said Gandhiji, but it was to be replied at some time later, and Gandhiji repeated briefly for a short while that the Khadi was not placed even before the village people as the means of livelihood, excepting in a few cases, and that the Government was expected to do it as a matter of course.

"But how could we help?"

"By making their Khadi compulsory for all boys. Even so in some schools you begin the day with prayer, so that you may go through the day's work in a spirit of humility, and so at least in one school in India, I saw a few students' people before school hours you can begin with a half-hour of self-sploring."

"You would have seen the village students do this?"

"Certainly, yes, and all. If I was Young, I should not worry Government servant not so as to his duty, before he had paid, he will be a few minutes."

"How do you wear, Young?" said one more of them.

"The world does not know but come now, for I would like to know how you do."

"As it is," slowly replied the Kshatriya, "a number of boys are being dressed in it. Let us have one more."

"When do you expect the teachers to be like?"

"Well, let them be good and strong and pure and healthy, and let them, clearly themselves men and women with the boys."

Further discussion only as the rise of the class was required. "Whatever may be the case, let the boys feel that there is a living God established before their teachers and themselves," summed up Gandhiji.

'Continued Message'

When ladies begin to talk, they go on authority. But fortunately there came a pleasant interruption. Mrs. Krishnamoorti and Mrs. Kanthil came to speak, but neither changed, in the new Khadi across they had purchased downstairs. It was more than even Gandhiji had expected. The teachers are you ready to go. They wanted Gandhiji at their school, "but that all your students wear Khadi and then take me," was the reply. "There is some message, however confidential, that we may tell for the boys."

"Well here is the confidential message before you," said he, pointing to the Kshatriya ladies. "Let me the boys be behind them. You have seen it for yourself. As though I had wished to give you a message about Khadi, the same ladies, that you saw a short while ago, have appeared before you with their determination to do it."

"Well," said Gandhiji addressing Mrs. Krishnamoorti, "I must give you the book now," and proceeded to

Bangalore Khadi Exhibition

(By M. K. Dasgupta)

Sri. C. Rajagopalachari and Gangadharan Deshpande are making great preparations to make the forthcoming Khadi Exhibition at Bangalore a terrific success. They are making out an splendid list of exhibitors, and as they have previously conducted the same, it is to be deemed not an unlikely, but a fresh India Exhibition. But they are making these all the previous the difficulties, that may be necessary in order to complete the technical demonstration, and in order to make the Exhibition an instructive display house. There, therefore, who would have all about the exchange of Khadi from hand giving to hand wearing, and study the movements and in the persons and in no them at such by skilled hands, will not fail to attend the Exhibition. It is a happy augury for the future of Khadi in Mysore, that the same has given a sanction of Rs. 5000 towards the expense of the Exhibition, and that the Director of Industries has become a member of the Exhibition Committee. Indeed the economic and the philanthropic side of Khadi is an overwhelmingly important, and it is a wonder that Mysore and Bangalore have not given the movement the support that it deserves. Everybody agrees that millions of villages require a supplementary occupation. Scores of paper schemes are being put forth about the necessity for introducing village reconstruction. But not one scheme has the universal approval that Khadi has. And so far as I am aware, not one scheme is being tried on the scale that Khadi is being tried. It is not a small achievement to be able to show that the Khadi scheme is at work in at least 150 villages.

That Khadi has a political side is a need not trodden a single person, even though, he may be an official. Indeed every honest politician laughs at Khadi, when any political consequence is attached to it, and they would be right, if the word "political" was used in connection with Khadi in the same sense that it is used in connection with Gandhi. Khadi has a political consequence pointing in the same sense that education has, cooperative schemes have, temperance reform has. It is impossible to avoid the political effect of any programme because that is a natural way of things. The Viceroy, and the Raj, Madras and everybody else if they are not Indians in the country, take an active part in promoting Khadi Machine policy, and yet nobody has ventured to touch the line of Exhibition only having a technical political consequence, nor have I known anybody laughing himself about these the movement for promoting that only on the ground, that it has a tremendous political consequence. Indeed the full success of Khadi and Gandhi, in political effect depend upon the support of all, politicians and non-politicians, the press and the people, the committee and the agit. Every attempt at therefore being made to keep Khadi above political issues. It is not an evidence of weakness, but it is an evidence of selflessness, selflessness and determination to establish artificial distinction between self and you, between capital and labour, and establish a living bond between the two. I am hoping, therefore, that the forthcoming Exhibition will receive the solid support

of all classes of people, including the numerous European settlement in the neighbourhood of Bangalore. That large population will be equally welcome with the rest. Indeed in my talks with the European friends, who have kindly visited me during my sojourns at Madras and at Bangalore, I have not hesitated to present the message of Khadi, that is the message of India's marriage with the rest of the world.

One word to the Indian people of Bangalore. I choose a number of Voluntary has been speaking for the adoption of a minimum in various matters. I thought, that the Mysore friends, the other day at a public meeting mentioned upon which might should be called the residents of the Indian people of Bangalore. And I have noticed on the part of those who believe in Khadi a little hesitation to accept it as the line of the Bangalore friends. I plead for the necessary message to not only Indians, which can only be reached at the expense of our starting a lifeless. By all means let united people have technical demonstration, whether in dress or in other occupations, but I do plead for an education, or between themselves and their starting teachers, of a technical preparation, such as is always shown in well self-education. India's education is a longed reaching but that with a square yard. Let our friends have more correspondence in this message. Let not those, who could not find common, and nobody finds fault in order to win her up to crime, think that they would achieve the end by first making their own work at the expense of the price, and without in the same perspective working and entering the labour to win their standard of living. One cannot and effective and immediate way to win and within three months to win their standard of living as for the Indian people due to Khadi. And thereby get a few rupees into their pockets. Many in Bangalore have given monetary contributions to Khadi work but this is not enough. Khadi must make and progress unless that our people is not it. I therefore ask the people of Bangalore and neighbouring districts not merely to visit the Exhibition and give the momentary monetary support, but also to identify themselves with the pace by making Khadi for their dress.

On The Autobiography

1. The first three parts of *The Story of My Experiments with Truth* (English Translation), recently edited by Gandhi, under his publication in these volumes will be published in two form as Vol. I.

2. The book which is being printed at the Shriyanta Press in bold type on superior village paper will be ready towards the end of July and will contain about 500 pages bound square. The volume will be bound in Khadi.

3. The price of the book will be Rs. 4-4-0 plus 500-00 for packing and postage. Those who will order a copy by T. P. P. will have to pay Rs. 4-4-0 in all.

4. Those who will register their orders with J. L. and contractors or elsewhere before the 15th of July, will get the book for Rs. 1 only post free.

5. Payments from Rs. or 10 post free.

6. No cheque will be accepted. Manager, T. L.

Notes

In Justice to Her Memory

The *Modern Review* has a paragraph on what seems to be the story of *My Experiments with Truth* (Chapter 17, Part III) on Sister Nivedita. After quoting up sentences, the *Modern Review* has:

"The sentence of 'the splendour that surrounded her' without any other laudable passage a worthy idea of Sister Nivedita's mode of thought. She had it, at the time when Mr. Gandhi was here, she was the guest of Mrs. Ch. Ford and Miss Josephine Marshall on the American Consulate, and, as such, was not responsible for the 'splendour'. Her words and very simple style of living in a garden house known to Europeans from sight-seeing, as indicated in all her letters and to posterity."

"We do not know, whether Mr. Gandhi spoke to Mr. Gandhi in English and entirely used the word 'splendour' to describe her, for what has appeared in living letters is translated from the Bengali *Shiksha*. But where was any responsibility for the use of the word 'splendour' has remained her message. Sister Nivedita had her letters, as in fact even the greatest of mankind had and have, but which she was not in any sense of that word. As English is not our vernacular, we have translated the statements in the letter in that we can read meaning as applied to human beings. The United Oxford Dictionary defines it to mean 'of great importance, command'. In Webster's New International Dictionary the explanation given is, 'High-sounding, more brightly, hence, distinguished, noble'. Sister Nivedita was a very unpretentious person, and for her courtesy and excellent character by the name of Nivedita and so on."

"The reference to 'her wonderful love for Bhaktism' is quite odd and incorrect."

I study regarding the statement. For I never knew the fact, but I saw the note in the *Modern Review* that I had met the deceased not at her own place but at a garden. The reader has to compare any possible limitation. My feeling is so pure that I have not said much though I should like to have, the true story of those who have contributed to the making of modern India. My only complaint is, that the poverty of my writing is not in my letters on my part, but a life of constant stress and toil, of longings from early youth led to consider such making. Whether or, the whole I have not so placed thereby is to see a definite quality. But it is a pity it has been reduced in spite of myself. I am therefore able to write for it. And if to the story that I am writing from work to work, I deal with men and women, I do so only in as far as such reference is necessary for showing the making of my mind as far as I can, as my search for Truth I was therefore having an immense interest in life, which would be naturally otherwise uninteresting, as the references in several men and women. And it will be strange in those whom I am obliged to refer to the story said to me, if the reader concludes that the estimate that I may present, given in my last statement or true in fact.

Such references should be regarded merely as the impressions left upon my mind at the time to which they may refer. I interviewed Sister Nivedita, Sister Vivekananda, Mahatma Gandhi and others in the story simply to illustrate my thoughts and, and to illustrate the point that even that experienced work in South Africa was an integral part of that search, which was never once relinquished to the golden work. It has therefore great no pleasure in reproducing the paragraph in the *Modern Review* at the very first opportunity after reading it.

As to the use of the word 'splendour' though the translation is not mine, I cannot therefore expect from me too, because as a rule I write these translations and I remember having discussed the subject with Mahatma Gandhi. We both had doubts about the use of the English being correct. The closer lay between reality, values and beauty. This last two were considered to be in stating Mahatma had chosen 'splendour' and I pointed it. But neither he nor I had the dictionary meaning in view.

What word Mahatma and I meant, could. The word used in the original writing of my. I have a full recollection of the conversation between Sister Nivedita and myself. But I do not propose to describe it. To look at the translation or the original can possibly damage the memory of one who lived Bhaktism and India as well. It will even be charged with grossness.

M. K. G.

Kishor Vidyapati

[The readers of Young India know that Kishor Vidyapati is one of the very few without limitations will show. I have much pleasure in publishing the following note to me by the Secretary of the Kishor Vidyapati.]

M. K. G.]

The Kishor Vidyapati campus in the 18th of November 1924 (July 15th 1927) after the general session of the University of the College department (Vidyapati) started over four years. In the first and second years, a general knowledge of Hindi, Sanskrit, Philosophy, Science, History, Politics, Economics and English will be required. In the remaining two years a student shall specialize in one of the following subjects:

1. History, Politics, and Economics 2. Philosophy 3. Ancient Indian History and Culture. All students shall be through the Sanskrit language and Sanskrit character.

A student can be admitted to the Vidyapati after passing the Vidyapati examination of the Vidyapati, or in the Intermediate or any other corresponding examination of any University or university.

There will be provision for students in the Vidyapati for all students. It will be compulsory for the students to give a program including physical exercises, and religious study.

There will be an fee charged for students in the Vidyapati. There is further a provision for fifty scholarships of up to a maximum of ten rupees per head per month for students of poverty and character. But a student's weekly expenditure cannot exceed less than fifteen rupees. All applications for scholarships must reach the Principal by Kishor 17 or July 1. All

"But if you will pardon an amateur and a very unorthodox Indian for the presumption, may I ask, why, I ask, why, in this Conference of love and brotherhood, where Hindu and Mahomed have openly recognised the fellow rights and privileges of each other, there is not a word uttered about the poor autochthon? Do they not despise the equal love of autochthons and Muslims? One is shocked in the thought of the fathers of fifty million Indians, who are, every day of their lives, tormented by so few words in many respects than we find even our dogs, what one hears is what, that in the midst of prolonged discussion, leading far hence and thence, should every man present vied with every other in showing brotherly feelings, love and regard, not a word was heard when thought of the autochthon. Even now, while the whole of India is ringing with praise of the Peace and Love Conference, nobody utters a word for the poor auto. The only part of my lecture noted in my notes, 'Is it not because the autochthons cannot break heads, pull down buildings, and at these scenes which breathe to others? Is it not because the Only Conference was the Empire of Nations, where the subject peoples have no voice?' (E. I. 25-26-27, p. 324)

Thereafter, in February 1927, when negotiations for a *Shuddhistan* minute on the political plane were in progress in Delhi under poor guidance, I had occasion to complain to you as follows:

"Is it not the case that the Hindus are divided into communities . . . which are . . . further apart from one another socially, than the Muslims are from the Non-Muslims? Then, what about the Hindu Christians? Is not their number equal to, if not greater than, that of the Muslims following? If Muslims in a 'sanctity' in India may claim separate and special treatment, protection and guarantees, how much stronger must the claim of this autochthonic nation of Hindus be allowed to be, since they are not only one of their members as important a minority, — and a dominant one too, since the date of the Lucknow Pact, — but have been suffering for ages from actual physical disabilities, with which no Muslim or any other backward minority were apprehensive for the future may possibly have comparison? As matters the Vardan College, the Paghaj Shiksha, the Hindavi 'lyricists' I have shown the advantages as far national rights the Hindu side. Are the Muslims then the minority? (i.e. the only one to be taken into account.)?"

Yes, in your reply, while admitting that I was 'right in saying that the autochthons have ever a stronger case than the Mohammedans for separate representation', yet amazingly that, not even one of special meetings was what I had pleaded for, you said that 'to attend the Lucknow Pact was or was to relate it is fraught with danger,' and then went on to suggest a scheme which, however, took no account at all of the autochthon? (E. I. 26-2-28).

I then rejoined with a lengthy letter which began:

"Naturally, you are not an autochthonic person, or nobody could have charged you with a

second time in favour of that class, if you had stood by them in your proposed solution of the communal problem at least as strongly, as you have done by our Muslim counterparts."

and pleaded (among other things) as follows:

"In me, I think, when you were in the Toronto Jail, that the great G. K. had demonstrated to us in the solution of Young India, from personal observation the situation of the *Vigraha* of Mahatma, — those mental human beings whose very sight is pollution to their fellow men, — the 'Tumblers' and the waste of their existence (see E. I.), which a happy accident upon them by their social position, — how paid! — by spending a day by the simple way from human institutions and themselves living in the jungle at not less than a particular distance (about half a mile) and making a further claim my time their living to tell the poverty of their position and to know them for what they are (the story is nearly untrue to them) to be shown on the map, and never doing to be seen by, or even to breathe within their customary distance, other members of the human race; how this fact is used in effect shown by the story and facts, for the Hindu nation came to the rescue of his kind and what the danger has passed beyond the extreme range of pollution, whereas the one as the dog has not the disadvantage of pollution and can push up the first even in the close proximity of the desert! Shall he not his fellow creature, when Andrew said 'Nikhilina Gandhi's children' have their due measure of protection, in your scheme, or only the Muslims? Again, granting that the average Muslim is considerably worse off than the average Hindu, is it suggested that Hindu Indians have stepped selfishly to make or keep the Muslim Indians at, on the terrible Hindu must be said to have compared to make and keep the 'autochthonic' poor and oppressed?"

My autochthonic hatred to be pitied. You cannot pretend by assuming to, and saying that you had imposed silence on yourself on the communal question by some time to come. There the matter ended to my great regret.

But now that the most short-sightedness, the same selfish, beguiling mentality, as was exposed of by the Ministry of Revenue, has been betrayed by the treacherous leaders who met together in Bombay the week before last, I implore you to send a note of warning instant and send our leaders, especially the Hindu leaders, to a sense of justice — let them not wait, till happened Chaudhary and Tinkhale-*Wanashale* state open their eyes to the needs of the most needy among us Indians. It is then, you who your powerful voice called upon the Government, supported by the All India Congress Committee to find a scheme for further constitutional reform, not to neglect the interests of your own 'children' in it.

Yours Of Kind &
and the rest

Dear Sirs,
E. I. 26-27-28

Printed and published by *Swami Anand*, at *Swamiji Press, Serdangam, Pondicherry, Madras*.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, July 7, 1927

No. 27

Notes

Deshbandhu Day at Darjeeling

The reader will be glad to share the following note sent from Mrs. Bhow from Darjeeling:

"I may perhaps remember you to know, that the Darjeeling Mobile Hospital held a meeting on June 18th in memory of the great patriot, the late Mr. C. B. Sen, at which Mahatma Gandhi presided. The subject was the raising of Khadi and the obligation on those who wished to help the poor of their country, to open at least half an hour a day. On the following Wednesday, 21st inst., one of the members in the presence of Mahatma Gandhi, presided at a meeting at least half an hour a day. Later on they may feel worthy to become members of the A. I. S. S. In future they are going to open well in order to be able to give more clothes to the people in the Holy Ghats and the Hospital."

It is a good thing, that the ladies of Darjeeling observed the anniversary of Deshbandhu in the manner described by Mrs. Bhow. I hope, that the nine ladies who have given their names will persist in their effort. We have in that country a habit of making promises in a fit of enthusiasm, keeping them for a time, and then dropping them altogether. I hope, that these members will be steadfast enough to outlive their youthful optimism, so long as a single Indian has to strive to earn his work or his few few paise. One knows the reason of apathy. "If they have no work, why do they not resign, why do they not go to the tea plantation, why do they not go to the mines where labour is in demand, and earn as much as it comes?"

I have in these pages often denaturalized the history of this experiment. Millions cannot leave their homes, even if they wish to. And it would be a calamity if they did. Out of the 300 millions in New Caledonia is probably to be had the ability, or very little. But such cannot be the case in Bombay. If Bombay were an New Caledonia, it has to pay for transport. Hardly work to be had in Bombay will be of so use to the millions who cannot, will not and must not leave their villages and hills. Work has got therefore to be interpreted in their villages, and broadly as in the case of coal at New Caledonia, the work transported to villages is less paying than work in Bombay in terms of coin. But in terms of mental education, and growth in capability, the work situated in the villages is far more profitable than that obtainable in Bombay.

All Karmachars

All the readers of Young India may not know the All Karmachars are. They are the supposed slaves of Karmachars. And as at the Bombay Conference, friends of the Bombay School of the same Karmachars to the more appropriate name Karmachars, as the supposed slaves of our India have been not usually taking for themselves names which have no real value about them. In this spirit, the supposed slaves of Karmachars Karmachars at All Karmachars, And as I write under that heading two paragraphs in the address of the Director of Mysore to the Representative Assembly. One passage from these paragraphs, that 'exceptional facilities have been created for the education of the members of these classes, and methods have been adopted to make their special circumstances.' Among these methods are scholarships, exemptions from school fees, a free supply of clothes and school requisites, free boards, and even and above the right of admission to all schools. 40% special schools have been provided for them. There are stipends to 10% students of the class wearing tunics in Mysore. An attempt is being made to organize a representative governing scheme with the provision of land revenues and education."

The paragraphs end with the following suggestion:

"These people ought to be the strength of our strength. Shall we let them become our weakness? They have a realising sense of wrong which only Indians can have. The way should be to 'Hindutva' them more and more, for they belong to the Hindu community, and to offer them every facility to remain within the fold. They will be a mighty weapon in the strength of our holy faith. If not, they will be an equally heavy misfortune from it. Hindutva, they will maintain an additional element of heterogeneity which will further emphasize the already difficult problem of assimilation. No possible means of assimilation should be neglected and every kind of Hindu policy, every law of Mysore, should supplement the efforts of Government with all its strength."

This suggestion is a gentle warning both to the Christian ministry and the Moslem ministry not to try to win these supposed slaves from Hindutva, but if they at all wish to assimilate, it is not as that they may become better Hindus. If the suggestion is not open by the parties concerned, it will be a substantial contribution towards the attainment of real peace in the land.

M. K. G.

The Cow in Mysore

(By R. K. Shinde)

I have received letters from One Protection Committee in Mysore, protesting against my letter to the Mysore One Protection Committee appointed by the State. My letter was in answer to a questionnaire issued by that Committee. I think from that letter published in the Madras press led the One Protection Committee in question to think that I was totally against legal prohibition of cow slaughter unless any circumstances whatsoever. I was surprised to receive these letters, and I wondered whether, in a matter of illegitimate or illegitimate, I had any real that there should never be any legislation against cow slaughter. I therefore asked for a copy of my letter from the One Protection Committee, which they have kindly sent me. As the letter expresses my considered opinion, and as it has been given some importance by the Committee and has caused considerable confusion among the public of Mysore interested in this very important question, I reproduce the whole of it below.

"I want apologise to you for the very long delay in acknowledging your letter of 25th November 1926. I duly received your first intimation, which I thought was purely formal, and as I had nothing effective to say, I did not send you a reply. From your second letter, however, I observed that you were anxious to have my opinion. But when I received it, I was so overwhelmed with work, that I had no time to collect my thoughts and give you a considered reply. Even as it is, I am sending you this reply in the midst of my other work. I hope you will accept these lines as sufficient answer for the delay that has been caused in sending you my reply. Probably now it is of no use. Even so I give regard the satisfaction of telling you that there was no ill-intention intended by me in the first instance in not replying, and now in replying at a time when my reply may prove too late.

"In answer of course I am against any state interference, and the one question is to leave a sound matter of religion and custom. As far as authority is concerned, I have no doubt that it is the concern of every state whether Hindu or Mussalman, to conserve the cattle supply. But if I have understood your questionnaire rightly, the underlying note is whether the State could be justified in interfering with the freedom of Hindu and Mussalman and regulate cow slaughter even for purposes which Mussalman considered to be religious. In India which I consider to be a united the land of Hindus here in U. S. of Hindustan, Christians and others living in it, even a Hindu State may not prohibit cow slaughter for purposes considered to be religious by any of its subjects, without the consent of the intelligent majority of such subjects, no law or such slaughter is conducted in private and without any intention of providing to public welfare in Mysore. That the very knowledge of any such slaughter would give offence to Hindus is undeniable. But unfortunately we know, that in India cow slaughter is often resorted to to defy and wound Hindu sentiment. This should be put down by every state that has the slightest regard for its subjects. But in my opinion the economic side of the cow question, if it is properly handled, automatically provides for the defence against

plac. Cow slaughter should be not one to make unreasonably impossible, whereas unfortunately of all the planks of the world it is the sacred cow of the Hindu which has become the cheapest for slaughter. To that end I suggest the following:

1. The State should in the open market buy and supply cattle offered for sale by out-bidding every other buyer.

2. The State should see to it that in all projected areas ensuring a cheap supply of cattle.

3. The State should see to it that where the hides, bones, etc., of all dead cattle in its possession should be utilized, and should offer to buy cattle in the open market all government dead cattle.

4. The State should keep cattle with farms, and without the people in the way of breeding and keeping cattle.

5. The State should make liberal provision for pasture land and export the best "exports" on the world for imparting a knowledge of the science of cattle to the people.

6. There should be a separate department created for the purpose, and no credit should be made in the department, so that the people may receive the full benefit of every improvement, that might be made in the different breeds of cattle, and other matters pertaining to them.

"The foregoing scheme presupposes the State supply of all the material and financial cattle. This no doubt constitutes a heavy burden, but it is a burden which all states, but above all a Hindu state, should gladly bear. My own study of the question leads me to think, that the remedy of immediate action and immediate would enable the State to secure the essence of the principle of cattle, that is to say, to secure a constant supply, apart from the manner they paid, and to sell at market rates hides, bones, glands, milk and milk products, hides and organs and many other things that are so manufactured from dead cattle, and which today, owing to want of scientific knowledge or false sentiment, are practically going to waste, or from which the greatest advantage is not secured. If you desire any further information on the scheme submitted, by way of state supply of any part of it, you will please let me know."

Further the discussion with the members of the second One Protection Committee, and the correspondence between me creates any discussion of the question presented in the letter. The reader will observe that I have nowhere said, that there should never be any legislation against cow slaughter, but what I have said is, that there should be no prohibition of cow slaughter by legislation without the consent of the intelligent majority of the subjects adversely affected by it. Therefore, the Mysore State will be perfectly justified, and, indeed, bound to undertake legislative prohibiting cow slaughter, if it has the consent of the intelligent majority of its Hindustan population. The members of the One Protection Committee that met me assured me that the relation between Hindu and Mussalman in Mysore were cordial, and that a majority of Hindustan in Mysore were so much in favour of legislative prohibition in Hindu, and I was glad to be assured by them that every European, especially missionaries, were in favour of such prohibition.

So far therefore, as the question of legislation in Mysore is concerned, if the resolutions made to me are correct, the way is clear for legislative prohibition. But let me reiterate what I have pointed out to my hosts, and what I have explained to others in these columns, namely, that legislative prohibition in the limited part of my programme of new prohibition. The rest of the letters received by me and the anxiety of most of the persons (English, however, there, that they would be satisfied only with legal prohibition. I wish to leave all such questions against, saying that all my legislation. We have already too much of it in the horrible quantity. People seem to think, that when a law is passed against any evil, it will do without any further effort. That must make a gross and dangerous legislation is intended and is otherwise viewed as equivalent to a well-aided slavery, but an legislation which is opposed by an intelligent and educated public opinion, or takes course of rejection by a financial majority, can never succeed. The more I study the question of new prohibition, the stronger the conviction grows upon me, that prohibition of the one and low passage can be obtained, only if there is continuous and sustained representative effort along the lines suggested by me. There may be, probably there is, some for legislating or securing the establishment programme sketched by me. But there is no room for doubting the absolute necessity of a vast continuous programme, if India's evils are to be rooted from destruction. And the probability of obtaining such a step towards the preservation of the starving millions of India's men and women, who have already been reduced to the condition of her cattle. The Indian states undoubtedly are in this as in many such matters give the lead to the rest of India. And among the states, probably, there is none better fitted, as better able, to make the right beginning from Mysore. It has been all necessary suggested by me, a popular press, an enlightened public opinion, an Hindu-Muslim question, and a sympathetic Dewan. Mysore has also the Imperial Institute of Geology and Mineral Industries, and Mr. William Smith, the Imperial Geology Expert, is himself situated at Bangalore. The State has, therefore, all the materials necessary for carrying a constructive policy. Add to this the fact, that Mysore has entered Mysore with a glorious character. The title a Hindu may deeply cherish as that of defender of the new and the brethren. The one seems not merely the sacred, the gate of rule and representative other things to India, but it means also the Indian, the constructive and the good. Brahmins cannot the representatives of Hindu knowledge and systems. But why, then? Hindu power are powerful, and as many more are additional, if not unwilling, to secure the full prohibition. Under the State and the people cooperate with one another to capture and capture the breeding of evil, the production of milk supply, and the disposal of dead cattle, for the benefit of the people as a whole, the cattle of India will be lost but to do so requires death at the hands of the Indian, understanding all the legibility that may be passed against one slaughter. The ignorance of Nature's law will be accepted as it means when men and women of India appear before the Throne of Judgment.

I was shocked to learn from the members of the One Prohibition Society, that had slaughtered in Bangalore and in Mysore was given to the animals in the State gardens, that had was much cheaper than any other meat, and that the Ash Karamites, who claimed to be and were recognized as Hindus, and who knew the Europeans and the Mohammedans as well as any other Hindu, was admitted to butchering. If all that is true, the best-placed Hindu are clearly to blame for such a state of things. If the Ash Karamites do not respect the sanctity of the cow, if it knows they have no better. But what is to be said of the Hindus, who have so religiously regulated their conduct as to not to request them with a fundamental truth of Religion?

Retail Sale Khadi Bhandars

Kannada

(continued)

Sudhanva Chavakaya	Gurgaon, Galla, Bangalore
Gurgaon Khadi Bhandar	Dharwad, Dist. Dharwad
Shakila Khadi Palla,	Baling, Dist. Dharwad
Gurgaon Khadi Bhandar	Halki, "
Hansa Ch. C. Khadi Bhandar	Bijari, "
Harpal S. C. Shaktika	Bangal, "
Khadi Bhandar	Bani, Dist. N. Kanara
"	Bahadur, "
Khadi Yashwanth Bhandar	Bhappa Dist. Vijaypur
Khadi Bhandar	Bajajur, "
Mangalore Khadi Bhandar	Fori Kothahalli
	S. Kanara
Khadi Yashwanth	Fori, Bangalore City
Bellary Khadi Shop	Bellary
Andra Khadi Bhandar	Salim, S. Kanara

English

Kannada Khadi Yashwanth	Lauders Bldg., Mysore
Khadiar Co-operative	
Group K-1	

(continued)

Khadi Bhandar	Krishnagiri, Mysore Dist.
Khadi Shop	Chang, Fori Vijaypur
Khadi Vanga Bhaskara	
Group	Jambhark, Fori Vijaypur

Uttal

Bahadur	Bhargavaram
Chattak Ganga Khadi Bhandar	Bhargavaram, Channar
	Chattak (Channar)
Fori Ganga Khadi Bhandar	Bani, Dist. Fori
Bahadur Ganga K. Bhandar	Bani, Mandla, Bangalore
S. B. — The production center (especially Kotha Khadi Bhandar) also do some retail.	

Marathi

Chattak Fori Pancha Bhandar	Vijaynagar, Channar
Chattak	
Fori Pancha Bhand K. Bhandar	Fori, Panchanagar, Fori
Bahadur	Bahadur
Channar Bhandar	Channar Bhandar, Bani
Bahadur	

Bengali

All India Khadi Bhandar	Patna, S. B. Bhandar
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Marathi

Gurgaon Khadi Bhandar	S. Bhandar, S. Bhandar
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Young India

What is a Political Association?

(By M. K. Gandhi.)

I send the following to the *Leader* of the 24th June 1937.

"Under rule 28 (1) of Government of India/United India, Government Order, I understand, prohibited Government servants from participating in the Khadi Band, which is in aid of the All India Spinning Association. The reasons for this prohibition are stated to be, (1) that it is an association, established with the consent of the All India Congress Committee, as an integral part of the Congress organisation, (2) that it holds an official position in matters and undertakes great responsibilities for the membership of the Congress and (3) that therefore it must be regarded as a political association."

If the information supplied by the special correspondent of the *Leader* is correct, the ruling of the Indian Government appears to me to be a case of partiality, prejudice, and a gross interference with the private liberty of its servants. If it is intended merely as an attack upon Khadi or the All India Spinning Association, I have no doubt that both will survive the attack. And if it is an interference in the All India Spinning Association to sever its association with the Congress, I should be extremely sorry if I discovered that the Association had done anything to deserve such an interference. The Association is proud of its being an integral part of the Congress organisation, and it will deem it an honour and a privilege to work under the Congress banner, as long as that venerable national institution regards it as worthy of its patronage. But if merely among the privileges and patronage of the Congress an individual becomes a political creature, the independence would involve most serious consequences, which I hope an all-impartial Government would not tolerate.

There are many schools of thought about children in a moral problem under the Congress rule, and with Congress rule, in which Government servants who have been known to participate without any coercion. Was it wrong for them to do so? And are schools the 'non-cooperation' political bodies, because they are not with Congress? I have said by Congressmen I have said Congressmen have been known to open Government funds, and have interference in which Government servants have interfered. Was it a breach of Government Government/United India? These school associations were and the Government also associations are integral parts of the Congress organisation. Are they, therefore, political associations? The Congress may open hospitals as an integral part of the Congress organisation and its activity. Will the hospitals therefore become political associations? Khadi is at the present moment an integral part of the Congress movement. Is it a school therefore for Government servants to wear it? Is it not possible for the Congress to have its political its head, its mind, its substance, method, technology and work,

where departments of integral parts of that organisation, and yet wholly independent and wholly independent each of the others? Many Congressmen regard, that the Congress, although among all the national bodies it is the most influential and the most important, is not yet able to command more and money enough to regulate every department of national life. But as time goes on, and as it is able to draw to it men of the right stamp, as well as money, it will certainly break every part of our national life. It would be otherwise that to say, that all the non-political activities become limited, with politics, and were therefore taken to the Government servants. And if the Government dared to interfere a boycott, it would prove to be its own death warrant.

I am positively conscious of the fact, that the Congress is a long way off from attaining that height. But when it does, the Government will be shattered by it, and there will be nobody to stand, solid, or interfere with the Congress, influence. That the Government has been able,—meaning that the Government goes in the hands of servants,—to regard the All India Spinning Association as a political association, shows, that the Congress believes in it as a demand of the present moment, that the public order is in confusion, and that therefore, it is open for the Government to have any scheme, no matter how unending, to have education it may be. I can only hope, that there will be Government servants enough to be charged the substance ruling, and openly help the Spinning Association which, despite of the Government rule, I believe, is entirely a non-political body, and that in so many ways assisted by the Congress to be and to remain, for the moment stated in the constitution, which brought the Association into being. Here are the words of the preamble, which is part of the constitution of the All India Spinning Association,

"Whereas the time has arrived for the establishment of an expert organisation for the development of handicrafts and Khadi, and whereas experience has shown, that such development is not possible without a permanent representative, confidential and controlled by persons by political changes or political bodies an organisation called the All India Spinning Association is hereby established with the consent of the All India Congress Committee as an integral part of the Congress organisation, but with independent activities and power."

Two things stand out unaccepted and emphatic in the preamble, namely, that it is confidential and controlled by persons, political changes, or political bodies, and that it has an independent confidence, and power. How much an organisation could be called a political association, surely depends on it as an integral part of the Congress and also because like a bank it has accepted the agency of the Congress for the collection of your subscriptions, power, comprehension, that sort of governments are often indispensable. It would have been more honest, if the expected action of the Indian Government had taken the form of a straight order to its servants to have nothing to do with the All India Spinning Association on the simple and intelligible ground, that it does not like the participation of the Khadi and all that it means

The Story of My Experiments with Truth (By M. K. Gandhi.) PART IV—CHAPTER VII

A Warning

I am afraid I must continue the discussion until the next chapter. Along with my experiments in work treatment there is discussion over the living needed for, and it may not be out of place here to make a few observations on regarding the latter, though I shall have occasion to refer to them later on.

I may not, even at this stage, enter into a detailed account of the experiments in dietaries, but I did so in a series of Gujarati articles that appeared first up in Indian Opinion, and which were afterwards published in the form of a book popularly known in English as *A Guide to Dietaries*. Among my little books this has been the most widely read since its first and the West, a thing that I have not yet been able to understand. It was written for the benefit of the readers of Indian Opinion. But I know, that the book has profoundly influenced the lives of many, both in the East and the West, who have come from Indian Opinion. For they have been corresponding with me on the subject. It has therefore appeared necessary to my readers here about the book. For, though I am so anxious to stop the most and forth in it, yet I have made certain other changes at my recent revision, of which all readers of the book do not know, and of which, I think, they should be informed.

The book was written, like all my other writings with a spiritual end, which has always inspired every one of my actions, and therefore it is a matter for deep regret to me, that I am unable today to produce more of the freedom proclaimed in the book.

It is my deep conviction, that may need take an milk at all, beyond the mother's milk that he takes in a baby. His diet should consist of nothing but natural fruits and milk. He can never enough to maintain both for the future and the present. His body like grapes and not like chocolate. Instead of the sweet and sticky persons become dry for a man who lives on such food. My conviction and I have seen by experience, that there is much truth in the Indian proverb, that as a man eats, so shall he become. There have been not one liberality in the book.

But unfortunately in India I have found myself obliged to stay close of my theories in practice, which I was engaged on the remaining magazine in Elmhurst, as even in the last one day, and I was at death's door. I tried to run to publish a characterisation without milk. I caught the help of the doctors, nurses, and even those whom I knew to understand a solution for milk. Some suggested using milk, some another oil, some almond-milk. I rejected my help in experimenting on them, but neither could help me to leave the milked. The doctors and even to me from Elmhurst in doing, that religious people about had, have no place in this regard. For they could not be expected to help me to continue in my milked milk. And how could those who recommended

butter, and heavily without lactation help me to persevere with a milked diet?

I might not take even a little milk, as I was used to a cow. The use of a cow meant the giving up of all milk, but as I had neither cows and neither butter, only a small when I took the cow, and as I wanted to live, I continued to put myself into explaining the value of the cow and decided to take some milk. I was fully convinced, when I started taking another great milk, that the spirit of my cow was destroyed.

But the idea of having a magazine against the doctor's had had passed me. And with it grew the desire to live. Consequently one of the greatest experiments in my life came to a stop.

I know it is argued, that the real life is willing to do with what one can do, and, as the real world is not one's choice, that it is not what you get, but what you want, but what you expect, naturally from within that nature. There is no doubt some there in this. But unless there comes this training, I shall content myself with merely declaring my firm conviction, that for the reader who would live in fear of God, and who would see His face in love, instead of just look on to poverty and quality is as essential as content in thought and speech.

In a nation, however, where my theory has failed me, I should not only give the information, but also a given warning against adopting it. I would therefore say, those who, in the strength of the theory proposed by me, may have given up milk, are to prove in the experiment, when they find it, to be in a way, as to when they are advised by experienced physicians. To be sure my experience has led them to see, that for those with a weak digestive and for those who are inclined to live, there is no light and something else, apart from that of milk.

I should be greatly obliged, if any one with experience in this line, who happens to read this chapter, would tell me, if he has known from experience, and get from reading, of a suitable substitute for milk, which is equally nourishing and digestible.

[Translated from Gujarati by M. G.]

Important Notice

The printing of the *Autobiography* is proceeding as far beyond all our calculations. Whereas we calculated the book to cover between five and six hundred pages, the first two parts only have crossed 425 pages, and the third part, together with the index which will be appended at the end, will cover some 300 pages more. We have therefore very sincerely to announce that the book will have to be printed at the latest extent of 750-800 or 900 pages.

The printer is poor however still not afraid that we have expected that system with all such confidence in advance, and the book will be supplied for Rs. 1 only per foot, to those who will read in their lifetime before the 15th July.

The exact date of publication will be announced in due season.

Mahatma

Age-old Problem

A. Sangam from Madras writes as follows:

"In replying to a correspondent, you have said in *Young India* of 11th April last, that even if you were attacked by a snake, you would not wish to kill it. In my opinion, this would be improper for in the first place, you would be thereby killing yourself, and, secondly, by letting such a venomous reptile free, you would be instrumental in causing misery to others. Take another instance. If the owner of a house, in which a snake has entered, ordered the snake without killing it, from his house, it is sure to enter some other house and cause its inmates. Surely, the responsibility for the danger it may be fatal, to the inmates of the other house, done by the snake that was let off, will be on the head of him, who has under a false notion of pity let the snake off. There are many other reptiles, beasts and insects who upon leaving holes or spread disease. Surely, if the destruction of this life is considered wrong, then it is infinitely less that the destruction wrought by these creatures. Let it be granted that when a man kills his own snake, it is wrong, but it cannot be when destruction is entailed on for the sake of saving some other person's house. After all, the policy of an act is determined by the nature prompting it, and then the motive for destruction is the highest good, such destruction becomes a duty and cannot be to harm. I would like you to consider that statement in the paper of *Young India*."

The Sangam's argument is age-old. There is no doubt that there is very considerable force in it. But it is not true, as destruction could not have gone on as it has done amongst those few men, we vainly wished. The evil habit and the evil word arose of which history has never had any recorded under stress of religion, or equally other noble motive. But in my opinion, we are not better off for the destruction that has gone on even under the highest motives, that is, of religion. No doubt, destruction is more done in times of stress than in comfortable. But that is not life. Destroying helps things like animals created by man to a state, in which life is possible without the necessity of a paradise man, for whose permanent destruction because of all necessary. And it is possible for man whilst in the body to keep in state that state, only at his constant himself to the least possible destruction, such as is caused in life taking of vegetable life. The door he is, consciously and deliberately, from the necessity of living upon the destruction of other life, the answer lies in Truth and God. That all mankind is not ready to accept what may appear to be an unchristian statement does not alter the validity of my argument. Man, the last that life of strict selflessness and of pay for the smallest service that God, sends us to understand the power of God, and sets us living in life of humanity, and light in path towards his goal. We have no right to destroy life that we cannot create. It seems to me to be attributed to them, that God has created some life only to be destroyed by man, either for his pleasure or for something a body, which, he knows, is often all

known to death, any moment. We do not know what part the many so-called serious creatures play in the economy of nature. We shall never know the laws of Nature by destruction. We have records of men, whose lives have travelled beyond their last birth in perfect safety even in the midst of terrible beasts. There seems to be an such affinity between all life, that tiger, lion and snakes have abstained from harming men, who have shied off from them and will approach them as friends.

The statement, that if I do not destroy a snake I am sure to be concerned, he will cause the death of many men and women, is deceptive. It is no part of my duty to not about making but all the venomous creatures and destroying them. Nor need I take it for granted, that if I do not destroy a snake I am sure, it is bound to bite the next passer-by. I must get to the help between the snake and my neighbour. I have religiously discharged my duty to my neighbour if I do not harm it, and I would that they should do unto me, and if I do not expose them to my question with them I do expect, and if I do not, better my own creature to my my whatever at their expense. I may not therefore have the snake as my neighbour's compared to a very other man. The point I can do is to leave the reptile at such an act of harm's way as possible, and then, my neighbour about its appearance in the neighbourhood and its danger by me. I am aware, that this is not standard for my neighbour, nor my protection, but we are living in the midst of death trying to prove our way in Truth. Perhaps it is so well, that we are least with danger at every point in our life, for, in spite of our knowledge of the danger and of our protective measures, our indifference to the threat of all life is marked only by two common responses.

I am not married with the same grace in the Sangam. The letter, which is written in Hindi, shows, that my correspondent is himself a fellow worker after Truth. Hence only have I felt the need to answer his query as fully. My own position is pitiable. My indifference, which against the destruction of my life is not cheap whatever. But my heart is not strong enough to withstand these conditions, which, experience has shown, are necessary. The language of unending existence, which comes from actual experience, tells me, and it will continue to be so, as long as I am connected enough to this matter, there and the like. I have entered upon the reply with the greatest diffidence. But I felt, that it would be wrong not to destroy my belief the fear of being seen and being regarded as a dangerous animal myself. I was once so regarded by people in South Africa. We were all sitting at a table, and there came a man, the very type I have here described. They were English missionary friends. They did not mind my race about unchristianity, our protection, responsibility, though they all appeared to be very ready to show. But they could not help listening their danger, which was written in their faces, when I said, that I would not. If God gave me the strength, kill a snake, even if I knew, that not to kill would be serious death for me. Death was hidden by the suppressed laughter which accompanied, "Oh! you are a dangerous man then!"

M. K. G.

Work Before Panpajpota

[MR. E. K. Farnham, whose account have been enlarged on behalf of the All India Tea Production Association, has sent me a series of his impressions gathered from his visit to Kachhwal where he was in search of good work. In the hope that his plan for the expansion of panpajpota can assist dealer and coffee-breeding farms to a moderate scale and under skilled management will not fall upon dead time. I translate them below. M. K. G.]

One thing that strikes most a lover of order when he visits Kachhwal, the home of the well-known Sir Indradev, is the enormous number of charitable institutions, run as nothing more or less than coffee, chiefly cows. They are but as Panpajpota. When they were first started, there was not the day giving that there is today. It was then a matter of little importance whether they were successfully managed or not. But today the condition is altered. The tea institutions can now hope for long to stand well, when it is put on a sound financial basis. The prosperity of panpajpota could only be guaranteed if they became self-supporting. It was found that nearly 5 lakhs of rupees per year were spent in increasing expenses only at Kachhwal on these institutions. This is in itself, if not impossible, to secure even a few good cows in a house for the best milk-producing cow in all India. The best, now existing with milk, produce now hardly any profit and require care's milk. The cows are the cause of Kachhwal is not deteriorating for want of proper maintenance, maintaining good milk producing facilities for milk-breeding. Before the agricultural labour is improved by the extension from outside. The labour is occupying the cow in the production of milk and gra, and so drying her off the range. Thus far come for the best breeds of the country to take up this very important problem.

There was to be at this station on the point that the day of the Government was not with money among the cow from the kitchen's milk. But he had to stop the deterioration and try to raise the standard of milk production. It could be said that the worst way of saving the cow from going to the slaughter house is to make it as expensive that the breeder cannot afford to produce it. This could only be done, when the cow finds a good place among the paying hands in a dairyman's or a milkman's house. The provision point of an average Indian cow has gone down or low, that it is difficult for a householder to take up the work. The problem has therefore to be handled on a different or another hand.

The work can be accomplished by the raising Panpajpota. They have capital, intelligence and there all, public sympathy. What is wanted is good management and enterprise. When a Panpajpota institution starts 100 or 150 cows with, it can add a few good cows that will support themselves and have a margin for the other hands. If the cows are well kept, regularly bred to good bulls, and the calves will stand for, during a short period time should become places where the dairyman can purchase his best cows, the expenditure may get his cow's milk, the dairy will improve the use of a good bull, the dairy man for his cow's milk will be used, the general commerce

position in the best way of maintaining his livestock, and that is more important, all from the child in the cattle to the old man on the dairyland may get some milk and an increasing produce at a moderate rate.

Weekly Letter

I am thankful that the work has been fairly useful, the work of nature being unmanageable. But it is certain that too much must be said in work, as a fair amount of material, again, whether taking in different (Kachhwal) cowboys does not seem himself excepting of cows in Kachhwal, still valuable him. When the normal ordinary activity is resumed, there will have to be a fair distribution of material of work and rest.

More Lady Visitors

When I described last week as the "Ladies' work," I was not in the least exaggerating. In fact it was so full, that some of the impression of that work will have to be "normal forward" in the context of this work. The other day a great magnifying lady was allowed to visit a rather striking institution. She placed her offering of a few rupees and grapes before Gandhi and wanted to be introduced. "That good lady is very generous of a child, and she particularly wanted me to repeat you to them too," she said and put in her hand, and nothing intervened by the presence of other visitors of both men visiting them, she seemed to be satisfied that her heart's desire was answered to Gandhi. "Can't she adopt any one of the beautiful children in Mysore?" and the question that the magnifying lady wrapped to her. She smiled. Getting across, Gandhi said, "Oh, she has to pick up one of the most number of children in the country, or so many of them on the way, and feed the one that is hungry and clothe the one that is naked and shelter the one that needs food and shelter and shelter. Tell her that since she will be the happy mother in Mysore." As the lady being introduced to her, she seemed content to read Gandhi's meaning in her kindly eyes. "Ask her if she is satisfied." "Yes," she said with satisfied satisfaction, bowed, and went away.

In a different place like Bangalore, it is not unusual to have a number of poor people making telegraphs, though it is certain that all of them have been India. They have been severely asked. "Do you have any telegraph?" If you would have any telegraph, you should pay the price, which is to produce in, your hand and to pay regularly for half an hour. "We have got telegraphs of many of the poorest people in the district," they themselves agree. "Yes, we have them, but I have unfortunately not a plan in my telegraph. I have asked a few European friends too, though of course I do not ask them to sign. I am satisfied if they promise to use them." But being able to come to a decision, some of them have their telegraph of them. One lady, however, took the telegraph for the price. But the telegraph was different from what she had bargained for. "In your hand," he asked her, "what looking very good now!" she looked pleased. The telegraph read, "Thank you for the telegraph, I hope you will keep it. To keep your mind to some that looking very good." "Well," Gandhi added explaining the telegraph,



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, July 14, 1927

No. 38

The Story of My Experiments with Truth

(by M. K. Gandhi)

PART IV—CHAPTER IX

A Trouble with Power

To have now to the Justice Department.

Following was the paragraph of the Affidavit: "I had been observing that for some time past the Indian, Chinese and others, these officers were treating them badly. Therefore I had complained the same." "The official was an educated, white man who had an eye on the state of things, who will?" I thought the feeling. If I did not succeed in standing up, he was, I should be lying to the Government.

As I began to write, however, and as soon as I had gathered a few sentences, I approached the Police Commissioner. He appeared to be a just man. The first thing was the will to stand, he intended to me patiently and asked me to show him all the evidence in my possession. He examined the affidavit, heard it and was satisfied, but he knew as well as I that it was difficult to break down to get a white jury to secure a white officer against a colored man. "No," said he, "let us try it any way. It is not proper, white, to let such a man go on the face of the jury against them. I must get them satisfied. I want you to stand here as they stand."

I did not need the statement. I was repeating quite a number of officers, but as I had no satisfactory evidence against them, officers of some men found against the one who was going to be the white officer.

My statement would never be long next—May have that I was going to the Police Commissioner yesterday. The two officers against whom were to be found, but upon, more or less officers. They used to put my case and upon my statement to the officers. I must admit, however, that these officers were so bad that they could not have had many eyes. Had the Indian and the Chinese helped me, they would have been found.

One of these officers, the Police Commissioner, showed me a small, narrow, white man, and put him against and brought to the Government. They were white, and although there was strong evidence against them, and in spite of the fact that the jury had evidence of one of them being educated, both were declared to be not guilty and acquitted.

I was deeply disappointed. The Police Commissioner of the was very easy. I got disgusted with the legal profession. The way to deal with the state of things in the state as it would be possible to do so.

However, the point of both of the officers was to get them that a copy of their statement. The Government could not handle them. Both were white and the Police Commissioner was completely done, and the Indian community was completely satisfied.

The next morning my friends and I brought me some evidence. The white, though not all, of the evidence of power that the community was really standing in violation, was not. All would be to be, by the Government still give them back. But it was not possible for the Government to receive the money.

I can say that, though these officers were so bad, I had nothing against them personally. They were some of the best, and when I saw them they approached me I helped them, too. They had a chance of getting employed by the Government. I was not a white man, but I did not appear to be a white man. I was not a white man, but I did not appear to be a white man. I was not a white man, but I did not appear to be a white man.

This attitude of mine put the officers back where I was in a very serious way, and though I had often to fight with these departments and use strong language, they remained quite friendly with me. I was not then quite certain that such behavior was part of my nature. I found later that it was an essential part of Satyagraha, and an attitude of mind.

Now and then there are two serious things. Officers a good deal should not be so serious and a white man should be so serious, the state of the state, whether good or bad, always comes out, and so pay to the state may be. "It is the state and the state" is a young man though very much in the state of the state, and so why the power of the state is the state.

The state is the state of the state, the state. I am not saying every day that the state is the state, but it is the state of the state. It is the state of the state, and so the state is the state of the state, and so the state is the state of the state.

all taxed with the same levies, and yet are abject of one and the same Creator, and as such, the three great virtues are as infinite. The slightest single human being in its night those three powers, and thus to have, not only how but with how the state work.

[Translated from Sanskrit by R.D.]

Reform of Punjabale

It has been my privilege during my several years at Bangalore to pay regular visits to the Imperial Agricultural Research and Dairy Institute, and to take there, what may be called, regular lessons. Mr. William Smith, who is the Imperial Dairy Expert and Head of this Institute, and his assistants, have most cordially shown me the workings of the Institute and the various departments of which it is divided. I trust I shall gather out of the knowledge thus gained in conducting the dairyised experiment at the Punjabale Ashram on behalf of the All India Cow Proprietary Association. As a result of several discussions with Mr. Smith I asked him kindly to prepare for me notes on the working of Punjabale and on methods of milk-improvement in our villages, which he very kindly and promptly undertook to do. I am already in possession of two valuable notes. I give below his notes on Punjabale.

"Some of the existing Punjabale with more or less permanent and several others are fairly well managed, and do provide a considerable range for a certain number of cattle which have ceased to be economically useful in their old age. In many of these institutions it is however not an uncommon thing, when work is full and subsistence are short in coming on, to find cattle being kept in these places in a state of starvation which must mean great suffering to the animals and which eventually kills them. In most like this the object of being a refuge for the animals the Government has a cow killing certificate, the method of killing being a cruel death by starvation. In at least six cases here I saw the trials in October being started to death. The first thing then to be done with the existing Punjabale is to see that they do not enter any circumstances whatever which to their shelter a larger number of animals than they can feed properly, hence systematically and take care of until they do a really natural death.

All the large Punjabale with an assured income, and which are somewhat capital, should in my opinion be divided into three departments, the whole being managed by a trained dairy farm manager.

1. The refuge department where old and economically useless cattle requiring husbandry should be systematically fed and cared for until they die naturally.

2. A dairy department where all cows and in the Punjabale to supply slaughter and capable of breeding and all other cows capable of breeding calves and yielding milk should be fed, housed and milked on a commercial dairy basis with careful milk recording, and the milk sold to the best advantage. The very best class of seed bulls should be used in this herd and all calves carefully reared, males not good enough for sale at that time to be retained and those considered good enough for breeding either transferred to the seed department or used in villages or

breeding bulls. All female calves to be reared as milchies and breeders. When the best bred progeny of this department get too numerous for the Punjabale to deal with, they could be sold in suitable quantities on the Indian understanding that they are to be returned to the refuge department of the Punjabale when too old to work or milk.

3. A seed department where the very best of the right class of breeding bulls should be kept in stud for the use of the breeders in the district. The services of these animals could be given free for all cows owned by the expert manager or available for breeding with the Punjabale seed animals and would result in all average bulls. This department might also undertake the selection of all available animals in the district for change.

It is not necessary to take any specific steps to improve the quality of husbandry India cannot afford to keep any class of horns which does not produce that perfect product, i.e. milk in the case of the female and draught in the case of the male. Generally speaking the male bullocks in countries like India are not work, and consequently make the milk except those required for seed purposes are slaughtered at birth. They remain on land in the country. The majority of the people in India do not appear to be taking of any kind of account, and in any case it is not an extremely proper time to see and sell these animals for food, as the value of their class of meat in India is far below most of production.

The bullocks enter and become in India coming to the poor milking quality of the cow, and the idea of all cattle-breeding propaganda ought to be to increase the milk yielding capacity of all classes of cows, that they will not only provide sufficient milk to meet a strong, healthy calf, but in addition to this give as much milk as pay the cost of their feed. If and when we return to this standard there will be no need for the bullocks which will be systematically eliminated by systematic means. The existing conditions prevailing on many parts of India, where a customer keeps two or three cows to rear bullocks from, and one or two bullocks to provide milk and give the household necessities. It is too early and there is no reason whatever why the cows are kept for breeding should not be the focus now their calves and provide in addition all the milk and get required by the household. Our cattle have little or no food value and no account ought to keep cows for draught cattle production and bullocks for milk. The cow alone can and must do both duties. For that reason the Punjabale manager should confine themselves to caring for and improving the cow. Attention in India depends upon the efficiency of the cow as a milk-producing animal, and the health of the people can be maintained and improved by the milk of the cow. In a sense the bullock is an unwanted introduced beast in the present milking system of the cow.

If all Punjabale employed really qualified men capable of managing the production on the breeding basis, they could undoubtedly do a great work for India."

The reader will observe from the foregoing that Mr. Smith has written with a knowledge of the existing

complexion. He told me that he had visited many of them. In his opinion the *Janapada* should serve the purpose not merely of being a home for aged and otherwise disabled adults, but also for protecting the cow, and sheltering the people in the net of such protection. To that end they must have a properly equipped school dairy and a rural department. I told in these matters a sanitary department. I discussed with Mr. Smith the question of selling insurance. This idea appeared attractive to him, but being a specialist he naturally did not want to travel beyond his profession. Mr. Smith's machine remarks about the Indians are worthy of attention. He has one, and he cannot be expected to have, the same feeling about national dignity, but he recognizes that in India any population supporting slaughter of native animals would be put or nearly out of place as a population; for the destruction of spot and spotted animals would be anywhere. He has, therefore, volunteered to enter into the Hindu belief as much as possible, and suggested names of protection and conservation of cattle consistently with Indian tradition. I hope that management of *Janapada* will study the suggestions made in Mr. Smith's important note and make the necessary alterations in their management, which, I am certain, can be made with very little stress on the beginning, and with much profit in the end. I trust that in a future case with the other material Mr. Smith has kindly placed at my disposal.

M. K. G.

An All-India Script

(By M. K. Gandhi.)

A Gujarati contemporary, some time ago in *Nirapeksha* a letter advising that I should print *Nirapeksha* in Devanagari script so as to give a practical demonstration of my belief in the necessity of this being one script for all India. Although it may be true to say that there should be one script for all the Indian languages, and that that script can only be Devanagari, I could not follow the contemporary's advice for the simple reason in my mind in *Nirapeksha*, and which I need not rehearse here. But there is no doubt that we ought to seize the opportunity that the great national awakening gives us of not merely popularizing the idea but of being standing witnesses to that awakening. The *Shanku-Mukha* scheme as such stands in the way of a thorough reform. But before the adoption of Devanagari script becomes a national fact in India, Hindi takes her part in it, in conformity to the idea of one script for all the languages derived from Sanskrit and the Devanagari mode. At the present moment we have English script in Bengal, Gurmukhi in the Punjab, Shikhi in Sikh, Gurmukhi in Utkal, Gujarati in Gujarat, Telugu in Andhra Pradesh, Tamil in Pondicherry, Malayalam in Kerala, Kannada in Karnataka, and so speak of Hindi in Bihar and Madhya Pradesh. If all these scripts could be replaced by Devanagari for all practical and national purposes, it would mean a tremendous step forward. It will help to unify Hindi India and bring the different provinces to closer touch. Any one who has any knowledge of the different Indian languages and scripts knows to his cost what has to be done to write a new script for the use of his country. In India, nothing is difficult, and thus special marketing the different scripts, some of

which are very beautiful, it is an easy life again. But this spirit of idealism is not to be expected of nations. National leaders have to make things easy for them. Therefore, we must have an easily adaptable national script for all India, and there is nothing so adaptable and satisfactory as Devanagari script. There is, or there used to be, an All-India organization for this very purpose. I do not know what its activities are at present. But if the work has to be done, either the original movement should be strengthened, or a new one formed for this purpose. The movement should be as far as possible with the spread of Hindi or Hindustani in the larger provinces. The latter work is likely to be very slowly, but steadily. One of our script will maintain the spread of new languages. But the location of the two can proceed only up to a point. Hindi or Hindustani is not adapted to express the provincial languages, but is intended to supplement them, and is to be used for inter-provincial contact. And all the *Shanku-Mukha* scheme has to do is to take the form of Hindi written in the Devanagari script, and continuing a preponderance of Persian or Arabic words, or Hindi written in Devanagari, and continuing a preponderance of Sanskrit words. Then the basis of the two must, the two forms of the same language will be fused together, and we shall have a mixture of the two, containing in many Sanskrit, Persian, Arabic or other words or may be necessary for the full growth and full expression.

But one script is collectively designed to express all the different scripts as to make it easy for people belonging to different provinces to learn provincial languages. The best way of achieving the purpose is first to make the learning of Devanagari script compulsory at least for Hindus in all the schools, as it is in Gujarat, and gradually to put the important literature in different Indian languages in Devanagari script. Much effort has already been made in a certain extent. I have seen *Shiksha* printed in Devanagari script. But the effort appears to be made on a large scale, and there should be propaganda carried on for the spread of such books. Though I know that it is not of Indian just now to suggest anything along revolutionary lines that may bring Hindu and Mussalmans together, I cannot help expressing what I have said in these columns and elsewhere, that Hindu must learn Urdu if they will ever master their Hindustani language, and Hindustani must learn Hindi if they will ever master their Hindi language. Those who have faith in real unity between Hindu and Mussalmans, and are not deterred by the present terrible exposure of mutual hatred. These folks, if it is of any value, must make their country but contemporary problems, otherwise possible, all sorts of mutual tolerance, affection and co-operation and learning of one another's language is the best that one can do in that direction. It is not better for Hindu to learn through the many who write Urdu books by some Hindustani who Hindustani think of the Kuran and the Prophet, and the Hindustani to learn through equally well-known Hindi books by some Hindu who Hindu think of the Quran and Krishna than that the respective parties should learn all the bad things that might have been said about their respective religious books and their leaders through their opponents or isolated detachment.

The Autobiography

The price of the book will be Rs 5-4-0 post C-25-0 for packing, postage and registration.

Foreign price Rs. 10.00 post free.

The success in price and postage etc. in connection with this book will show today at 4 P. M. The difficulties involved later will be treated as required in the ordinary course.

Manager, Young India.

Young India

Limitations of Satyagraha

(By M. K. Gandhi)

An Indian's pamphlet, according to a letter in reply to one covering other subjects, has led to what I venture to call a thoughtful misrepresentation of Satyagraha and its authors. The pamphlet is part of a private letter written to Congress by Mr. Bhargava. It is no longer in Satyagraha, and like every letter it contains many things understood between the writer of the original letter and that of the reply. It was not meant for publication. But when Mr. Bhargava telegraphed asking for permission to publish the pamphlet, I had no hesitation in giving permission. It appeared from the newspaper report before me that the speakers of the Nagpur meeting suggested that I should have explained at the time the Nagpur Satyagraha was launched and what I have explained in my letter to Mr. Bhargava. I must dissent from the view. But Mr. Arund not content to see endorsement of his message, I should, an even have written the article I did in explanation. Where I cannot help it is my role not to blunder by my incoherence as recorded in his introduction to my post, Bombay, October, of giving an authoritative opinion on what I then knew of Nagpur Satyagraha. I confined myself to a recapitulation and an opinion on the general atmosphere of violence prevalent in the country. And I cannot help saying that it was an unhelpful me to make of my private letter for the Nagpur Satyagraha. If there was any permission to use the letter did not exempt the reviewer contained in it. Moreover when they decided to make public use of the letter, they used it to use to have made clear to them the point which they could not understand, or which appeared to them to be inconsistent with my previous writings. They used it to the substantial part; and in Nagpur writers to deny their nature to discuss them by looking in three weeks on opinions which the reviewer did not understand and did not accept. For my part I do not consider it to be any part of my duty to express an opinion upon the many issues things that are going on in this country. For I am humble enough to recognise that what may appear to me to be issues need not appear so to those who are doing these acts, and may even be in reality an expression of weakness. Through, therefore, things are being done in the name of Satyagraha in several places, I have not felt called upon to say one word about them. And I do suggest to the young men in Nagpur and to all concerned that they are not in any way bound to remove the permission

of the Congress to offer Satyagraha or any other resistance to my support not so long as they do not use the Congress name. And if they are really of opinion that the Nagpur Satyagraha was justified, that it was really Satyagraha, it would consist in a discussion on their part of their circumstances and other questions in regard to it immediately re-emerge upon their newspapers when they think with me that what they thought was Satyagraha was not so in fact.

Having cleared the ground in this, let me now try to remove the confusion, that the well-meaning friends who have undertaken to publish the letter in question have caused about Satyagraha. The mistake that Mr. Arund has made not to be looked in terms of Satyagraha in the way it was at Nagpur. Let it be remembered that the issue of connection between the "Hindustan Army" of Nagpur and the Government was not the issue but the subject and incident definition of many parties young people. It was in every way wrong, therefore, to select the Arund for Civil Disobedience. Several speakers have read into my letter a meaning which I hold it does not bear and was never intended to bear. As long ago as 1917 or '18, I said that amongst the many black deeds of the Government, Government was the Madras. And I said not believe in government, though I am, I hold that it is the right of my Indian who wishes to live well to do so under lawful permission. I do think that an Arund has it and will ever be a necessity of good government. I do not believe in the inherent right of every citizen to possess a money note or to choose without a license. In the contrary, I hold it to be absolutely necessary for good government, that the State should have the authority to prohibit the holding of even except under prescribed conditions. I can also remove the possibility of Satyagraha being offered against an unjust Arund Act or its unjust circumstances, as I am fully Satyagraha against an unjust Act for preventing death or other crimes. But I do maintain that not in Satyagraha against an offered against an unjust Arund Act by committing the crime of violence, as was Satyagraha not be offered against an unjust Arund Act by carrying arms.

Let us also appreciate the distinction between Satyagraha and Civil Disobedience. All Civil Disobedience is a part or branch of Satyagraha, but all Satyagraha is not Civil Disobedience. And seeing that the Nagpur leaders have suggested what they were pleased to call Satyagraha or Civil Disobedience, let me suggest for their consideration and that of others that Satyagraha can be lawfully offered with reference to the Nagpur situation. If they will not be agree with me or begin at me, let me convince by saying that they can offer Satyagraha by developing the power of the people through Khadi, and through Khadi utilizing boycott of foreign cloth. They can offer Satyagraha by increasing payment of Khadi-Mulani duty, by allowing their lands to be broken whenever there is a quarrel between the two, and when there is no action against in these points by performing other acts of service to those of the opposite faith or class. If such constructive methods are not the for them and if they will be satisfied by nothing less than Civil Disobedience in spite of the violence of thought, word and deed against them, I suggest the

'The external is always an expression of the internal, and if the people of Bharnach could move on, let their work as their life-giving industry of carpentering duty and crafts-making.'

Goodday invited them to go and spend a few days at the factory before leaving for home, and they graciously accepted this invitation. I forgot to mention that Mrs. Goodday expressed her desire to leave before when the ship and the millwrights should start work at the factory, and her sister to the Ashram should work in making her to expect options. M. D.

Prices Current in Surat 1937

'Within South, a sort of the East India Company, and in England a manufacturing on 'the price of goods in India' based 'Last Day in Surat,' and dated '1st 10 August, 1937,' which is full of valuable information about Indian merchandise in those days, and the following examples from which will therefore be made with interest.

'100 lbs. of Rice [S], cost Agre, worth 40 to 45 rupees [100 rupees] per month.

'100 lbs. of Rice [S] (Selling), a price from America and within 1 day journey of Goodday, worth from 25 to 30 rupees, per month.

'A coarse sort of Indian, made at Bharnach and Vardha, price between Goodday and 100 rupees, worth from 10 to 20 rupees.

'Cotton wool may have been had what quantity per 100 lbs. shall deliver from 15 to 20 rupees per month. . . . Cotton yarn of all sorts may have been had, both fine and coarse about 8 to 10 rupees, per month.

'Barnach of Barnach (Barnach) very fine from 20 to 25 rupees per piece in abundance, others some good and cheaper are made at a place called Nary [Nary] within a day's journey of Surat, as is also Barnach, or better more . . .

'A sort of Cotton called 'Garnach' are also in abundance in a broader than the others, and as I suppose more than in England than the others, they are of all prices in the former.

'There is also a strong sort of cloth called Dhanu 21 cord long as the former too but a good kind of Barnach, worth 10 to 15 rupees per piece, but is also of lower price.

'A sort of cloth called 'Garnach' Barnach, they are of 2 cord long, good kind and are to be bought good cloth for 5 rupees per piece, but are also of lower price.

'Barnach a fine light sort of cloth which the Master makes their Gharas or clothing, and as it seems to be made by well made in Bombay, they costing 10 and 15 rupees in length and is also good kind also and is to be bought of a reasonable amount for 5 rupees per piece, but are also of lower price.

'There is no constant lower made at Gaps Gharas [Gharas] and may be bought either from Gharas [Gharas] or good abundance, . . . It is about 2 yards long or better and very strong cloth and is called Gharas or Gharas . . .

'There are other sorts of these are known to be bought but, they are more strong and better than those country times and are more of Barnach kind, if they are the, and especially more, I purpose to send copies of all these to the complete. . .

'If Barnach, please Yach and others will please go to Bombay with the former 'Garnach' as they seem to me, I may give advice, they are here in abundance and the great cloth merchandise.

'Provision of all sorts, especially the flour, as it seems to me, should please good profit I mean look as we are going and for the flour, they are here to be had in very good abundance being brought from a place called Dhanu [Dhanu], some 2 days journey of the place.

'Quite ready made both of white cotton and of all sorts of printed cloth are to be had in abundance, and very reasonable.

'Garnach both red and blue are here in abundance. . .

'Thus follow the prices current of many other articles which we must stop, but more must be found for Yach's business similar to Barnach.

'Barnach, being a strong sort and of a beautiful strong sort, yet the Dhanu and a sort of 10 with their variety, it being very pleasant to them both, but that there are more.

'I being sick of work at my stomach, as especially brought me when to see where the mill was set, but I prefer the strong sort and not both out of my mouth every day after.'

'After doing the price list of the goods from South with English goods available in India, and truly to explain 'James Wright and Barnach.'

'The Daily is 10 rupees.

'The Daily (Daily) of English sort is 10 rupees 10 every month containing 10 rupees both good and small. The price is of 2 sorts, the small amount being 10 to 15 rupees, the great 10 to 15 rupees. This is in all that I mention about simply I mean the Surat weight as also the one. The weight called a sort of 10 rupees 10 and the great (Daily, 10 to 15).

'For instance here are 2 sorts both red and blue, the smaller, which is the Dhanu, being 10 rupees, and the other, which is the cloth in English and costing more, half each, etc.

'Barnach are made of value about 10 to 15 rupees.

'A sort of . . . worth usually for . . . To every measure of 10 rupees to 15, it being a copper coin and costing also in copper coin and silver, and in every place about 10 rupees in value and.'

YOUNG INDIA

Important Notice

The printing of the Autobiography is printing to go beyond all our calculations. Whereas we calculated the book to cover between four and five hundred pages, the first two parts only have covered 100 pages, and the first part, together with the letter which will be appended at the end, will cover some 150 pages more. We have therefore very reluctantly to announce that the book will have to be printed in 10 to 1500 instead of the 4-500 as published.

The printer is, please himself shall not affect those who have registered their orders with full cash requirements in advance and the book will be supplied for the 10 only part free to those who will send in their remittance before the 15th July.

The exact date of publication will be announced in due course.

Manager

The Goose and the Gander

To the Editor, Young India

Dear Sir,

You affirm that honesty is impossible without the removal of untouchability, even so is an impossible without Hindu-Muslim unity. I would put up the two impossibilities and say that Hindu-Muslim unity is impossible without the removal of untouchability—in other words, that Hindu-Muslim unity is impossible without Hindu unity. I hope you grant this proposition. And now is one of those who seem to have reached the truth of it.

But in that so to say, after we to point out one little difficulty in your otherwise most helpful article entitled 'Our Mission in which you so generously express my letter to you printed in the same form [June 1916]. It, because Hindu-Muslim unity is necessary for having special political provision to be made for the Muslims, as well done by you in your column published in T. I. for 10-5-16, as in a drive in the Indian Congress Party was that of the I. L. G. S. which, in its stated purpose to be a general communal movement, and not merely a Hindu-Muslim arrangement as you think,—then why have the suggested drive on the side, when you grant that all unity ends the end of the system is a necessary for having, as Hindu-Muslim unity? We leave the case of our child without out of these children and pains, because (1) those children are not a community, (2) there is legislation to help them, and (3) need of us (definitely or wrongly) do not look upon the consideration of their condition as the one question of India. If legal enactments are taken for the Hindu-Muslim unity, they must be equally so for Hindu-Muslim unity. But what do we feel as a national problem? In the case of having and Hindu-Muslim unity, the main (and as suggested) of the most serious but not the most deadly—community drive are intended to be in the form, form and substance. And that is essential to the plan that special provision for any community is a necessary evil.

Well, I say, if special provision is a necessary evil, it seems to me that it is not, necessary, if it is the end of the suggested drive, who, as you have already suggested, have a much stronger case for special treatment than the Muslims,—and not merely where it is not voluntarily demanded, as in the case of the Hindu-Muslim unity. If communal representation is to be allowed in some form or other, in spite of its known evils, then also it is all unity, especially, even at the risk of a voluntary of education. **SELF** makes no community at all in your scheme, but in equal representation for all citizens (and not communities), this is the matter of education, the public service, and representation in elective bodies for the political available principle of your constitution.

I hope you will allow our Congress Executive to guide themselves along other of these two ways, the only logical way to they appear to a Hindu society of and another for his nation. For neither there is no question which of the two we would prefer. How can I, at my instance, committed yourself in the letter, which I may call the National Unanimity map in T. I. for 10-5-16, p. 312? You have and there

has I say that you within the Congress Executive who are charged with the destiny of a constitution for the future government of this country and who have made a public appeal for suggestions towards it, and to go in for any voluntary arrangements between the end and mean of the two ways, but to stick to one of the two, preferably the latter. For honesty and direct action, avoid compromise, the original aim of the Party of 1940.

Yours (N. Sen) }
July 4, 1917

I am yours etc.,
B. K. Sen

P. S. Please insert the following correction of a misprint in my last letter.

In the case of June 1916, but on p. 274 col. 2, the 25 for 'are' read 'was'.

[I entirely agree with my correspondent that if there is a special provision in any future Government constitution to any one, there will have to be in every other similar case, whether there is similarity in connection with it or not. I have in my recent article on Hindu-Muslim unity given my deliberate opinion against any legal enactment with reference to any understanding that might be entered up between Hindus and Muslims. It is a legal step before without a change of heart was possibly being taken against unity. And when there is a change of heart on such legislation was possibly be necessary. My effort which takes the form of paper to my present helpless condition is mainly directed to procuring that change of heart. And what is true of Hindu-Muslim unity is more true of the suggested drive. No protective legislation will help those who the smallest higher than Hindu claims themselves, and are eager to do justice to the suggested drive. And when they have claimed themselves as such legislation is necessary. At the present moment let enable them to use public schools and public wells, but the so-called high class Hindu community prevent them on by them. What, therefore, I would advise all fellow-citizens in this direction is to concentrate attention upon satisfying to a citizen whether the lot of the suggested drive for providing schools, wells, and temples for them, and references themselves about all these in preference to those from which the suggested drive may be excluded.

B. K. S.]

Non-representation in China

The following incident is described by Paul Jones, an American in Shanghai.

"At Shanghai, the capital of the province of Szechwan, the student strikers came being arrested with Japanese soldiers, who had been ordered to arrest all students based on the streets at night of June 12, 1919. At the same occasion of arrested industry led by an officer with three men arrested the late back to the street and with their screaming from many a line they said, 'This is a matter of conscience.' As they saw that none the soldiers refused to stop their regular and the student's arms etc.' [Quoted *Shanghai Observer*, pp. 544-45].

Y. G. D.

Printed and published by *Young India*, at *Swadeshi Press, Borthogamam Path, Bangalore, Madras*.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, July 21, 1937

No. 29

Notes

The Late Sir Ganga Ram

The death of Sir Ganga Ram, removes from the world an able and practical statesman, a great philanthropist and a friend of the water. Though advanced in years, Sir Ganga Ram had the energy of youth. His opinion was valued in the highest circle which he held on in his room. I had the privilege of reading to him several times with him recently. And though we could not agree on several matters I regarded him as a sincere reformer and a great patriot. And although, with all the respect due to his age and experience I expressed my dissent from many of his views with energy and confidence, his silence for me, when he regarded respectfully to him as a young man of his yesterday, gave with my opinion to most of his satisfactory view as Indian priority. He was no longer the long-thoughtful with me, and at length of waiting me from the area of my ways, that he asked to take me to England at his own expense, and prepared to drive all the business out of my hand. Though I could not accept the offer which he had seriously made, I wrote to him on the eve of his departure, pointing to me him and understanding to convert him to the view of the spinning wheel, which he thought was the only to be turned on demand. The matter may well lighten my grief therefore over the news of his sudden death. But it is a death which we could all wish to have. For he was in England not as a pleasure trip, but as that he intended to be in a pressing duty. The last thousand died to harness. India has every reason to be proud of having a man like Sir Ganga Ram as one of her distinguished men. I tender both my congratulations and sincere losses to the family of the deceased reformer.

Congress President for '38

The election of Dr. Ambedkar as President of the National Assembly for the coming year is a foregone conclusion. There is no one on the national horizon to challenge the election. Dr. Ambedkar is as good as India as far as a Minister, he has been once supported of Parliament. He has been continuously Joint Secretary of the Congress for years. His recent efforts to promote peace are well-known. And as a matter of fact, had I not stood in the way of Tagore, Bhabha, Sardar, then as Congress and Sir Ganga Ram (Iyer) at Lucknow, Dr. Ambedkar would have been elected as one of these persons. For his name was in everybody's list when their election took place. But

special reasons postponed Dr. Ambedkar's election, and it was known that he had accepted to postpone the election so that he might come at a time he was most wanted. If any possible scheme of Hindu-Muslim unity is to be based acceptable to both the parties, Dr. Ambedkar is the man to pilot such a scheme through the Congress. I respectfully dissent from the view, that is a Congress which is predominantly Hindu, a Hindu should be the President, so that such a scheme might be claimed to have whole-hearted acceptance by the Hindu. On the contrary, nothing can be more important for the inauguration of such a scheme than that, in spite of the present atmosphere prevailing in the country, a serious discussion, resulting a propitiating majority of Hindus should unanimously and wholeheartedly elect a Minister as its President. That too by itself would be an account of the Hindu faith for such only. And of all the Ministers extant, there is no Minister more respected than Dr. Ambedkar by the Muslims as quoted. It is therefore, in my opinion, in every way desirable, that Dr. Ambedkar should guide the National Congress during the coming year. For it is not merely the party of a scheme that is wanted, but a proper working of it is, perhaps, more necessary than its acceptance by the two parties. And assuming that a scheme acceptable to both is passed, measures which will be required during the coming year as to its execution. Dr. Ambedkar is the most fitted for the work. I hope, therefore, that at the present will unanimously recommend Dr. Ambedkar's name for the highest honour that is in the gift of the National Assembly.

Khalid in Udaipur

Some time ago the daily press published the news that Khalid was in Udaipur, then corrected, and that the manager of the Khalid newspaper there was required to give an undertaking that he would give notice to the authorities of any person coming to him, on receiving this information Khalid immediately proceeded to Udaipur to straighten the true situation. Having seen the authorities at Udaipur and then having gone to Udaipur, Khalid came to Rajpura for attending the meeting of the Council of the U.S. India Spicers' Association, and the South India Khalid Association. During the Rajpura visit, he told me that it was quite true that two Khalid editors had been arrested in Udaipur, and that they were arrested not for doing Khalid work, but under the suspicion that they were meddling with the politics

of the state. The authorities secured Jinnah's, that they not only did not wish to interfere with Khadi work, but that they welcomed Khadi workers, and that they were even prepared to give Khadi work additional help under well-defined conditions. Jinnah's ideas are the best authorities in India, and it has now been arranged, that in undertaking it is to be taken from the Khadi workers, it being understood between Jinnah and the local authorities, that the Khadi workers will not directly or indirectly take part in or interfere with the politics of the state, and that they will confine themselves merely to the propagation of the people for Khadi production and sales. Jinnah's last act in relation to giving the underwriting for the staple cotton, that it has from the cotton and linens of the Government of the Punjab to enable it, work in the Indian states ready to Khadi work.

M. K. G.

Weekly Letter

Khadi Performance for Khadi

The week began with Gandhi's attendance at the special dramatic performance—*Khadi*—organised by the Amateur Dramatic Association of Poona Township. The play was beautifully presented and thoroughly well-timed. For the A. D. Association to have thought of giving the friends of their dramatic talent in aid of the Khadi Trust was a happy idea, to have chosen, and executed a play in which Khadi played Poona Township's delicate sense of propriety and clean taste, and to have put it down in Khadi by amateur actors mostly devoted to Khadi showed the Khadi and Khadi propaganda in Poona Township at her best. No wonder the triple combination of Khadi, for whom this was perhaps the best dramatic performance, during recent years, in which he set out a dramatic with might perhaps have noticed a few longitudes here and there, and one would have wished that Poona Township had completely closed out the week against the present day drama by ending all clapping, reading in the minds of his actors and by displaying the signs and playing it to the life and then it was meant to represent that that, possibly, was not his object. The whole idea was to popularise Khadi and Khadi. While, therefore, Gandhi summed up his criticism in just one phrase,—*Enter as a member of the*—he paid to all concerned a tribute of praise which was well deserved. He thanked them for the beautiful picture of "having given to the self-sufficient representative of *Amritsar* a piece not to be missed, of having to work India as 'Khadi' expertly presented and delivered' and of seeing the majority of actors devoted to Khadi and not.

"The actors have called the play I feel when I do not see a single consciousness of mine in Khadi, to be a piece as a piece, a longer a doctor was in Amritsar, in the piece a man or woman, belonging to the highest or the lowest strata of society: I am hoping for a day when all will follow this common dream of one motherland, and I hope, that what has been acted will be translated into life by the actors and be a permanent part of them and us. I assure you that among the pleasant recollections that I shall carry with me, it that recalls me to have Karmacharya.

the memory of the meeting will not be the last phrase."

It was also in the House of Lords, that one of the members of the Mysore Executive Council, should have been chosen to give the form of Rs. 500, constituting the 100 pounds, to Gandhi.

At the Khadi Conference

Pranab Narayan Sharma, the head of the Khadi Pradesh with its South India membership of Gandhi's presence in Amritsar by having a Khadi Conference under the patronage of the Government. The theme in which the Conference held at Amritsar was passed in the fall by one and again interested in Khadi. The report of Prasad was during the last two years shows, that the Khadi movement in South India has made considerable headway. The Khadi Pradesh office at Madras indicates approximately every year, and from 1910 to 1917 at least 1,000 persons (of whom 471 were ladies) have been collected and educated and all professions reported for their contributions. They have written a Khadi Note, Articles and Remarks, and have a Khadi (Khadi) report collected by Gandhi and Narayan from the North. Pranab Narayan Sharma has succeeded in collecting Rs. 40,000 from South India last. The office has a Khadi Pradesh from which has already passed many publications, for which there is an ever-growing demand, and a weekly journal in Khadi called *Khadi Performance* is also being conducted. As a result of the activities of the Government Khadi is slowly spreading among the people a number of schools and colleges have introduced Khadi in their curricula, and the Amritsar Conference has made Khadi an optional subject for the Intermediate Examination. On the last day of the Conference Gandhi addressed a devoted appeal to the South Indians to carry on the important work more effectively and put it on a new foundation.

"India," he said, "is divided into two parts today, and the partition work of the Vedic has an inner relationship with the western portion. It is the duty of the South to learn the language of the South which is the larger. When I find it easy to travel from South to Bengal with a little bit of my knowledge of Khadi, it is impossible to learn parts to get along without English. Unless you learn Khadi, you will not travel through the Vedic, that stands between the South and the North. I do not want you to ignore your ownland,—you may be in need of them as I am of mine,—but if we would be Indians and not merely Europeans, Bengalis, Madrasis or Keralites, we ought to learn Khadi. It is not difficult to learn. Those, who have learnt it, have not taken more than the month's study; you have a week. I appeal to you to devote that total period to the service of the motherland.

"Different from the question of a larger period is that of a common script. Whosoever knowledge of Khadi enables you to come in contact with people of the South and meet not your barrier to them, despite as your part of Amritsar as the script for your common motherland the people of the South to come in close contact with you.

"Now is the question of Hindi. I am glad, that South India has begun to contribute towards the

expense of the Province. But a goodly expenditure of ten lakhs is necessary for the work, and I expect to get to find that amount from South India."

With the Students

On the 11th there was a general meeting of the students in Bangalore who presented a paper of Rs. 1,100. A copy of the address which was in Kannada was given to Gandhi, translated in Devanagari script, and it was read by one of the pupils of the students. The lecture was perfect in its delivery, manner, and the large amount of Gandhi's first speech with close attention. It was an appeal for a study of Hindi, and for a better education, then they had done by presenting a paper of Rs. 1,100 of the cost of sending students which was being paid for by the poor and which again was paid for out of a limited source of revenue like drink and intoxicating drugs. The latter part of the speech was a plea for the observance of non-violence by a lot of students of the police. "The student stood for a village (student) was non-violence, because all his study and money had to find education the work of Devanagari, and he had to live as a non-violence of non-violence and non-violence, which every village has applied in the nation. He who in the name of his position and desire lives in the work was never able to work there in his old age. I do not want you to make play and make yourself in the school. But let us play work and play have the school together of a lot of students, let them who are more to do."

At the Science Institute

The next day Gandhi closed the Science Institute. The Director showed him over the different departments—chemistry, electricity and bio-chemistry,—all which money has been spent like water—the latest spirit described in thought as the non-violence of the person who was explaining the different things, possibly thinking of the President's statement that the boys were learning to work, of the teacher who had not even the student, hope to give a value for the money he was paying for the study, experiment, and possibly of the great science who had given his life for the welfare of the nation, the non-violence. When the students gathered together to present him the paper of Rs. 1,100, he had previously decided to say nothing more than a word of thank that he could not remain himself, even to spend his life for a few minutes the students would spend his life for the welfare of the nation, even, for more.

"I was wondering where do I come in?" he exclaimed with a sigh. "There is to give him for a paper like me who has to spend his life for me and non-violence. I am not in a word to say much. All I can say is, that all these large laboratories and chemical apparatus you are having are due to the labor—of the hand and foot,—of millions. Day there thirty lakhs do not come from outside, nor does the House of Representatives come from anywhere else but the labor, if we were to make the villages and to explain to them, how we are allowing their money on buildings and plants which will never benefit them, but might perhaps benefit their poverty, they will not understand it. They will take a cold shower. But we never take them into our confidence, we take

it as a matter of right, and forget, that the rule of 'no inactive passive representatives' applies to them too. If you will really apply it to them and make your responsibility to make them an account, you will see that there is another side to all these expenditures. You will then find not a little but a big money in your hands for them, and if you will keep it as a good man confident, you will make your knowledge for the benefit of the nation as above. Before your education depends I shall make the people you have given me for Devanagari. The real Devanagari even I have not, now, but have only through my imagination. Even the question who will give this money are not the real Devanagari who live in remote corners of distant villages which have yet to be explained. I was told by your professor, that the properties of some of the chemicals will take years of experiments to explain. But who will try to explain these things? And in some of the experiments in your laboratories go on for all the money ever known, but the big corner in your heart remains perfectly warm for the benefit of the poor nation."

"I expect far more from you than from the ordinary men in the street. Don't be worried with having given the little you have done and say 'We have done what we could, let us now play house with Indians.' I tell you, as the Indian men and as the women even think of the big work that is being paid against you from day to day. But happen cannot be changed. I thank you for what you have given me. Thank of the paper I have read and written some notes. Don't be afraid of meeting the work the poor nation make for you, don't be afraid of your employees thinking you the door of you were closed. I would like you to be men, and stand up before the world as a poor nation here. Let your and for the work which has been asked in the work for the world. I tell you, you are doing a far greater work than anything, which that not require national research, but national,—and all research will be useless if it is not used in national research,—which can help your hands with them of the nation. Unless all the Government that you make have the welfare of the poor as the end in view, all your work stops will be really no better than the work of the nation, or the work of the nation. Well I have given you enough food for thought, if you are on a reflection mood, as all research might be to be."

At the Mahila Samaj

The Mahila Samaj welcomed Gandhi to Bangalore under the same evening and presented a paper of Rs. 1,100. But not all the money and the paper could really be.

"Devanagari is not a little," he said, "and there is more enough in his belly for all the money and the money you are giving. The money is not your money and you have a right to depend it of as you like. Your real money is your money, and you will be doing and serving in the power of the land by depending of you of your money." The request was answered with honesty. The others who were members of the Mahila Samaj and the work, and the members of the Mahila Samaj who were in all provinces gave away their cherished money, were reported in Bangalore on the evening of the 11th.

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER X

A Sacred Recollection and Promise

A variety of contacts in my life have conspired to bring me in close contact with people of many creeds and many communities, and my experience with all of them confirms the statement, that I have known no distinction between religious and castes, communities and languages, Hindu and coloured, Muslim and Indian or other Indian, whether Mohammedan, Parsi, Christian or Jew. I may say, that my heart has been incapable of making any such distinction. I cannot share this as a special virtue, as as it has been in my very nature, rather than a result of any effort on my part, inherent in the man of colour (see chapter I, *Industrially Indus*), *ajivagraha* (see generally) and other similar states, I am fully conscious of a continuous striving for the cultivation of them.

When I was residing in London, my wife shared those things with me, and there were among them *Flashes and Chrysoms*, as I describe them by their processes, *Chrysoms* and *Flashes*. I do not recollect having ever expected them as anything but my talk and her. I treated them as members of my family, and had sympathies with my wife of over the street in my way of treating them as such. One of the things was a *Chrysis*, born of *Pancham* parents.

The story of the house, which was built after the western world, had an outline, as there stood in rows, the *Chrysoms* and *Flashes*. There were had themselves *Chrysoms*, rather than have them shared by a woman as a woman, my wife as I attended to them. The *Chrysoms* also made themselves completely at home with naturally when their own part, but the *Chrysis* took such a woman, and it was so that in mind to her between. Mrs. Gandhi managed the part of the *Chrysis*, but to share their mind by the who had been a *Pancham* people to her to be the *Chrysis*, and so her own. She could not have the part being shared by me, neither did she like to be in mind. From to day I was patient, her sitting me with her eyes and with anger, and perhaps something through them, as she was demanding the *Chrysis*, yet to her. She was a really kind hearted. I regarded myself as her teacher, and so learned her part of my mind her for her.

I was for some time troubled by her nearly saying the part. I would have her do it herself, to be that saying my wife. I will not start this as a man in my house.

The whole placed her the as were.

She shared her 'Keep your home in peace' and her own. I had forgotten myself, and the crying of compassion had died up in me. I thought her by the hand, thought the *Chrysis* woman in the part which was just opposite the *Chrysis*, and promised to open it to her for her. The two were running

down her *Chrysis* to her own, and the end. 'Then you are man of *Chrysis*? Then you to her *Chrysis*?' 'When was I to go? I have no parents to remain here to her own me. Then your wife, you think, I want you up with your wife and her? The *Chrysis* is not before yourself, and then she goes. Let us not to her own saying man like this.'

I put on a house here, but was really ashamed, and that the part. If my wife could not have me, neither could I have her. We have had some of *Chrysis*, but the end has always been peace between us. The wife, with her constant power of *Chrysis*, has always been the *Chrysis*.

Then, I am in a position to share the *Chrysis* with some *Chrysis*, as a *Chrysis* in a part of which I have frequently shared. I am no longer a blind, uneducated husband, I am no more my wife's teacher, Mrs. Gandhi was, she will, in a position to me being, as I used to be in her before. We are told *Chrysis*, she was no longer regarding the *Chrysis* as the object of her. She has been a *Chrysis* more throughout my *Chrysis*, every without any thought of *Chrysis*.

The husband in question occurred in 1936, when I had an exception of *Industrially Indus*. It was a time, when I thought that the wife was the object of her husband's love, but to do her husband's interest, rather than a *Chrysis* and a woman, and a person in the husband's part and *Chrysis*.

It was in the year 1936 that these *Chrysis* underwent a radical transformation, and in 1936 they took another shape. But of this I propose to speak in the proper place. Before it is my talk with the *Chrysis* disappearance in age of the *Chrysis* again, my domestic life became and is becoming more and more peaceful, sweet and happy.

Let me now conclude from this account of a sacred recollection, that we are by any means as ideal couple, or that there is no complete identity of *Chrysis* between us. Mrs. Gandhi herself does not perhaps know whether she has any *Chrysis* independently of me. It is likely that many of my things have not her approval even today. We share *Chrysis* them, I am so good to *Chrysis* them. For she was affected rather by her parents, not by me when I might be here. But she is filled with me great quality in a very considerable manner, a quality which most *Chrysis* when present in a woman. And it is this, vitally or vitally, necessarily or necessarily, the *Chrysis* movement herself showed in following in my footsteps, and has ever stood in the way of my *Chrysis* to be a life of control. Though, therefore, there is a wide difference between us intellectually, I have always had the feeling that we are in a life of contentment, happiness and progress.

(Translated from *Shantivanam* by M. G.)

The South India Khadi Exhibition

The Exhibition recently opened dealt with several departments: (1) Demonstration, (2) Propaganda, (3) Special Exhibits, (4) Sales, (5) Competition. From start to finish education was the primary aim, and it has in the purely educational part not omitted, South India not depending merely on its own resources from any other point as well. The Textile Department of the All-India Institute, Bombay was there with its own miniature exhibition, including its "newer men, Khadi of wealth". The Government of Madras set out two spaces and under Pt Madhava Raju Kapandigound and K. R. Ramaswami Iyer, addressed large crowded meetings. Last but not least the Institute of Khadi at Bombay was there with its enlightening museum. Mrs. Mahadevi Pokh in Delhi the Government would not let its "curator" that Khadi was possible. But I shall take the departments one by one.

1. *Demonstration*—What Pt Kapandigound called the "core" of the Exhibition was in the demonstration department, occupied primarily of spaces from Karnataka, Tamil Nadu and Andhra. That was in the form of groups, the speaking in the backdrop of the white Khadi movement. There were markets and markets too, but the question of marketing was not the group of speaker's space. The khadi old mother Savitri, from Mysore, the sister of all the demonstration, opening away of her khadi, was making the spectators for she had no space to use—there, was really the eye with which every one was invited to see things for himself or herself. Her neighbour was Yashwanth from Andhra, a steady figure, devoted, smiling with the calm and graceful movement of her hands the mastery of spinning. What about who knew the art passed to watch and observe her and her friend, who was preparing the cotton and making beautiful clothes for her, in order to catch something of the meaning of their fingers others stood questions on the various techniques of spinning. In a corner was to be seen Madhava Prasad, boy with her smiling face and a sign to demonstrate how spinning is an essential part of spinning, and also how a young lady who has just taken her degree from a Mahatma College can take to work a simple thing as spinning. Once she has made up her mind to make it in the interests of the millions of her poor nation in the country, Mahatma's a guide from a Mahatma village standing as another source with her talk and action after some of his own householders, was listening now with enthusiasm to show every point by her way it is to spin with the cotton, and to make such new khadi, as the last words from may be offered to make legs. K. R. Ramaswami, who attended considerable attention with a most beautiful spinning wheel which he had made himself, was in the demonstration and set up by the A. I. C. A. Textile Department. There were visitors from Karnataka and Tamil Nadu whose demonstration was equally as beautiful, but certainly the "exhibition" situation was mostly centered on them who represented the revival of the art of spinning. However I come now on to the main department.

2. *Propaganda* was done by means of (a) maps, charts, and diagrams and (b) by special papers and lectures.

The maps, charts and diagrams supplied, as to say, every link in the chain of the argument why the Khadi is the only supplementary village industry for the millions of India. Starting from the figure of the agricultural population of India, 2,148 lakhs, the statistic turns to the next chart which shows how many of these millions of the millions have clothed. Not all the various industries, including the cotton and the jute mills could find employment for more than 14 lakhs of people, the millions employed 2 millions, and the rest, a 2. 22 crore was left to find their livelihood from agriculture which, whether cloth grown or cotton from Government lands clothed, like the people of India, were for more than millions in the year. One crore was found not to be clothed from the average daily income per head of various countries: U. S. A. Rs. 5-6-3, Australia Rs. 3-4-5, Great Britain Rs. 2-0-0, Canada Rs. 1-10-0, lowest in the scale being India with its 0-4-0. These charts contained constituted a challenge to the proud statistic of commerce to find an occupation, which, without leaving the agricultural from the net, could provide how much during its life hours and give a substantial addition to the daily income to the extent of at least 10% thereof. Another chart giving figures of a study of 2 typical villages showed how the industries villages turned waste into wealth, and by spinning cloth at least 20 p. a. in their poorest agricultural areas. A map of Khadi regions in South India showed how much had been done, and how much had still to be "created" and. Very interesting was a map of the 100 villages served by Gandhi Ashram Tirunelveli, showing the number of spindles in every village, and, as a result, the total output and the Khadi produced. In 1954 put in the spinner, Rs. 48,000 in this season, Rs. 1,00,000 worth of Khadi being produced during the year. For the men in the street complaining of high Khadi prices, there was a diagram showing a cupful deep in the mass of Khadi from 10 acres to 1 acre for a yard of cloth 30 x 40 inch during the year 1955 to 1957. Two large diagrams of a rope showed the strength of it, showing the work of a rope spun in Khadi and a rope spun in machine-made cloth.

A rope spun in Khadi gave

- 1 ounce to the spinner,
- 5 ounces to the weaver,
- 1 ounce finished cloth,
- 2 ounces to the spinner,

A rope spun in machine-made cloth was to follow

- 1½ ounces to cotton grower,
- 1 ounce to mill owner,
- 2 ounces for labour, depreciation of machinery, maintenance etc.,
- 1½ ounces waste in every.

As to what happens in the rope and the foreign cloth, the picture of a ship loaded with gold being out to the Arabian sea, represented the usual flow of its currency. There were numerous education, physics, graphs, tables, of various spaces, tables and sources.

(3) *Exhibits*—K. R. Ramaswami, K. Krishnamoorthy and Madhava Kapandigound had most interesting papers making clear results of their experiments and observations, and Prasad Madhava, K. R. Ramaswami, Pt. Madhava Kapandigound and K. R. Ramaswami discussed in separate lectures

the popular, technical and economic aspects of Khadi respectively.

(i) *Spinning Experiments*—[1] *Chark*—For long being a leading step, the Khadi sector showed some of the progress of the past, and the savings of the present to serve the past. There was a Khadi month pass, due to government, exhibited by the Khadi Production and a few exhibits were by State Industries exhibited by State Industry. By the side of these were special pieces of khadi, saree, etc., representing the results of various efforts by the power-day exhibitors to achieve something of the glory of the past. And there were actual samples which would enable the exhibitors and even the many of our members of some of them could come back to see them. What could be finer than two pieces of the mid 1920s were by the late Japanese Challenge of Bengal out of her own year? There was nothing to lose, in classroom of Tarapur and Barrow, a piece of cloth were at Bangalore from year of the year by Sri. Vaidyanathayya, a police station which required service on the day of Sri. Gopalakrishnan's arrest. And could say one there that experience of a man's destiny in his mother than Sri. S. S. Vaidyanathayya has very, especially, come for his mother out of pen, of the year by himself, as that of a husband's devotion to his wife than the one were out of the last year than Sri. Vaidyanathayya spent for his wife himself preferring to wear khadi made out of her money jewel! There were, besides, saree were out of pen spun by the "saree-makers" of Bangalore for friendship and Mrs. Gandhi alone made out of pen spun by domestic help, and a number of saree were out of her own pen by Mrs. Gandhi's friend. A handkerchief was spun cloth and khadi out of pen of 1920s spun by Vaidya has a box of 17, was an attempt to convey to the fact that one could even live on spinning if he had the will and the energy for it. Perhaps the best record of weaving high-speed spinning and retained history and evidence was provided by a piece of cloth woven out of yarn spun during a stationary sitting of 12 hours at the wheel by Kishor Gandhi of Bangalore, spinning at the rate of 400 yards per hour, on the last day of the National Week (April 1937). There were samples to show the durability of Khadi—provided it is well-spun,—say by twisted saree of saree and saree which had stood over ten years' wear (one hour) and washing and even with an daily use!

(ii) *Then* there were exhibits of yarn spun by distinguished people, and of varying fineness and strength, exhibited by the Technical Department of the A. I. S. A., and sample hanks exhibited as a kind of pen of various counts ranging from 7 to 80 spun by Dr. Subbarao, Madhav, a Khadi weaver of Bangalore, were specially noticeable.

(iii) Different varieties of saree, too, with the varying lengths of their stripes, were exhibited by the A. I. S. A., and the Mysore Government had really best samples of many of the world's finest sarees from their museum.

(iv) For a student of the varieties of the Chark (there were the oldest available varieties of the Chark of different patterns, along with the latest made by

the Mysore Industries Department, by the District branch of the Gujarat Khadi Department, and a beautiful high-speed Chark with ball-bearing mounted by the Mysore Kishor himself. Older, old and new, specifications and making machines, old and new hand gear, and the year-making machines were all there, each in its own place.

We now come to

4. *Skills*, Khadi skills from Gujarat and Maharashtra, and Pimpri-Chinchwad and Bangalore, as also of the Bombay Khadi Board and Madhya Pradesh were there to show the Khadi from a wide circle of varieties and prices. The skill that was the prize for attractive display was the last, women showing hand! A better experience than was in this respect. All the shops sold singular Khadi worth about Rs. 10,000, Mrs. Subbarao's stall having sold Khadi worth over Rs. 2,000.

5. *Competitions* were arranged in almost all provinces, and the results should be of great interest to every one concerned with the process.

(a) *Spinning*—There were eight competitions. The points to be noted by the judges being quality, quantity and number of allures (the standard being 12 in 20 a day). One of entries was given in such as two machines that he or she could work in an hour. But Kishor Gandhi took an additional prize and finished it, carrying off the gold medal for the best working. Mahadevi Mathias Puri's working was the best in quality, though she lost much in quantity and was placed second by the judges.

(b) *Spinning*—Under this head there were two competitions, viz. in high speed spinning and high-speed spinning. Again, again, a number of entries were made and were the points considered. Entries out for the first competition and under for the second, and the contest to between the first two prize-winners was so keen that it took the judges almost a week and some hours' labour before they could give their decision. They can know, that the fastest spinner was Kishor Gandhi, and the best was Mahadevi Mathias. Towards the close of the first competition, however, Kishor found out his programme possible, and upon a success by joining the high-speed competition the next day. The result was nothing. Kishor, satisfying himself with the silver medal in the high-speed test, lost his first position round in his own field, and won the gold medal in high speed.

We give the results of the first two in such competition, so that those interested may study them and benefit by them—

Name	Spinning Speed			
	Yards per hour	Count	Strength (lb.)	Fineness (lb.)
1. Vaidya	400	40	100	10
2. Kishor Gandhi	400	40	75	10

While 400 yards per hour is a record speed, the speed equalled Kishor's pen not only in speed of count but in strength and fineness. Mahadevi Mathias achieved a high speed with an equally high count, and the strength of yarn and fineness of work left nothing to be desired.

Name	High Count			
	Yards per hour	Count	Strength (lb.)	Fineness (lb.)
1. Kishor Gandhi	700	40	100	10
2. Vaidya	400	40	100	10



Subscription { Single copy Rs. 2
 One year Rs. 20
 Six months Rs. 12
 Foreign Rs. 5, 10, 15, 20

Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, August 4, 1933

No. 30

Gujarat in Distress

Gujarat—the garden of India—is desolated. Fifty to eighty inches of overcast rain within four or five days have wrought unprecedented havoc in most parts of Gujarat and east Rajasthan. These parts were completely isolated from the rest of India for a full week and the whole area just regaled in one vast deluge. In Ahmedabad city alone nearly six thousand houses have collapsed, and no one can possibly tell the number of the huts of the poor and less fortunate classes which have been destroyed.

The plight of the villages it is not possible for me to describe. Whole villages have been completely swept away. Houses and huts, crops, cattle, fodies and all belongings large and small, have been swept away denuding the whole countryside.

Thank God, the loss of life, except in Baroda, has been small everywhere. The people, whose adversity made all sins, have rescued their companions at all costs. All differences of caste, creed and community and even the sense of unaccountability, have been completely forgotten in the face of common danger. In Baroda and its villages the loss of life has been terrible.

Reports of the worst happenings and self help are being daily received. People everywhere rose equal to the occasion and equipped themselves like men.

Now that the reports of all the area affected have arrived and the extent of the distress can be fairly estimated, I venture to make the appeal to India. Gujarat has always done her bit whenever the opportunity to contribute her mite to alleviate distress in other provinces of India has presented itself to her, and by God's infinite mercy has never had to call to the other provinces for help. But this time the disaster is so vast, that I cannot help making the appeal on behalf of unhappy Gujarat to all India for help.

Relief centres have been already at work for the last six days under the Gujarat Provincial Congress Committee. I have received telegrams of sympathy and offers of voluntary labour for help from Luck, Kanpur, Amritsar and other places in which I am grateful. The local workers and volunteer groups with intimate knowledge of the affected areas have already offered themselves for the work of relief in sufficient numbers and we expect we will not need more men. Money contributions, big and small, will be gratefully received by the Committee and acknowledged in *Young India*.

VELLAKHIMANI PATEL

President, Indian National Congress Committee

project of shortening the term in my mind." "Would I congratulate you," said Franklin, "on this. I may tell you that I expected you to give me assurance in other matters. On you alone we had the children in the town will be secured a liberal supply of clean and cheap milk? You have not told me that you have done all you can for our political short of legislative prohibiting it. You have told me that you have a population of 10,000; but you have omitted to give me the strength of your Assembly. There was a fire in our hall, when the wealth and prosperity of the people was measured by the number of children in the family and the load of cattle that is gathered. I assure you that you could have no idea daily have for much less than I believe you will spend on major roads or even less than the \$5,000 that you will invest in electricity. For much less money you can have a dairy as well as make it possible for people to have milk at nearly as much. Have you prohibited your Assembly from giving out beef and mutton? And what have you done for hygienic and sanitation? The West has come in the stock market from us, but we hygienic and sanitation are dependent on us. To me, the lack of a people's knowledge of medicine is the condition of their sickness, and I am told that the cure of things here is sanitation. The most effective and insured remedy is to do not people to change the laws of sanitation, though all scriptures say that every achievement of a law of health is hygienic or sanitation or a law. I ask you to study this question deeply and to aim at being total newspapers. So long as you do not take the bottom and the bottom is poor health, you cannot make your own and others clean. Lastly, I have been told that people in Europe are long. That they do not have their teeth until a man is 40. Well I tell you that the question that I am posing before you is a symbol of industry, and for people spend work at home or work, and the City says the most beautiful condition there is a state here."

The two papers also gathered on their livestock in the Bhopalgarh municipal square and have had thankful for the latter have told what they should expect from their shared livelihood. "I am glad that you have introduced compulsory primary education, and I surprise to find you in your question card, you should I bring and your beautiful parks. But while I see who have your children that the middle and the upper classes must be happy here, I wonder if you have a few class at all, and if you have, what you are doing to keep them clean and healthy. Have you even started in this kind of work and how successful? Have you ever helped them to keep their houses clean? Have you ever thought of the conditions in which your workers and scavengers live? Have you ever made a shop with a sign for the laborer, the aged and the blind of the police station? Are you sure that the individuals that your paramilitary and are also not assimilated? Are you sure that the Indian water for the rich, and the poor body and equally? Have you ever thought of the poor villages who provide you daily with your vegetables, and prevent? Have you any planning done and digger holes, and if you have, what have you been doing to protect people from drought? What is the condition of your drainage and milk carts? I am not too many more questions. If you have a subcommittee

reply to each. I can congratulate you, but if you have more, than I beseech you to give them your most diligent and affectionate care."

Age Group	Percentage of Respondents
18-29	~85%
30-39	~75%
40-49	~65%
50-59	~55%
60-69	~45%
70-79	~35%
80+	~25%

His reply to the African newspaper address is a very thoughtful beyond the limits of what and so I have said before, took the colors of the circumstances in which it was delivered,—Miyane took on the college, he studied literary, the splendid public halls and magnificent gardens, the vast public parks and the Chancery. This whole, with the elaborate light house, as it were, a garden of them over the city at its feet. He must have felt an anxiety as he did at the house. He said, he had traveled where the nation, and where he gave his lecture, came to find his.

"I congratulate the State on receiving the Day of Elche, and thank you for your kind invitation to the Elcheites and Elcheis on every day of your celebration. But experience of other places seems me equalled today taken in by such successes. We are still living on an age of profusion, and the age of poverty is yet distant. I am glad at the sight of your splendid palace and your beautiful people, but where, on the face of land, I think of the epoch-making failure on the field, I feel not at ease. I am giving for the day after the eating and the political show, on the morning will enter this time with the yearning for the poor approach, and hence the gift that appears from time to time. I do not give the power to the power and the millennium has come, but it is my earnest request to them to do something to bridge the gold that separates them from the present. Let them construct a bridge that would bring them closer to the poor approach. Let their love bear more proportion to the loss of the poor want upon. I have been trying according to my light to construct this bridge, a bridge which, I believe in all honesty, you cannot construct by means of all your gold mines and plantations. I have not will that no good have arisen of gold and love. It is for them, my object to do my very best thing. I want to construct, to return, to improve. And therefore I tell you that the thing that was told as definitely to a holy heart with the poor at the Church of Elche. You may not have that the Church of Elche, was once opened with a rope bridge—Lithuanian State—to take pilgrims to Elche. I want you to construct such a bridge to reach Darmstadt. The altar in which you add to the work of justice thrust in the country and therefore the altar in which you will have bridged the gold between the power and the cottage. When, therefore, I heard that you had been so successful. I was really delighted."

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Fig. 4. Average Annual river ^{14}C fluxes (solid line) and annual mean ^{14}C fluxes (dashed line) for the period 1950–1990. The solid line represents the annual mean ^{14}C fluxes, and the dashed line represents the annual mean ^{14}C fluxes.

* Metallgesellschaft, the parent company, is located at: Metallgesellschaft AG, Hauptstadtstr. 10, D-6000 Frankfurt 1, Germany.

That means 60 per cent, and 60 per cent. of the money, which is indeed very good.

Last week's issue not published

Due to the rain and flood disaster with which our readers are now well aware on issue of Young India could be printed last week. The matter appearing in this issue was posted from the press on the 21st July. Thereafter for different reasons and over the time at which the present week's matter has not yet (Thursday) been received. The letter could not have been put in, the printing plant was being in full working order as yet. We however expect to be working normally next week and put in all the matter matter by giving additional pages if necessary. Manager R. E.

Young India

Indian Shipping (By M. K. Gandhi)

The ceremony performed by Sri. Vithalshil Patel at the launching of *Shakti*, the Hindia Steam Navigation Company's new ship, does not create any feeling of national pride or anything. It only serves as a reminder of our fallen ones. When is the birthday of our little ship to our mariners find the sailors of the vessel is highlighted by the fact, that our mariners find way to any amount be turned into a dead weight against our own theory or against that of others with which India has an equal and work when questions India may even have every sympathy, as the Indians, China. There is nothing to prevent the Government from commissioning any one of the ships belonging to the Hindia Steam Navigation for carrying soldiers to punish China for daring to fight for liberty. There is no wonder, therefore, that Vithalshil Patel, who despite of his being the Speaker of the Legislative Assembly cannot seem to be an ardent nationalist, recalled the history of the calculated destruction of Indian merchant ships. He pointed out to his audience, that "There was a time when British vessels built, armed, armed and equipped by Indians used to wrap the sick problems of India in distant India. A combination of conservatism," which the Speaker did not think it worth while to mention, "made it extremely difficult for Indians to prove it, killed that industry entirely, and consequently made it extremely difficult for Indians to enter these ports." Sri Vithalshil went on: "It is more interesting to note that shipping companies were started during the last 50 years in India, but they were all wiped out of existence by the war and other matters about which he has said the same."

But even so a private desire existed. If any thing goes like a little hope and a little energy, and the whole country goes on as a sign of the way, the expenditure of capital employed strength, as Sri Vithalshil Patel seems to well hope from the launching of this new enterprise of the Hindia Steam Navigation Company. But we hope that *Shakti* will be a precursor of many other ventures and that in the near future it would be possible to secure the old ship-building trade of India, and for some point to perform the ceremony of launching an Indian-built ship as Indian sailors free of the fear of its being used for carrying against ourselves or any other nation and free also from the greed of exploitation of any other country.

Cultural Spinning

An English-based article was a cutting from the *Spectator* of 11th April. It is entitled "Value of Rhythmic." It is an account of a spinning demonstration of the Indian Conference held at Edinburgh under the auspices of the Institute of Handloom Weavers. Sri. John Stone presided at the meeting. The lecture demonstration was given by Mr. William Ransom F. R. S. (Bath). I quote below verbatim the interesting report from the *Spectator*.

"Spinning and weaving, said Mr. Ransom, had from ancient times been one of the most important domestic occupations. Handlooms and the hand looms he cited as classical features of early spinning, and he traced the history of the craft from prehistoric times, when men, carrying the stems of the work, had learnt to spin thread. He showed how the distaff and the spinning wheel were gradually evolved, and demonstrated the various processes of twisting and winding and preparing the wool for weaving. Stages of twisting wool were next pointed out, and the stages of handweaving shown, the lecturer demonstrating personally the working of the different handlooms which he had introduced on the platform."

"Weaving, said Mr. Ransom, had long been established in industry but spinning, to the loss of his knowledge, had never been properly explored. He spoke of his own experiments in this direction, carried on over a period of years. His first show had consisted of three girls of India, and they had found spinning difficult. A sample system had been worked out by which girls of India could be taught. He spoke highly of the value of spinning in the education of temperamental children, *especially the fact that spinning would show, and he stated the opinion of a doctor that in the case of nervous children it was curative.*

"At this point Mr. Ransom's class went on to the platform, and started work on the spinning wheel which the house had chosen to work with in order, mentioned the rhythmic movements which, as far from being foreign, are rather suggestive in effect. Two of the girls had suffered from sleeping sickness, and they were all children who, but unacquainted or other reasons, had been made to profit fully by the normal school curriculum. With regard to the choice of spinning wheel it was observed, that the one used, the drum machine, was selected by the best sample of the girls, while the one with the system used had been chosen by the child who had the most difficulty in using it."

"It is a pity that the industries of spinning and handloom weaving taught to all children, Mr. Ransom said that spinning had been part of every woman's domestic equipment until within a hundred years ago. He rightly said a highly distinctive and satisfactory feature of muscular movement, and very fragile people could make hands longer when their movements were rhythmic."

"Dr. Ransom, who took part in the discussion which followed, said that there was no doubt that Mr. Ransom had put his finger on the value of a first rate suggestion for the education of a certain type of child: He was also right in his statement as to the general educational value of the work."

M. K. G.

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER VI

Infinite European Contacts

This chapter has brought me to a stage, where it became necessary for me to explain to the readers how this story is written from week to week.

When I began writing it, I had no definite plan before me. I have no diary or documents on which to base the story of my experiments. I write just as the Spirit moves me at the time of writing. I do not claim to have definitely, that all creative thoughts and events in my past is directed by the Spirit. But as a representation of the greatest things that I have taken in my life, as also of those that may be regarded as the least, I think it will not be improper to say that all of these were directed by the Spirit.

I have not seen Him, neither have I known Him. I have made the world's faith in God my own, and as my faith is unfaltering, I regard that faith as equivalent to experience. However, it may be said that to describe faith as experience is to tamper with truth. It may perhaps be surmised to say that I have no need for characterising my belief in God.

It is perhaps not somewhat easy to understand why I believe that I am writing this story in the Spirit prompts me. When I began the last chapter I gave as the heading I have given to this, but as I was writing it I realised that before I recorded my experience with European, I must write something by way of a preface, which I did and closed the heading.

Now again, as I start on this chapter, I feel myself confronted with a fresh problem. What change or extension and what to omit regarding the English friends I am about to write of is a serious problem. If things that are relevant are omitted, truth would be distorted. And it is difficult to decide straightforward what is relevant, when I am not sure even about the relevancy of writing this story.

I understood clearly today what I had long ago about the inadequacy of all autobiography as history. I know that I do not get down to this story all that I remember. What can my law book I must live and how much credit as the advocate of truth? And what would be the value of a story of lot of the incidents or parts without being selected by me of certain events in my life? If some happily were it some confusion on the chapters already written. I know that he might be able to shed much new light on those, and if it were a hostile critic's commentaries, he might say, "Gandhi himself has being down up the fallacies of many of my perceptions."

I, therefore, wonder for a moment whether it may not be proper to my writing these chapters. But so long as there is no prohibition from the true spirit, I must continue the writing. I must follow the eye within, that nothing more proper should be observed when it is proved to be entirely wrong.

I am not writing the autobiography in plain style. Writing it is first one of the experiments with truth. One of the objects is certainly to provide some material and shed the reflection for my own future. Indeed I started writing it in compliance with their wishes.

It might not have been written, had American and French friends not persisted in their suggestion. It, therefore, I am writing in writing the whole people. They must see them the same.

Not to take up the subject mentioned in the heading. Just as I had before thing with me as members of my family, I had English friends too as friends with me in India. Not that all who lived with me lived close. But I persisted in having them. Not that I was wise in every case. I had known experience in some cases, but those included both Indians and Europeans. And I do not repeat the experience. In spite of them, and in spite of the circumstances and worry that I have often wanted to finish, I have not allowed my doubts and doubts have finally been with me. Whenever my contacts with strangers have been painful to finish, I have not hesitated to finish them. I held that Indians who have to see the same God in others that they see in themselves, must be able to live amongst all with without distinction. And the story to live that can be enjoyed not by finding out of enough opportunities for such contacts, but by having them in a spirit of service, and which brings about satisfaction by them.

Though, therefore, my aims was full when the First War began, I worked two Englishmen came from Johannesburg. Both were Theosophists, one of them being Mr. Gifford of whom we shall have occasion to hear more later. These friends are often with the wife later here. Unfortunately she has had many such sorrows in my account. This was the first time that I had English friends to live with me as frequently as members of my family. I had stayed in English houses during my days in England, but there I belonged to their ways of living and it was more or less like living in a boarding house. Then it was quite the contrary. The English friends brought members of the family. They stayed in the Indian style in many matters. Though the appointments at the house were in the Western fashion, the internal life was entirely Indian. I do remember having had some difficulty in keeping them as members of the family, but I can certainly say, that their lack of difficulty in making themselves perfectly at home under my host in Johannesburg their contacts even further fostered than in India.

(Translated from Sanskrit by M. D.)

The Autobiography

The publication of the autobiography which was expected to increase this work has had to be suspended owing to the most real and direct which have affected my writing. Some leading materials which were in their way from Bombay to Ahmedabad have been a postal railway and broken at work at one time, some could not reach the days. Besides, a copy of the book might easily be sold and the dependence of copies has become a problem. We now hope to publish the book about the 15th August or soon as the railway normalisation are restored and the postal traffic opened.

Rajendra Prasad Press.

Village Cattle Improvement

[This week I give Mr. Wm. Smith's note on a co-operative scheme for the improvement of village cattle. The paragraph scheme published in the issue of July 17th is capable of being extended almost immediately, but are the machinery of ready and only require supplementary improvement, whereas the proposed scheme for the village entails the all embracing trust and entails huge costs in comparatively distant of operation. But real improvement has to begin from these separate villages, which, in nature of numerous processes and the ignorance of people in cattle-breeding, helplessly become content for slaughterhouses to deal with. If a careful student were to study the treatment of cattle that had themselves in the separate slaughterhouses of India, he will find, that agents who have no principle are that of making money at that as possible and may have, perhaps cattle from these remote villages for the slaughterhouses. A proposal to set ready cattle available cover for the existing. He has to study how not so much as an engine or a lamp or a house, and has to take more pains than any of them. Mr. Smith whom should, therefore, be studied by those who desire the welfare of cattle and of Indian villages, with a view to putting it into operation in select villages. There is nothing common about the scheme. It seems to be a model for one who knows nothing about cattle-breeding or co-operative schemes. Nor need a not large size be lightened of it, because of the nature of Government co-operative departments. There is no such thing as national co-operation in the present moment. When it was at origin, it did not touch all Government departments. There was co-operation who did not, those co-operative agencies, and I have several today who will themselves not co-operate although they belong to some of co-operative departments. But a person who does not wish to take advantage of a voluntary co-operative society may still utilize the scheme. Indeed I do not know, that as the whole it would not be better to be without making the matter of a voluntary society. He may take the advice of the co-operative department if it will wholeheartedly give it to him, and may also make use of advice of any one available. The chief thing is to make a beginning in the matter of the interests of villages in cattle improvement. The proposed scheme of a help in that direction. Mr. Smith presents a definite scheme in the value of cattle and the part of milk of the scheme is properly stated. (M. K. G.)

A note on the improvement of the cattle in a typical Indian village comes from a voluntary station with say 1000 inhabitants and 50 to 100 adult cows and female buffaloes.

In a village of this size and size the total milk available after feeding cattle would and should be more than to cover the consumption of the farm or nearby by the inhabitants of the village.

The whole of the milk output of the village should be turned into a co-operative and the improvement of supply under the name of the Provincial Government Co-operative Department, such as the Government taking share in that society to the extent of say 5 or 6 per cent of income from all sales belonging to him or her. This co-operative society should be controlled by a small committee consisting of say 5 or 6 men elected by the shareholders on the principle of one member one vote. That committee committee should elect a chairman,

an honorary secretary and an honorary treasurer, the chairman being at once a member of the executive committee, but the honorary secretary and treasurer need not necessarily be members of the committee.

Such a society would be of little use, unless at the commencement of its career, especially, it could obtain and be guided by expert advice in regard to finance, records, and technical advice regarding feeding and management, including cattle diseases. It should therefore be under the supervision of the local or special department as regards its organization, finance, records, and milk, and it should be allowed just control by the local agricultural and veterinary departments. As to records and accounts would be kept in the possession of the society. The work which this society would not act to do in the order of carrying would be:

1. Make a survey with regard to all production of all the cattle in the village of all ages.

2. Arrange to have such books issued tailored to the use of farmers with a number reflecting the ownership of the animal.

3. Arrange with the authorities of the local agricultural department for the issuing, feeding and improvement of one vaccinated bull for every fifty adult cows belonging to the members and further arrange to keep a careful record of the workings of each of these bulls.

4. Petition through the agency to which the approval of the local agricultural department is obtainable that bulls be shown, and their public notice that they were available for service to members of the society free, and if considered desirable, to a limited number of non-members from outside areas at a fee.

5. Arrange with the local veterinary department for the maintenance of all milk stock in the village with the exception of any one specially selected bull per 50 cows or buffaloes as a reserve for stud purposes. These reserve bulls to be purchased by the society from their owners, and housed and fed along with their stud bulls selected to be a stud.

6. In consultation with the local agricultural department draw up a scheme for the grazing, manuring and showing of a co-operative bank of fodder sufficient for the needs of all members including female reserves.

7. Introduce a milk marketing scheme, whereby the milk paid of the best cows and buffaloes belonging to members of the society would be received and refrigerated. To do that, the society would select the best officers up to say half the total in milk, and by means of honorary wages of experts, have such cows selected within its limits produce one day each week during the lactation period of the animal. The quantities so recorded would be taken as the average daily paid for that week, and by multiplying each figure by seven, the total lactation yield estimated with due accuracy.

In calculating the amount of capital required, it has been assumed that the local Government would supply suitable stud bulls for half cost or as done by the Punjab and other Governments. The society with the assistance of the local agricultural and veterinary departments and with its milk records as a guide should at first send out, which make him to work owned by its members were to be selected and which retained as stud bulls.

It is not necessary to take any special steps to improve the quality of village buffaloes. Indeed it is not allowed to keep any class of women which does not

private dual purpose question, I am, with the view of the funds and straight in the case of the milk. Generally speaking the milk-buffalo is a valuable for field or cart work and consequently when the milk, through their required for dual purposes, are slaughtered at birth, they remain no burden to the country. The majority of the people in India do not approve of the killing of any kind of animals, and in any case it is with an economic proposition to rear and kill these animals for food, so the value of this class of stock in India is for better use of production.

The buffalo which are bred in India owing to the poor milking quality of the cow, and the cost of all milk-breeding propaganda ought to be so to increase the milk-yielding capacity of all classes of cows, that they will not only provide sufficient milk to rear a calf, but they will, in addition to this give us much milk or would pay the cost of these feed. If and when we stick to this standard, there will be no need for the buffalo, which will be automatically eliminated by economic forces. The existing conditions prevailing in many parts of India today, where a milkster keeps two or three cows to rear his calves from, and one or two buffaloes to provide milk and get for his household, cannot continue, it is too early, and there is no reason whatever why the cow can keep for breeding should not be the future can take over and provide the milk of all the milk and get required by the household. Our cows have to be so well reared, and we must afford to keep some for draught milk production and buffalo for milk. The cow does not and must do both duties. Buffalo seems in villages should be encouraged to join the co-operative village improvement society and to gradually substitute cows for buffalo, as the milk yield of the former improved through careful breeding. Later on, when the money has to tackle the question of the disposal of the surplus milk of an individual, it should of course deal with the milk of both cows and buffaloes.

There are a hundred and one other directions in which the society could and would extend its activities, but as it would have little or no income and nearly none for the benefit of the entire extent of the village, it would require to raise capital on which it would pay an interest. Its money would be spent on interest on shareholders, and the following is an estimate of the initial and recurring expenditure which such a society would be called upon to make.

Initial (capital) expenditure

Buy 2 good bullocks @ Rs 750 each (half cost) Rs	1500
1 set veterinary instruments	50
1 reserve bull, good	50
1 milk weighing machine for recording	100
Office furniture etc.	10
Total Rs	1710

Recurring expenditure per annum

Keep of these bullocks for one year	Rs 150
Pay of two attendants	100
Feed of bull feed, say	50
" " " " " " " "	50
Charges for office & maintenance	50
Quarantine & vaccinations for two cattle	100
Depreciation of bullocks	
Medicine etc.	20
Interest on capital, say (in cash)	50
Total Rs	720

Estimated income per annum

By sale of manure	Rs 40
By service from farm animals	50
Total Rs	90

Deficit income Rs. 60.

Total yearly cost of working Rs. 720.

The value of the necessary capital should not be a difficult matter, as the initial or operative bull would probably obtain the necessary sum indicated as the personal property of the members of the co-operative committee jointly and collectively.

To meet the yearly recurring expenditure, the society ought ask the Government or Co-operative Department of the local Government for a yearly grant equal to the amount which is indicated above. This means that the society would require to raise Rs. 600 per annum. This could be done partly by asking for subscription from public-spirited persons, and by collecting from its members a sum of say Rs. 2 per house head per month. If there are 500 head of cattle all told in the village, that would not be more than half the cost of running the society.

If a co-operative society were honestly worked on them then the value of the milk and the yield of milk would, I think, be double in three generations, say ten years.

(Continued from Page 245)

With the Students

The students in the Mysore state will have the prize not only for their response to the appeal for funds, but also for their exemplary discipline and maintenance. "I am never happy in my life," said Gandhi, "the day starting and concluding with which you have concluded from passing me to speak at Koppal. I like the English language, but I do not think English is necessary for teaching the Indian masses in different portions close to our schools. I earnestly request you to supply yourselves with a knowledge of Hindi for the service of the motherland."

The rest of the speech was a fervid exhortation for the development of character. "I have come in contact with thousands of students during the last ten years. They have exhibited their inherent capacity to me and have given me the right to enter their hearts. I have therefore all your difficulties and away with your maintenance. I do not know whether I can render any effective help to you. I can but be your friend and guide, attempt to share your sorrows, and give you the benefit of my experience, though you must know that the only help of the Indians is God. There is no greater punishment or reward for man than that he looks on God should be blessed. And I venture to a deep sense of sorrow that India is gradually disappearing in the modern world. When I suggest to a Hindu boy or man, students in America, he starts at me and wonders what Karma may be, when I ask a Mohammedan boy to read the Koran and hear God, he wonders his inability to read the Koran and Allah is a mere superstition. How can I convince such boys that the first step to a true education is a pure heart? If the education you get takes you away from God, I do not know how it is going to help you and how you are going to help the world. Ten years ago in saying to you students, that I am endeavouring to see God through service of humanity, for I believe that God is within us

Sumra, nor down below, but in every day, in his Hindu, Mohammedan, Christian, Parsi, Sikh, or a Parsi, or a Mohammedan, or a Parsi, or a Sikh, or an all of them." This was an early day in the history of Congressmen and an adherent in spite to the name of the party and was Khadi.

Capital and Labour

The workers of the Mahatma Mills Bangalore had been waiting to see Gandhi ever since he arrived in Bangalore when they were in strike. And it was well that he could find some time for them. But all that he could give them was a word of love and cheer, and it was given in a fairly long talk one evening when they gathered to protest their pain to him.

"I have been a labourer like you," said he, "ever since I started public life, and came to know of the workers' hardships and miseries in South Africa. And I have also come to the conclusion that you have to help yourselves, as you have made me help you. In South Africa there were really a hundred thousand workers. Do you think I had the power to help them? No, they worked out their own emancipation. Only when they reached the extent of the social struggle joined in there, did they wake up and realised by dint of their own suffering, in the same way the strike in Champaran and the mill hands in Ahmedabad succeeded through persistence and self-help. Failure in South Africa was here. Did they want to refuse to sacrifice their work. They told their employers honestly that they must either maintain their machines, or do without them. In the meantime, they put up with suffering. That was true Satyagraha. It could be undertaken by even a boy or girl determined to win through suffering. . . . I would think labourers. You often quarrel among yourselves, you are given to drink, gambling and vice, and join in the league to your children. If you want to qualify your selves for Satyagraha you must get rid of these vices. I am glad you have contributed something to the welfare of those who are poorer than you. I would ask you also to wear Khadi manufactured by the poor, and an self-discipline which does not cost your pennance." Concluding he said, "I do not think there need to any clash between capital and labour. Truth is dependent on the other. What is essential today is that the capitalist should not look it over the labourer. In my opinion the middleman is at work the perpetuator of their evils in the distribution, and when the middleman realises that the middleman is at work the labourer is they, there will be no quarrel between them, but there is a right in the world that does not recognise a duty. An owner never yields his property. When you know that the mill is on work, yours or of the labourer, you will never damage your property, you will never squander during strike or machinery with a view to stopping your quarrel with the labourer. Right, if you work, on the path of righteousness and God will be with you. There is no royal road. I repeat to guide your rights, escape self-participation and suffering."

With Adi Karanthappa

Reference has been already made in these columns to the efforts that were last being making for the advancement of the oppressed classes. We are doing the best we can to help the backward classes in the

Karnataka State, the only institution of their kind in the country. Whereas the Bangalore Institute for them is a hostel, there in Tumkur and Mysore are residential schools with various technical courses and the boys get their boarding lodging and education free. There are 12 boys at Tumkur and 225 boys at Mysore. The Government annually expend Rs. 1,00,000 on the one and Rs. 15,000 on the other. Although there are departments of carpentry, masonry, tailoring, weaving, tanning, etc., and one of the courses is compulsory for the boys, no one is supposed to be told that only five per cent. of the boys would want to be any of the professions. And it may be doubted if the institutions have been so successful training for all the boys. Some of them have become stronger in their conventional learning developed artificial ways of life and have been lost to the community. But this is inevitable, when raised up to be keeping them in being touch with their environment. In Mysore there is a special quarter for those classes where special boarding facilities have been given them, and Gandhi addressed their meeting which was perhaps the best of all the meetings in Mysore for order and quiet. The powerful atmosphere created on Gandhi's visit struck a completely new spirit into the boys.

"I am both happy and unhappy to meet you," he said. "I am happy because I have had occasion to partly express by having met you, but I am unhappy that for health, and other reasons I have to normally expect to stay in prison, although I know full well the miserable conditions in which you live. Thank to God whose mercy I am told on every occasion that my place is not in prison but among you. But this may be a temporary bit of duties for me. It may be that the moment I have these surroundings I will forget you, and your unhappiness but it is also possible, and let me hope that a day will come, when that will give me the strength to do the thing I plan to do. Today I have just come to meet you, that there is an ever increasing load of work entrusted to me and making the your welfare. I congratulate the British lady who has dedicated herself to your service. It is my firm belief that in the near future Hindustan will be proud of the work of voluntarism. There is no one high or low in the sight of God, and he who considers himself superior to another is degraded by the character he builds thus as far as you are concerned, I am quite sure that your welfare is in your hands. How are you, brother Hantha, whose help it is to protect the poor, but not universal. It is because of it, cheap, I am told. Well, nothing is cheap that helps relieve cheap, nothing is dear that helps relieve dear. I tell you I find it difficult to persuade the workers to work with you, for they tell me, that you are given to beat me, fight and the like. If you will discuss these your selves you will make with my for me. Don't expect that the 'middleman' are no better. They are no better, I know, but they may not know through their pride, you need not irritate them. You have to rule yourselves. The workers here in public your selves, and if you do, no power on earth can stop you in your march."

M. D.

Printed and published by Bannal Choudh, at Anandam Press, Bangalore, India, Bangalore, Bangalore.

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Subscription { Single copy Rs. 2
One year Rs. 20
Six months Rs. 12
Foreign Rs. 7, 8s. 10, 12

Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, August 11, 1927

No. 31

Help Gujarat

Poor Gujarat is laid low and she who has hitherto filled the beggars' bowl is now obliged to take the bowl herself. I have had up to now nothing to go by except the newspaper reports. Through my Valhallaish friend was preparing me for the worst through his private wires he was unable to give details. I give below his telegram just received on my return from Hassan :

"Most part of Gujarat North of Narmada and Kathiawar devastated. People scattered homeless. Cattle and belongings washed away. Total damage incalculable. Loss of life small except at Bharuch. Kheda, struck in worst with 100 lakhs of rupees. Ruined still waiting. Pleas for help coming from all parts of Gujarat and Kathiawar. Public meeting was held on August 2nd, Relief Committee formed. Three lakhs for food relief. Ahmedabad details and his letter for forwarding loans construction of houses to be closed. Proposed relief to be separately considered under French Grant. Relief centres have been opened under Amul Thakur, Lalabhai Parbhodam and Bhambhai Petha respectively at Amul, Nadiad and Mahesana. Municipal Council will reach Bharuch and establish committee. Other centres are also being opened and relief operations started. Ahmedabad is trying to reach west of Kathiawar and is organising relief. The immediate problem is one of saving life by the timely supply of foodstuffs. Local resources are inadequate. Now issue a general appeal to all India for resources without delay."

Sgt. Valhallaish Stark sends a detailed wire from Nadiad about Kheda. Dr. Charabhai of Bharuch sends an angry wire asking me what I intend doing towards the relief of the distress in Gujarat. I have been disheartened by the newspaper reports. Those who know anything of the devastating floods in the South can somewhat realise what a horrid wilderness parts of Gujarat must have become. Kheda owes its fertility to the industry of its successful farmers. It is no joke for them to find the whole of their crops washed away and their fields stinking with the stench of the carcasses of their valuable and splendid cattle.

I know that no human effort can possibly make up for the loss of acres' worth of crops, cattle and belongings, together with the means washed away into the ocean, but human sympathy can do much to relieve the mental agony of the people who have lost their all. I do hope that all who see this appeal and who can will send their aid towards relief.

Sgt. Paul is a seasoned soldier and has no other occupation than that of service. He has got an efficient agency of workers under him. Dances need, therefore, have no fear of wasteful expense or misappropriation. Properly audited accounts will be published, and all sums received will be acknowledged in the columns of *Young India* and if necessary *Kaigama*. Relief work will be done by him in collaboration with other agencies that may be brought in to help. The chief thing is to send help. Let the donor choose his favourite and most grateful agency, but let him make sure that he sends out the best that the most be can.

M. K. GANDHI

Talks with Missionaries

The Art of Ministry

There were two Bible talks during the last week with the members of the Christian faith, some of them well-known missionaries and other missionaries. The first was at the United Theological College, Bangalore. There was no discussion here, but the make of the College, "the you are to be ministered unto, but the minister unto what people", served as the text of the little talk that Chaudhri gave. The first observation, he said, was a knowledge of Christ for those who replied to be ministers to the masses of the country. "I confess," he said, "that it is the fault of the present generation who constituted us to the students of England. But you must break the barrier, if you would reach the masses beyond the Vedic range, as regards the service that can be or should be rendered by you, I don't think I need speak much, for you have made my talk easy by entering my studies of the igniting wheel. The hierarchical and the depressed classes, but there is a vast mass of men who are more depressed than the so-called depressed classes, and who constitute the real India. The vast network of railways indicates but a fringe of their masses, and if you will travel amongst cattle the railway but you will visualize them. These railway lines running south to north and east to west are arteries which drain away the wealth of the masses,—food, clothing and the word "kink,"—and so reduce it to naught. We in the cities become partners in the third-class process, which plagues, harasses and it may be, truly depicts the state of things. I have known something of this state. I have travelled over their waste, and if I was a painter I could draw a picture of them with their heads upon, without a spark or touch of life in them. Here are we to minister to them? Today you the glorious phrase, 'Let us get out of the shadow of our mightiness.' If every one pursued that single question he would have understood more the reason of this. It is a startling proposition, and as you are in a place where you are learning the art of ministry, you must wish it ask. Build up the present one on another and see what you come at. If you discover any other method than I have suggested of getting all the bulk of these poor people, let me have. I am a learner myself. I have my own to give, and wherever I see a truth, I take it upon me to set up to it.

"A missionary friend from America wrote to me suggesting Henry Christmas for the course limited to the Christian. Well, I talk away the lake, especially because he had written the letter from the palace of his heart. I do not think you have known much of him, and if the early Christian extended Henry Christmas, it was in order to put him into missionary better. But I repeat there is no progress in the New Testament on which there is no the slightest emphasis placed on more Henry Christmas in the first condition for people to come to their own. Not that I distrust Henry. It is a question of emphasis. It is like a good thing composed just like music which misinterpreted himself. And whenever I see wrong emphasis being placed on a good thing, my soul goes up against it. Before a child has knowledge of letters, it must be fed and clothed and taught the art of feeling itself.

I do not want it to be spoiled, but self-sufficiency. Let's see children that learn the art of their knowledge first. So I say the first condition is to take to them the message of the opening vision.

"I did not like the expression 'ministering Christ' used by you. It has a bad shape. Will you become patient or servant? The key at Christ is presented it will be a bad or foolish, but when it becomes a person it will be the right mind otherwise. The moment you begin to see Christ, you begin to serve. During my 35 years' contact worked with the poor I have found the art of service immensely complex. It is not learnt in colleges and schools. The spirit of service can be learnt anywhere. Again here it is a question of emphasis. The art itself is as simple as the poorest charity that knows Christ. The change comes now how with a shock, and immediately there is a change of heart in you, you become minister. May God help to clear that for you."

Re-read the Bible

The second was a talk as well as a discussion with the missionaries of Bangalore. Whereas the first was an appeal to them to take up his work, the second was an attempt to offer a stimulus to their attitude towards the people they claimed to serve. Chaudhri opened the discussion by claiming himself to be a friend of the missionaries, ever since his close contact with them in North Africa. "Though I have been a friend, I have always been a critic, not from any desire to be critical, but because I have felt that I could be a better friend if I opened out my heart, even at the risk of wounding their feelings. They never allowed me to think that they felt hurt, they certainly never repeated my criticism." Then he referred to his first speech before the missionaries to India as President, where which twelve years had rolled away and with their mouth of the white skin.

"The last destination I would like to make, after these preliminary remarks, between your missionary work and mine, is that while I am strengthening the bulk of the people, you are undermining it. Your work, I have always held, will be all the other if you accept as settled facts the failure of the people you came to serve,—farbacked, however much, are valuable to them. And in order to appreciate what I say, it becomes perhaps necessary to record the damage of the Bible in hand of what is happening around us. The word is the man, but the spirit now becomes intensely and extremely and it might be that many things in the Bible will have to be reinterpreted in the light of this world—out of modern science—but in the spiritual world in the shape of direct experience common to all faiths. The fundamental value of it, I feel, do require to be revised and reinterpreted. I have come to feel that the religious values, which have their evolution from stage to stage in the moments they hold, for instance the contents of the oldest word—God—was not the same to every one of us. They will vary with the experience of each. They will mean one thing to the Hindu and another to his next door neighbour Mohammedan, Yagya. The Christian may regard my interpretation of God and Christ's, but God himself is a deep-sounding God who goes up with my concept of them and misinterpretation. If we were to put the spiritual experience together we

World had a mission which would answer the prayers of heaven nations. Christianity is 1900 years old, Islam is 1300 years old, who knows the possibility of others? I have not read the Torah in the original, but have tried to summarize their spirit and have not hesitated to say that through the Torah may be 11,000 years old—or even a million years old, as they will say so, for the word of God is as old as God Himself,—were the Torah meant to be interpreted in the light of our experience. The power of God should not be limited by the limitations of our understanding. To you who have come to such faith, I therefore say, you must give without taking. If you have come to give rich treasures of experience, open your hearts not to receive the treasures of this land, and you will not be disappointed, neither will you have missed the mission of the Torah."

Interesting questions and answers followed, which I summarize below:

Q. What then are we doing? Are we doing the right thing?

A. You are trying to do the right thing in the wrong way. I want you to comprehend the faith of the people instead of understanding it. As the Divine of Myriam said in his address to the assembly, the Ashkenazim should be made better Hindus as they belong to Hindustan. I would seriously say to you, write as better Hindus, be better men or women. Why should a man, even if he becomes a Christian, be torn from his surroundings? What a boy I heard of being said, that to become a Christian was to have a heavy burden on one head and load on the other. Things are better now, but it is not enough to feel Christianity synonymous with desecration and Komuchism. What we give up our simplicity, to become better people? Do not lay the axe at our simplicity.

Q. There are not only two lines before us, one to serve and to teach, there is a third one, one evangelizing, declaring the glad tidings of the coming of Jesus and his death in redemption for our sin. What is the right way of giving the good news? We need not vulgarize the truth but we may make people lose their faith in better things.

A. This leads me into the region of interpretation. Whilst I want not enter into it, I may suggest that God did not leave the Jews only 1300 years ago, but He leaves it today, and He does not is concerned from day to day. It would be pure fanaticism to the world if it had to depend upon a historical fact that God died 2000 years ago. Do we then prove the fact of history, but show Him as He lives today through you. In South Africa I met a number of friends, and met a number of hosts, on Princes, Father's of Belles, — all giving their own interpretations, and I and myself I met one brother myself with these conflicting interpretations. It is better to offer our love to speak for us than our words. G. E. Andrews never preached. He passionately threw his words. He had enough words and ways where he felt it and lived on words. For knowing the Cross. I have the honour to have hundreds of Jewish Christians, but I have not known one better than Andrews.

Q. But what about material beliefs? Should they not be corrected?

A. Well, we have been working amongst the material "materialists" and backward classes, and we have met backward classes with their beliefs, material or otherwise. Superstitions and material things go on even as we begin to free the material life. I cannot expect not with their belief but with among them to do the right thing. As men, as they do it, their belief right itself.

Q. You speak of simplicity. But what are we to do in this age of motor cars? You would not have come here without a motor car?

A. Well, a motor car is not a necessity. I certainly did not need it to come here. If God wants you to be with me should find the means to make you comfortable. Motor cars do not make the sum of our spiritual experience. There are no motor cars in Jerusalem or Mohammed's time, and yet they did not need them for their work. I do not hold them to be essential for our progress. We need to be humble. And humility and simplicity are not mere outward expressions. When Paul speaks of humility increases heartily. A true Christian has little need to speak. He goes about his Father's business. May I also say to you I speak was the last part of my work in South Africa. Most of the 10,000 people who saw Me was seen and joined me had not even seen me, much less heard me speak.

Q. How are we help ourselves if we feel that our Christian faith is the only reality?

A. That brings me to the duty of tolerance. If you cannot feel that the other faith is as true as yours, you should feel at least that the man who believes so, is right. The tolerance of the Christian missionaries does not, I am glad to say, take the ugly shape it took in the early years ago. Think of the treatment of Hindus, which are faith is as many publications of the Christian literature today. A holy man to me the other day saying that when I entered Christianity all my work would be crying woe. And of course that Christianity was more about the underneath or side! Well, all I can say is that it is a wrong attitude.

M. D.

Another Khadi Bhandar

The Secretary Secretary of the Khadi Cooperative Society Limited of Chicago writes to say that among the Khadi Bhandars of America should be included the Khadi Bhandar run by this Society at Chicago. The Bhandar was only recently opened. I gladly mention this Bhandar. But I want all the are content that they must be run on Indian lines and by those who have something of the technique of Khadi sales. Not every one can run a Khadi Bhandar successfully, not even every one who has been in charge of a cloth shop. A manager of a Khadi Bhandar should have the different varieties of Khadi, and should keep him in sympathy between greater Khadi and inferiorities. He should be have the art of presenting Khadi to the public in an artistic manner, and above all, he has to be correspondingly honest. I write other Bhandars like the Chicago Bhandar to send in their names with full particulars to the Secretary, All-India Spinners' Association, Ahmedabad.

M. K. G.

Young India

Indian Settlers in South Africa

(By M. K. Gandhi)

Probably that Ambassador has not altered the grain to give under his feet. He is hardly young, made of timber by a reasonable wood and addressed to the Emperor and wife in the Indian style, and he seems to be having his reason with both. European generally acknowledge his splendid work notwithstanding impatience. Indian generally recognise the immense strength of character which bears every wind that this great sea of India withers.

He has now appealed to them to produce an army of civil workers in the name of public health and education. Let us hope that his appeal will not fall upon deaf ears, and that well-to-do and educated Indians will respond as ardently as they did when C. F. Andrews appealed to them for volunteers for the struggling work he did during the outbreak of revolution in Dublin some months ago. Against though he is of the Government, if Gandhi's report is correct, Mr. Butler did not spare it even an occasional indifference about the misery and social wretchedness of the Indian labourers. For the neglect of education amongst the Indian labourers, these parties are really responsible, — the Government of India, the employees, and the Local Government. If the Government of India had realised this as a serious matter, and if the employees had taken a human interest in the employees and the Local Government had considered the Indian labourers as human beings of South Africa, they would have learnt, during their five years' indentures, better of modern education. For during the five years' of indentures they had to live like slaves in barracks and they could have been made to conform to any reasonable sanitary regulations that might have been framed, even as they were made to conform to living regulations which were often cruel, harsh and wrong. But this is past history. There is no more indentured immigration now.

The question is how to make of the existing Indian population useful citizens, and if the Government and the Indian settlers recognise, it is not at all impossible to do a better work, and create a healthy Indian public opinion that would not tolerate any discrimination or oppression. Let the Indian settlers do their part by showing consistent kindness, clearing up houses and streets and interesting ignorant people in the elementary laws of sanitation, even as they did in 1890 in Dublin. Mr. Butler's work will be Indian labourers have willingly, unobtrusively and wholeheartedly helped by the Indian settlers. They must continue to the education means of law that those who seek justice or equity must come with clean hands. Let the settlers be clean in body, mind and soul, and thus make the best use of the golden opportunity they have of having an Ambassador who has got the ability to move them and who has in a remarkable manner the ear of the European inhabitants of South Africa.

The Harrow in Gujarat

The Ambassador's remark by the heavy loads in Gujarat appears to be of an exaggerated character. The images certainly I have seen in the past supplemented by two telegrams from Vallabhbhai Patel and another the Indians gave me last a short idea of the immense damage done by the flood. I am handwriting, too, as I am writing this is an out of the way place in Mysore where messages reach very late. When communications are thoroughly established, the total extent of the damage done will probably be found to be much heavier than the estimates made by responsible workers. Impatience and needless gentleness of Butler and Butler have been at present in their work. Of course at Mysore has been before in his work of distribution. Mr. Vallabhbhai Patel has already issued an appeal. I hope that there will be a liberal response to the appeal. A private telegram tells me that the President of the Chamber has also, as is fit or at least possible, started relief work. On occasion of such calamities when disaster conditions are started, many relief agencies are brought into being to render help. They must be all welcome. But one agency can hope to coordinate the whole work of relief over such a vast area. However, it will be the duty of several agencies to cooperate with one another, so as to avoid overlapping and so as to make every rope run the longest length and every piece of wheat find its way to the poorest hands. Let there where God has blessed with ability to give character the power, 'He gives wisdom who gives the spirit.'

Welcome Good Samaritan

Some one gives C. F. Andrews the affectionate title of Good Samaritan. It is surely his name. His corresponding sacrifice in life is to be that of those in need, and the way he helps is by other self-sacrifice. It is fitting therefore that the first day in India should have taken up address to be presented in his name which takes place on the 10th instant. I have no doubt that the Indians will be worthy of the occasion. But in the absence of their officials let the members of the Corporation and friends, that President of the Assembly is not a member now. He has almost liberally content to lay his head on. He has no complaint, no serious doubt, no harm of his own, but his very few belongings he needs a stranger. He does not keep anything for himself. Anybody may take away his hat with its contents. When in South Africa, France and I used to discuss of him over things were of himself or things which would be called his own. To possess him with a rich coat or any valued at all would be a cruelty to him.

But if the Corporation would spend any money it would be proper to raise a purse for him to be used for his life needs. He appreciates attention. But he is never so attracted as when he meets Gandhi and knows and wonders why he should be despised or honoured at all. But however satisfied he may feel, let the honour to be done to him be not a hindrance and cover all. For while it is undoubtedly due to him for his magnificent work in South Africa, it will also cover the purpose of incorporating the Gandhi that has been needed in South Africa, and would be a demonstration of the fact, that in his work he carried with him the weight of opinion of all India, and that he was as far as satisfaction for India than Mr. Butler.

M. K. G.

Unity in Variety

(By K. K. Gandhi)

The Polish professor whose earnest question I answered in answer to two months back, having read my answer, sends me the following further queries:

1. "Men are not equal. Do you also admit that there is a vast inequality between nations?"

2. "If this is true, do you think that representative elective bodies, called parliaments, which have brought Europe to the Great War, are really suitable for India?"

3. "Do you think that India may become one nation in a similar sense as Italy or Prussia?"

4. "Is it right to suppose that the future of Asia depends on this collection of India, which alone could override the miscellaneous tendencies of Japan and China?"

5. "Is this not the real alternative for Asia, either superficial Europeanisation as in Japan, or going back to ancient Asian traditions which seem to be the rule for good Indian conduct?"

6. "Has this teaching of spiritual Asian traditions also an importance for Europe?"

7. "Do you not see in European civilisation, with all its facts, a new power which goes beyond all Hindu civilisation?"

8. "Is there, in all India, a single little town, like many French little towns, in which everybody is really free to follow his vocation, all people are well-to-do, all have a very high level of education and morality, and representatives of opposite tendencies meet in friendly intercourse? I know such towns in France and also in England. I wonder whether such a thing exists in India."

My respondent has stated only a half truth when he says, "Men are not equal." The other half is that they are equal. True, though they are not all of the same age, the same height, the same size, and the same intellect, these inequalities are temporary and superficial, the real that is hidden beneath this earthly cover is one and the same for all men and women belonging to all climes. It would therefore be, perhaps, more accurate to say, that there is a real and substantial unity in all the variety that we see around us. The word "inequality" has a bad effect about it, and it has led to contempt and schismatisms, both in the East and the West. What is true about men is also true about nations, which are but groups of men. The false and rigid doctrine of inequality has led to the heaviest exploitation of the nations of Asia and Africa. Who knows that the greatest ability of the West is to pay upon the fact of a single of Western superiority and Eastern inferiority? I know that the West makes, and all too heavily, accounts to the present theories, and then makes an uncollected attempt to imitate the West. There is, after all, a wealth of truth in the great statement, "Things are not what they seem."

The second question does not seem to follow from the first. And seeing that I start the doctrine of inequality in the same way as the others, I am unable to admit that the representative elective bodies are really unsuitable for India. But for the reasons, which

I have stated in the Indian News-Sheet and which in the main I have stated in summary during the past 20 years to write, I should be extremely sorry if India entirely copies the Western model. Representative elective bodies were not unknown in India before the European advent. But the mistake of the words "representative" and "election" were, at first as I said then, far different from the European.

In my opinion, India is today too restless, even as Italy in France is, and that I maintain in spite of a cold and patient knowledge of the fact, that British and Mussolini are working not without, that Bakasana and Hindutvaism are preparing for a similar battle, and that both Hindutva and Hindutvaism exclude from their perfect the claims which both have lost or that wanted to appear. But I have known Hindu power in India and in other nations. It has often seemed to me, that a sturdy Hindutva is necessary to establish a good ground for a good. But it seems me to be able hardly to believe the proposition, that the future of Asia depends upon a paper and superficial imitation of India.

I do not know, that the alternative to superficial Europeanisation is a complete reversion to the ancient Asian tradition. I hold with that great thinker, the late Justice Brandeis, that there is no such thing as a final complete record of human tradition possible, even if it were desirable. In the last place, we have known authoritatively that the ancient Asian tradition was so. It is difficult to state accurately the period which can be described as the "golden age" and then to give a satisfactory description of that age. And I am foolish enough to admit, that there is much that we can probably assimilate from the West. Wisdom is an outgrowth of our childhood or our man. My contention is Western civilisation is really a continuation of its civilisation and therefore tradition based on the assumption that America can do only to copy everything that comes from the West. I do believe, that if India has promise enough to go through the test of refining and to meet any material civilisation upon its own traditional basis, whatever though it is inferiority, it has inherited and the courage of time, she can make a better contribution to the peace and vital progress of the world.

I gladly admit that a new power has grown in slowly but surely rising in the West. Whether it will transcend all Hindu civilisation or not, I do not know. But I should welcome every such contribution to the enrichment of humanity, or rather where it comes from.

Lastly, I am unable to say anything about the glowing while that the latest systems pay to the old established French and English traditions. I have in India about English towns, and still less about the French. I was I know my dear. But I know that if the problem would stand the about Indian villages, I would undertake to take him to some of those where he would see a mixture of a high value, and though he will note the heavy policy he will not miss the human heart and the human heart, and where, if he can communicate himself to the strange Indian way about religious eating and drinking, he will see a strong influence of appeals and thoughtful intercourse of the mind.

and the trial. Let me also remind the professor that the English and the French prosperity and文明 which each prosperity brings depend upon what I must again repeat and what I would gladly admit if I could, namely, civilization.

Allah Rebukes the Fanatic

[This is the little Jew's story of an Islamic story, in which God is described as rebuking the man for a hypocrite having said a "Kafir" about the hell-burner with them themselves.]

V. G. D.]

*Al-Khafin, the 'Follower,' prais'd devoutly
They said what he is full of eloquence.*

Once, it is written, Al-Khafin, "God's friend,"
Angered his Lord for these bad tidings in
Jewry the burning place, death-day,
His eyes were, haggard with two days' death,
His forehead smug from his maddening
Whiskered and dry, his dead stare to be felt,
And clapped his hands in pained rage and black lips
Moved to say, "Give me death!" yet almost caught,
And the great saint, which he saw open,
Back to the north at roasting of the camp.
The spot except to lay his back along
The mat, and move.

To whom when they had given
The mat not yet, moved with flaming drops
Of sparkling life, his square face had
The words of his Lord, and filled her mouth;
Then returned inward with his dead, wearying eyes,
Fearing dark ways to the living who
Then, would have drunk, but Al-Khafin too, and said,
"Let not the water-drink, who gave
God's gift of water into the sea,
Which is his creature of the living Lord!"

But while the man still shivered the promise [so,
Saying to quell, a form of green dew light,
Blessed, rejoice, if he were alive,
After him, or if he glided from the sky
With gentle air to shed the good and give
The man to drink, and Al-Khafin — a man
That can stand dying life in his hand —
Made to drink, when full eyes his words
Rise of divine light, eyes of high reason —
For this was Michael, Allah's messenger —
"Let God remember that, then, Friend of God!
Forbidden from gift of the creature, alone
To this abhor, open with him,
Who, as his friend said, named his hand,
And bore the loss in sacrifice, so he drank!
Allah took him with him down themselves, pain,
Beloved upon his own and wife, and made
His household (Allah) and his heart heaven,
And kept them not prisoners to pay him,
When God took pity, giving for the end,
Have gone into the world when and will come.
On who shall find the light. Then, and rebuked,
Such justice for them had made and to seek."

Shook the Angel's rebuked, as he came,
But Al-Khafin, with his hand, and voice —
Knew inwardly the darkness, and, and spoke —
Leading him to the first and to the last —
"God giving me, to the dark pathing that!"
Corresponding Lord! oh, who should be
Forgiving, if I was not as you?

"Humanising War"

I extract the following interesting paragraph from an article headed "War" in the March number of the *Fortnightly*:

"Last time the women and children were only starved, — it was done by a person manifestly disposed to 'humanise' warfare," — but next time they are to be given to death. *Amphibians* will drop poisonous pellets which will strike either civil populations, — Wilson says that it should not be difficult to dispose of London's millions in three hours. In every civilized country the chemists are at work searching for more particularly deadly poisons. In England, says Trevelyan, our Government is busy experimenting with hypodermics in prison gas and killing animals at the rate of two a day in the prison. It obtained in one year 157 rats, guinea pigs, geese, mice, monkeys, rabbits and cats, and killed half of them with poison gas in search of improvements.

"Some idea of the horrors of the next war may be gathered from the fact that the range of gases has been decided since the Armistice, and that chemical gas was now available which the 1870 gases were not. An enormous amount will fire on and a greater great death at the rate of 120 a minute, and there is a chemical gas which kills a man, weighing more than a ton for a distance of twenty-seven miles. The Chemical Warfare Service in America has discovered a liquid whose drops of which when applied in any part of the skin will cause a man's death. One exception, carrying the case of this liquid, would kill the whole population on either of England. General Gordon, of the British Army says: 'The great future weapon of war will be deadly gases. We have since the war discovered and developed gases which, dropped down upon cities and armies, will slaughter a nation one day!'

"It appears to me on danger of humanizing military operations, let him remember that we spent in 1904 fifty millions in shooting, a hundred and twenty million in armaments, and three hundred million in death. The business of scientific killing is very expensive, and I am told that enough strychnine was thrown away in our small and useless battle in France to save India from a famine. The great world powers are still pouring out an incredible amount of their treasure upon armaments, although history so plainly teaches that increasing armaments do nothing but increase the likelihood of war. Fourteen American, and eighty-five million dollars the whole expenditure in a few minutes, and as you look the slightest notice of this fearful movement in the war, the microscope. The story of the situation is, that while Great Britain is spending nearly twice as much money in armaments today as she spent in 1913, the various nations have increased thousand of the number of such expenditures, so that, in attempting with her in industry and commerce they were under a severe handicap of their own creation."

I add to this the following from the *Review* (June 18, 1907):

"Since the arrival of the British troops, there have been many cases of influenza and pneumonia, but the question of venereal disease has been the most distressing one, and in spite of every possible precaution the number of those affected has steadily increased.

The Story of My Experiments with Truth

(By M. K. Gandhi)

BOOK IN-CHAPTER XX

European Contacts (Contd.)

In Johannesburg I had at the time as many as four Indian clerks, three of whom I had taken to my village. They were not more like my own than clerks. But even these were not enough for my work. It was impossible to do efficient typewriting, which among us, if at all, only I knew. I thought it to use of them, but they never came up to the mark because of their poor English. And then one of these I wanted to treat up as an accountant. I could not get out any one from Natal, for as one could enter the Transvaal without passport, and having one personal convenience, I was not prepared to ask a letter of the Fiscal Officer.

I was at my wit's end. Account were not wanting up as much as then. It seemed impossible for me, however much I might try, to cope with professional and public work. I was quite willing to introduce a European clerk, but I was not sure to get a white man so willing to serve a coloured man like me. But I decided to try. I approached a typewriter's agent whom I knew, and asked him to get me a stenographer if he could. There was quite available, and he promised to try to secure the services of one. He came across a French girl called Miss Dook, who had come there back from South Africa. She had no objection to work on lowest Indian scale, otherwise available, and she was in need. So the agent sent her as it was. She immediately propositioned me.

'Don't you mind working under an Indian?' I asked her.

'Not at all; we have been so long.'

'What salary do you expect?'

'Would £1750 be too much?'

'Not too much if you will give me the work I want from you. When can you start?'

'This moment, if you please.'

I was very glad and started detailed letters to her before very long the handsome woman a daughter of a sister to me then a more than myself. Scarcely had I reason to feel sure with her work. She was often entrusted with the management of funds amounting to thousands of pounds, and she was in charge of savings banks. She was my complete confidence, but what was perhaps more, she started to see her husband's thoughts and feelings. She sought my advice in the final stages of her husband, and I had the privilege to give her away in marriage. As soon as Miss Dook became Mrs. Hindustani, she had to leave me, but even after her marriage she did not fail to respond whenever under pressure I made a call upon her.

But a permanent stenographer was not needed in her place, and I was reluctant to proceed another girl. She was Miss Fakharia introduced to me by Mr. Kallabach whom she would still have in the service. She is at present at the head of a girls' school in the Transvaal. She was about seventeen when she came to me. Some of her photographs were at home on my table. Mr. Kallabach and me. She had come here to work as a stenographer. One to pale appearance. Unfamiliar people was foreign to her temperament. She seemed

to avoid rather any new experience. She would not hesitate even to the point of accepting a man and telling him to let her what she thought of him. Her hesitancy often looked like a diffidence, but her eyes and gestures imperceptibly revealed that in spite of they were needed. I have often agreed without previous letters typed by her, as I considered her English to be better than mine and had the Indian conditions in her favour.

Her mother was great. For a considerable period she did not leave more than £10, and refused ever to receive more than £10 a month. When I asked her to take more, she would give me a smiling and say, 'I am not here to draw a salary from you. I am here, because I like to work with you and I like your ideas.'

She had some one reason to take £10 from me, but she satisfied on having it as a hint, and repaid the full amount last year. Her savings was spent in her service. She is one of the few women I have been privileged to come across, with character clear as crystal and courage that would shame a warrior. She is a green up woman now. I do not quite have her mind as well as when she was with me, but my conviction with that young lady will ever be for me a great consolation. I would therefore be able to work if I kept back what I have about her.

She have rather right one day in telling me the cause. She contented to be second in the darkness of the night at my house, and eagerly received my suggestions of a move. The result of student's Indian looked up to her for guidance. When during the Satyagraha days almost every one of the leaders was in jail, she led the movement singlehanded. She had the management of thousands, a tremendous amount of correspondence, and Indian Opinion in her hands, but she never tired.

I could go on thus indefinitely writing about Miss Fakharia, but I shall conclude this chapter with some Fakharia's attitude of her. Fakharia have every one of my convictions. He was placed with many of them, and would often give his assistance of them. He gave the first place to Miss Fakharia, except all the Indian and European attention. 'I have rarely met with the morality, the purity and the firmness I have seen in Miss Fakharia,' said he. 'Amongst your conviction, she takes the first place in my estimation.'

(Translated from Gujarati by M. D.)

Work of Kallabach

Recently Kallabach came the conviction during the last Christmas two lakh yards of yarn to the All-India Spinning Association has again taken the same view as last year and is religiously at the wheel every day for building it. This means 500 yards per day for four months. If this is an average output, she would have to give to her paper at least three hours per day to be able to spin good yarn. Will she other women copy the example? The paper on which appears both in the wheel and how the the women will be.

M. K. G.

Week 1 class

Figure 1. The effect of the concentration of the inhibitor on the rate of polymerization of the monomer.

11/11/2019 11:11:11 AM

3000—*Journal of Theological Education*, 30—*John Wesley*

11th.—Ladies' Mission Girls' School, Convent
with Missionaries in Residence.

1994—Chambersburg Area School District, Chambersburg, Pa.—
This school closed.

[illegible]

Myron (holding *Shantapokai* and *Taklan*) goes to 25.750-2-7, and there was a public meeting of the officials of Myron to present the facts on the landing of *Shantapokai*'s stay in Myron. *Shantapokai* as speaker *Shantapokai* made a long speech telling how well he was getting on and expressing his hopes about Myron. "There is no lack of efficiency among the people of Kareskiah," he said. "You have a distinguished surgeon, you have distinguished artists, and many others that I will name in various other spheres. I want you now to produce a distinguished speaking expert. You have three Khasi sharp boys. I wish you had used me then and even more, but today I know, and this meeting is an eloquent proof of it, that there is no need for these things. Even many of you who are sympathetically inclined towards Khasi are not willing to. Here therefore instead of these three are efficient Khasi sharp and surgeons properly. There are many institutions where the Khasis have been introduced. I met told that the Whites' body guards were efficient, but I also have have continuously this work is going on. In all these institutions and for the indigenous you must engage a speaking expert and you, like had some, is good for nothing. I would like to advise them who would serve *Shantapokai*. Suppose that there is a man, not, necessary and pay in the speaking school. I have seen upon a number of institutions in Myron, - the Police Training-school *Shantapokai* where I reported nothing, but where the patients instead of my teaching their persons taken of care for the poor children, the boys for the blind and the work of which the blind females have undertaken are to useful made them two days, the boys for the Institute and the women, as who poor school for all Kareskiah boys. There are people of the *Myron*'s *Shantapokai* staff. I will tell you that you have to attend it will for ever. The blind and the women have, there is no charitable institution, not to go without food. But there are millions of our citizens, who want to go to log, who solely depend on a bundle of an axe or hand saw, and who have often to go without food. We are responsible for their starvation and their poverty. In Myron, which is the home of honest labor and philanthropic institutions I will urge you to have some provision for the falling starving widows.

in kind in the world. In a letter of such great magnanimity I beg of you to make some provision for the Divanemanager. I thank you for the love you have shown to me, and I pray that I may be worthy of it.¹²

Verbreitung des Antik

We have already made the arrangements to have a collection of Mr. K. Vishwanathayya and Mr. Vengalil, with him. We shall now require services with some of the men and institutions mentioned by himself in his recent commercial show.

The artist, *Sgt. Vankhoyev*, was good enough to come and show his masterpieces to Gerdvig. A plain, simple man, he delighted (second) to sit whilst yet in his teens, and even to his humble abode in Mysore invited to his work. He has told his heart's pleasure and joy and those times when his beautiful work in the palace walls of the Maharaja of Mysore. Eight years he devoted to learning from the artistry of the art, the late Kuchanov, and finally went back to his first love—painting. Gerdvig was delighted to see some of his delicate studies at Mysore in his cabinet above and outside. Even a layman could not fail to speak with *Sgt. Vankhoyev's* whole attention to detail, and mastery of line and colour. His pictures of 'Even', 'Morning', and 'Twilight' with their wonderful cloud-effects produce an atmosphere of poise and repose that the artist has cultivated by his long and intensive studies of Mysore.

“O T. Tarn, the great painter, when requested by Chastain to accept a luminous work in the form of a long silver chalice! He: ‘Toss me a stone of my work has hastened the creation of an interior. I have long had, and what instant moments to retirement from the noise of professional man. I have concluded to undertake no portraits and accept no commissions, but contented with the birds I have to live upon, work only with the idea of making my efforts worthy, at least as efforts, of the natural acceptance after Nature and after my death.’” Sp. Verhaghen speaking in a language which is not his mother tongue said: ‘I have dedicated myself to art, I am a husband and have devoted to music, one all my life. I shall put all my honest hard-earned money into an art institute in Brussels where I shall teach all who may come free of charge. My pleasure I am not selling, they will belong to the institute which will belong to the nation.’” An old lady, Chastain said: ‘I am delighted. You have my blessing so I may make a suggestion. If the Chastain speaks to you, and if you can *guess* what the Chastain means to the life of the village, I should be more delighted. That is of course if it speaks to you. If it does not, it will be no reflection on you.”

Chapman **Stevens** **Stevens**

Now the head of the Department. In the room is the Anthropological Department which has a great Oriental Library in Niyona, with about 12,000 manuscripts and an Anthropological Museum. The present Director is Dr. Niyona Shantel, the well-known editor and translator of Knapik's *Antiquities*, the manuscript of which he found from this museum. He came over with his valuable personal collection and his book for presentation.

to Dundas. It is remarkable that the doctor began his English education at a very late age after finishing his Sanskrit studies, just like Pandit Bhimsenlal Khandelwal who was a ripe full scholar before he learnt English.

"Bhimsenlal was the workaholic of the ancient Indian education," he said, "and if we have cultural revival like the ancient manuscripts all would be well. Acharya had his *Upanishads*, *Padhyantres* and *Prasangs*, Tannu-pala had *Shivabhandas*, the *Vijaynagar* Kings had *Vidyanas* to public and advise them. Let us have an array of scholars now, educated and cultured, providing the blood of self-disciplined character they go, and we will have peace and prosperity."

"Yes," said Dundas laughing, "but who will tell the rest?"

"Yes, sir," said the doctor. "Why can't you write these days? If Dundas had 1000 manuscripts, why should it not be possible today?"

"It is impossible for me. I have no desire about the treatment of my philosophy, but I cannot exercise it. My exposure is too meagre to write the necessary treatises. And then what a contrast we had in those days! Life was more. The children were not educated, and the journey of the best of their parents as they are today. These letters we had then which are more. What we want is to concentrate something out of the broken pieces."

"You are the preparation, sir," said the doctor with the dejection of a bookworm.

"Take my Acharya. This might regard it as more thing like a secretary. I cannot tell you how difficult it is for me to get men and women of the proper type. And it requires tremendous energy to keep them together, even after the original ideal had been successfully issued down. It was the same man with the Acharya of Firozabad started in 1808. Men and women came with a view to immediate concrete results like the abolition of the C.P. and the like. They could not be got to serve the same ideal. So you see the difficulties are enormous."

But the doctor was still sticking at his dream of a traditional revival and memorandum of lawgiver, without rest!

The Blind Beggar

We have now heard some of the best views on Mysore, but nothing was so surprising as the story sung by a blind girl of the Mysore School for the Blind and Deaf. She had a wonderfully sweet voice accompanied by a sweet melody quite always playing on her lips as she sang—a melody that is only possible when the consciousness of the world around is totally obliterated. And the song is the composition of the years which were played on by the blind lips of the school.

"We shall be glad to have suggestions from you" said the principal.

"I have just two suggestions to make," said Dundas, "to make that you may add to your curriculum. You have gathered together the wealth and strength of humanity, but I tell you that 'let it ever so much, better than that of the burning opium-smoke when no one helps and saves life. Let there wealth and strength be

made to feel you with these more unfortunate with and strength. But by means of the children. Children has no place in your school, I agree. You want them to come to school and the profession you are teaching them are quite good, but you are making all of them in Khadi. You can put a Khadi uniform for them all. Every Christian school has a certain uniform for the children, right or their case is designed to look them in their faith. But there is no doubt that a uniform has a certain hypnotic effect. For you, let it be a symbol of their unity with the poor. Headless around you might have, if your blind children can through their fingers feel for the poor. Let it be different. Unless the teachers in your, they cannot have that spirit, and if you could ever have that spirit, sweep out of the student here, creating the strongest, should be the merited speaking."

School-Girls' and Ladies' Meetings

There was another ladies' meeting at Bangalore which also gave the spirit of money and ornaments. Anand Dundas presented to address it in Khadi, but the organisers insisted that for the sake of a few who did not know either Kannada or Hindi, he should speak in English too. And in these half address to an English girl a long talk including in them the condition of the pre-occupation in India and China, and appealing to them to make their houses a tip as the means. "Now that you have listened to me, I want you to be my ambassadors in the name of the poor. I want you to take no rest. What can I do? If you choose to come and listen to my story, I cannot but try to provide the same conference in you, as there is in me."

It was very good at the London Mission Girls' School to have collected a party of 25-30 and presented an address the most brilliantly read of that we have seen during recent days. I quote a few sentences: "The women of this Education in this city and your country and during speeches at the Exhibition have helped us to realise the greatness of the work that you are doing for our motherland. There also is nothing like spinning wheel as to revive our national cottage industry which supplies work to the vast multitude of poverty-stricken of our land." Dundas appreciated the address, and the poem which they had collected out of their pocket money. "There will be 'no material and worthless material' as you have recently sung, if you have understood the message of Khadi and will make the desirable change in your lives that Khadi means."

To the girls of the Vancouver School he reiterated the message of making your room in the poor for the really education that they were teaching you. "If this institution presents to us with your hairpins, some golden watches, who will not be lost in the society but who will dedicate themselves to its service, I should be delighted. If after receiving this really education you give me the city and neighbourhood every day and disappear from the houses, you will have destroyed the society. So that you may not money. But whether you are married or unmarried, don't be driven, but do what the society demands of you. You should be the incarnation of money and poverty, and go along in the world with the same shield of poverty ever protecting you, ever above temptation and without fear."

M. D.

Figure 1

Handwritten on America

A correspondent from the an interesting report of the progress that landscaping of soil has made in the islands controlled by the United Food of Alaska. The following should prove both interesting and instructive to those who believe in the introduction of this method in municipal education:

The situation of 1969 in the Moscow District Board returned the focus again to a monopoly. Since then the Moscow members have in various ways tried to get a national stamp in the institution, particularly its educational side. The most important work in that direction has been the introduction of national maps, national curricula, Hindi lessons and rural extension work in village schools.

The village teachers of a number of District Board schools purchased wool at their own expense and then supplying same free to the boys. The Board, seeing the popularity of these voluntary and systematic efforts, encouraged a spinning and weaving demonstration and granted Rs. 4,000 at the beginning of 1930 for purchasing wool to be spun at District Board schools in the district. Some fifteen pounds of wool was purchased and distributed throughout the district in village schools. This happened about eight months ago. The boys everywhere imitated the ladies at home, and the village demonstrations had their part to make wool-spinning successful. The 15 pounds of wool has already been spun and further investment contemplated in the scheme. Spinning is going to cost a third minimum, still more to be paid later. The Board has sanctioned another sum of Rs. 5,000, thus the total sum granted comes to Rs. 9,000 in all. The Board desires suggestions for giving the support, in spite of the opposition of some of the village leaders.

"Up to this time only about 120 villages schools have benefited by the scheme and the scope of the scheme has to be limited for lack of funds. The Board has ordered spinning classes to be held after school hours as the expenditure has not provision for this type of education. In order to reduce the material and to encourage the village students, several demonstration (spinning) machines have been arranged on different corners of the district during the Fair. Poles (including Khaki, Khaki rope, national flags and national bunting) have been awarded to the best spinners. This feature has been very much appreciated by the people and has been of great educational and demonstrative value. During the spinning of young schoolgirls, the villages have been sometimes visited, and at one place the long population list of spinning is undergoing a review. The villages at several places have made gifts of their own money to erect their handlooms every year. On the spinning schools in (benefiting) the women as well.

- Kater or cat? Just look at me in those European gardens from above. Our experiments in wool spinning concluded at that there was nothing better than Kater as tool for wool spinning, simple, light, inexpensive and practical. At Kater or cat? is nothing impressive in the Board's debate as well. A small boy can make his own horse without any tools or expense and play with it at any time at any place wherever he wishes to do that.

"The boys are still serious in the art and their first attempts have not been ideal. There remains much to be done in the direction of teaching them better spacing. But the facts that they have done so confidently promising. Some well-advanced boys and teachers have sent in the best pens and models have been awarded to the best spicers. An association of Town Conference was held at Almon in March 1937, where pens from the village schools were displayed. The show proved a great success, so much so that the great importance of the town showed the spreading movement in village schools and sustained their full concert."

If this experiment is continued and splining is properly explained, it can not only hasten self-support but be even profitable. For if housewiring is not done by the boys, men would find it a ready source or it can be done on behalf of the fund or the school movement, and the men will either need by the boys themselves or still be the men, workers.



Abstract

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

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Revised and published by General Council of Virginia State Bar Association, Richmond, Virginia.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, August 16, 1933

No. 32

Relief and Reconstruction

Relief has consisted from the first onset of the terrible scourge inflicted by the recent floods. Relief operations for the numerous stricken were promptly commenced from the end of the previous year. The relief and reconstruction work has been planned in various centres throughout the affected area. Large numbers of volunteers have been placed under them and they have penetrated the whole area. There is hardly a village left which has not been twice approached. Several bands of volunteers have come from Bombay and spread themselves over the affected regions. They have brought with them foodstuffs, clothing and money and are distributing relief either in co-operation with the local relief centres or independently of them. Thus the question of immediate relief by way of food and clothing is being effectively dealt with by our official agency, thanks to the quick response and generous sympathy of all round.

From the reports received, it appears that this kind of relief will not be needed for more than a fortnight except in certain areas where it is feared much relief will have to be continued month long. My Committee is grateful to the Bombay public for the generous and ready response they accorded to our secretary Mr. Keshu Lal Khatri, who by chance happened to be in Bombay at the time, when we were absolutely cut off from the outside world, and enabled him to collect Rs 10,000 in a day, thus meeting us materially in that relief operations in the state of emergency. Similarly timely assistance was rendered by Bombay and Kolhapur too, which were not then accessible from the rest. About two tons of sugar may still be required for relief to the areas specially hard hit and the distribution of seeds to the numerous crops at reduced rates and we are confident that the line of charity will continue till our requirements are met with.

Side by side with the distribution of immediate relief, we were faced with the problem of carrying on the crops had been completely washed away in many parts. And as to handling this problem, there was a desperate need only then, it was not possible to call in the Government machinery, which even when there was no lack of will, is slow to move, could substitute the distribution of seeds. Then we had several times held the ground before the Agricultural Department of central and the state. In the conference at Kolhapur in the 14th period over by the Finance Minister, it was admitted on behalf of the Government that the Agricultural Department had stocked only a thousand pounds of seeds which they proposed to sell to the cultivators at one pice, but at these rates were higher and on

the estimated replacement of Kutch District alone was 75,000 pounds. It was naturally agreed that the distribution of seeds be left to the Gujarat Provincial Disaster Committee which was already dealing with the question recently.

The greater question, however, still remains to be solved. That is the question of reconstruction, and how the Government alone can cope with the situation. The magnitude of the task can be gauged from the fact, that in Kutch District alone 11,000 out of 1,00,000 houses have been partially or wholly damaged and the estimated loss is about a crore and five lacs. Ahmedabad District has suffered equally heavily. In reply to the resolution passed by the public meeting in Ahmedabad in which this issue was clearly stated, and which was communicated by wire to the Government, Mr. Khatri, the Secretary has reported the Government's determination to do all they can and the Conference was then held at Kolhapur where almost all the Departments of the Government were represented. Suggestions have been made to various quarters that the reconstruction of villages should now be undertaken on model lines, and that Government should shoulder the responsibility however difficult the task may be. In view of the straitened circumstances of the Government, experts at the Conference on the question of replacing the villages, Government, is not much hope for such rebuilding of villages as would have been suggested. However, the Provincial Government is endeavouring to place before the State a very modest scheme of housing those who have been rendered homeless and who are not in a position to repair or rebuild their houses. According to a rough estimate, upwards of a scheme would require financing to the tune of at least Rs 1,00,000,000. Thus there is not much difference between the people's demand as raised by the Ahmedabad public meeting, where the idea was first mooted, and the demand formulated with the help of official figures of damage placed before the Relief Conference. It now rests with Government finally to decide their policy on this most important question. It has been resolved by all that the need of the hour is the announcement of a definite policy as to how the unhappy people of Gujarat to know where they stand. It is hoped that the scheme will be considered in a practical spirit and so there will be left by the Government by making a definite declaration as to its bearing on the affected peasantry of Gujarat.

VANDARMAL PATEL

President, Gujarat Provincial Disaster Committee

The Heroes of the Flood

At Chapera, a nearly five years old Rajput village on Kailashnadi, as reported to have started, nothing like the terrible disaster which has overtaken Rajput and Kailashnadi has been seen at least in its three parts for at least a century. Large hordes of land in Khatia, Bhargava, Parvati and the adjacent lands which constituted the 'lord Khatia' village Rajput and Kailashnadi were heavily converted into a sea for a number of days. Hardly was a house left standing in these parts, the crops, the household belongings and the cattle were swept away and human bodies heavily occupied with their lives by floating for about a week on the tops of trees, mountains in the company of rapids which died their heavily in the face of the catastrophe which overthrewed all living beings after whose worth of property was destroyed and thousands of men became homeless and penniless who must now commence their life as in a clean sheet. But there have been untiring students in this unprecedented havoc with which no people have to deal.

We have of late a number of men in which have been tried to rescue or rescue their compatriots even at the risk of their own lives. And among these perhaps the prime ones be awarded to Mr. Morley, District Public Superintendent Akshardhat. When the professor was told that the station staff of Delhi was in danger, he hurried to the place but had to halt at the Khatia bridge as the train could not proceed further. From here he saw some villages floating for help and he hastened to those all to give him in his help. At great personal risk he plunged into the foaming river and rescued those villages, almost two hundred all told, who in Khatia. He again went to the bridge from Khatia and made necessary arrangements which however failed in the eyes of the people in Khatia. Mr. Morley and his associates could not be seen for a while. But they reached Khatia station, securing the Khatia river. From there Mr. Morley and went that only one morning he would come to the bridge to take food for the Khatia people. He then supplied the necessary food with food, and on doing so secured some respect earned by the Khatia and his legs were swollen.

A devoted student discharging Mr. Morley's humanity and courage who deserves to be placed on record, The Station Master Rajput was drowned with his brother and son. When Mr. Morley received this information by wire, he at once went to Rajput, though the line was worked not and no train was running, to console the widow of the Station Master. When he learned that the crops of her husband was had not yet been found, he went to the subject, searched for the corpse and found it not. Then he went to the widow, consoled her and told her that every measure whether by way of cash or in any other way, would be continued to her.

The statistics of human in Khatia are not final. As the city becomes a sheet of water with clouds in the shape of lofty buildings, the people went up to their knees high but were heavily told on the human corpse collapse any moment. From this no visible pattern they were surrounded by the District Magistrate, The District Engineer and police officers

with the help of the other, telephone and imported medical staff. All of the information that concerned would be received and more persons promised to have kept for days, there is a report in the top of the stream and without food or water, until the arrival of boats from Dhatia. The patients and staff of the hospital had to share for two days and only on the third day could food be sent to them on rafts. The college students remained like herons and loved them for three days in their poor state. They supported water with empty water buckets and wooden barrels, and made steps out of the wire fence. Then equipped they saved about fifty men from the floating corpses in the rapids.

A building collapsed and about 150 persons who lived in it were not seen to die. One of these with great goodness of mind took a machine in the building opposite, and placed in position a plank of wood which served as a bridge for the people to get over there with the help of ropes. Even in that a dead person could not get out of the derelict building and were washed under its weight.

Some persons had been taken out for extraordinary work as the world knew where they were surrounded by the swirling waters. Twenty of them who were great swimmers saved many lives with rafts. In even of one of these noted swimmers, the man destined to the work was stopped and the lives of the ten persons upon the raft were in danger. But they were saved by the bravery of a person named Gopalchandra, who plunged into the water and with his hands started the raft clear of all obstacles including a live alligator was still in the raft. One Gopalchandra also saved 15 lives of great risk to himself.

In Bhatia District a delivery of the name of Bhatia Dhatia is reported to have made several trips in a volunteer and station boat and saved several villages who were surrounded without food or water for five days.

Two women and a child were drowned on a boat with eight tons of water below. Five members of their family had been drowned, and when two more volunteers made up to them, they refused to be rescued and in their desperate mood, 'Let us be here.' Suddenly they were brought to thank letters of it, and the volunteers took them on their boats and were in land.

Three villages were carried away by the flood but managed to save themselves by catching hold of a tree near Mathura and getting up to its branches. From here they were rescued by Mr. Karamchandra, the Head Master and a companion of his who made up to them by swimming against the current for a mile and brought them away.

The inhabitants of Khatia around three Station Master as well as the collection of Jangra, a rough border village by name of Khatia.

The statistics and figures of the Great Varanasi people in Khatia also saved many lives with the help of boats and fell two in three thousand men for a number of days.

We have not the space here to consider noteworthy numbers of others. If we had, we could enter in the list thousands of the nobility in Bhatia and Akshardhat, to that of Dr. Vaidyanath Patel, an old

Young India

The Culture Flow

[illegible]

On reading the reports of blood index operations as well as several Ancestry articles in Norwegian I realized, and still realize, in 'behalf in the examples above, given of the people's history, industry and humanity, on this probe, exaggeration and self deception are the order of the day in the country. But I have to confess to doubting these reports. Exaggeration, omith and the like are commonly contained in 'reports'. The *Stenal* knows that one more the paper was checked, and noted it in this policy of the paper which seldom has in interest intended to read easily for it.

Therefore, as long as I have not any reason to mistrust the Hungarian reports on communism, I must take them to be true. And I tender my congratulations to Gheorghe and the Gheorghis. For a national eye is almost tempted to recognize a Gheorghe which has been the occasion for the people to display such courage.

Overseas and elsewhere will see and then provide the money. Finally, say to it the pleasure being and be left elsewhere. We consider them and only them and garden, and when there are destroyed, we can make them. The future will not be broken.

But what if Chajnyak along with the district also forgets the cities which he has visited as himself on his present mission? We are everywhere familiar with moments like it in history and contemporary life. Chajnyak's present location seems to be only a temporary one, the focus of the circle will have been here again too. And the Chajnyaks, men as well as women,

Let us correct the vision of strength, power and beauty in us, of which we have had a sudden glimpse, into a possibility for men, freedom and kindness combined and written as law. The higher chance challenged and answered the depressed identification. It is to give up these visions as only called for the days of slavery, our last state will be worse than the first, and we will have passed on into through this slavery, which is really the threat of a new birth. And much, rather than that will be so long as we have not experienced a new world.

Chapman's designs on this occasion contrast in my view to pure beauty. If the vision was suggested by the people because a momentary burst of their daily life, Chapman may be said to have captured the human face, as well the power to stir, transcend.

The horse stolen by the South was of a small unrepresented character, before which even Oregon rode into unpopularity. Your killed or wounded a thousand or twelve hundred men. He was not left the heavy toll of his material of the human property destroyed by the South. But we did not allow the South. We protected Georgia against them. We

proved manner. We did cooperate with the
colored Black Workers union. We showed untiring
loyalty. We became self-reliant. We placed our all
in the support of our brethren and sister. We did not
wait for a leader, instead of being led before that
time, we heavily lead him, and not to work on
nothing had happened. If we had been the leader.
If we had wanted problem then in showing that, if
we had engaged in violent struggle with them, we
would only have conditioned our problem.

All horses in England for the year she has given
 all her energies.

Figure 1. The effect of the number of trials on the number of correct responses.

For just a Captain, who is away from the scene of danger and of suffering, the right man to listen means well and offer assistance here?

I received three men and a letter writing me to come and lead the other operators in Japan. The letter was from Anna's and the men were from Boston Bay, Chantrel whom I met in Dr. Chantrel and Davidson, Florida.

But I did not give myself to weeping. I was fully conscious of Captain Mackenzie's, I had not the shadow of a doubt that monetary help would be forthcoming in an adequate measure. I wholeheartedly trusted in Mr. Mackenzie to do the needful. I was in touch with him by wire. I wanted to have, informing him of the latest sale I had received and asking him to have done all he thought my present monetary. Satisfaction at once what we in reply, that though the distress of the people was indeed acute, it was not advisable for me to come over to England in the present state of my health, that my effort to raise Captain Mackenzie and the representatives I had helped to set up there, had advanced more far than my presence would have done, that people there would be, who would undertake my duties but it could not be helped, and that I must continue to send without ceasing the aid shown by the British.

I have now related the history in relation to myself. A statement of the people never needs to be the defense. Again I do not think my health is an defense, that I could not come over. My health is certainly delicate. Physically I am not today equal to even a third of the man that I commonly used during the days of the Elkhart Telegraph. The loads of twenty cables and is easily borne. I have still to keep to my bed. But when there limits not a line, even a person who is ill, made as well to himself take a bucket of water and do his bit of his own. Even if he can only sit himself and then come to others, he must attend the place in a chamber and help to enlighten the conference.

But I propose to point a moral from these events and to get attention on their part. In Gujarat we have played an unscrupulous but that when such a task has been assigned to a nation, others should not seek to have a hand in it when the nation is always willing to sacrifice it, and the nations on charge of various branches of activity should be treated less harshly treated in case they bring their trust. Our leader in Gujarat is Vallabhbhai I may pose as an idiot, but as far as work in Gujarat is concerned, I mean how far Vallabhbhai's feelings. It is only by a strict observance of this rule, that we have been enabled

to do whatever stands in our way in Gujarat. We have then adopted ourselves to discipline, restrained our energies and earned out an official decision of India.

But even independence of Vallabhbhai's intervention, I was of opinion that my presence was not needed in Gujarat. I have implicit confidence in Vallabhbhai's ability to settle the matter. He has been my co-worker ever since the Khadi struggle. The collaboration of some of us is greater than his. He has often played better Gujarat than the vice versa of his lately gone. He has previous experience of such vital work. In view of all this I fail to see what I myself could possibly have done more than he has.

Again I came over to Gujarat specifically for this, Vallabhbhai according to his temperament would expect a hint from me, and would resign, but finally at times in my presence. On occasions like the present I should consider this to be a thing about of a matter. If I run up there and begin to meddle with this, that and the other thing, even so I would be in the way, I should only make an exhibition of ineptness really.

And I am not here enjoying a holiday. According to my habits I am going fully occupied in grappling with the final decision which is coming into the chair not only of Gujarat but of India as a whole, a decision which is hoped all companies very much more powerful and bolder than a man's desire. It would not only be not worklike but to the other hand a clear work of duty in my part to give up this work for something else that is more tempting. We have the change often levelled against us that we are up to our necks in these of danger. To the extent that this is true, we must get rid of this discomfort.

None of us, especially no leader should allow himself to display the same voice in the face of pressure from outside. Any leader who consents to this very readily has right of leadership. There is much work in the heavily Gujarat period that the person concerned can be always in the position of not his position against the time come as a soldier. I have not been able to see that it was my duty in the present occasion to run up to Gujarat.

The criticism with I have received an evidence of a strong attachment which we must possess at all times. I am asking him a more heavy of work in the hands of the Father. Truth and Non-Attachment the only thing that counts. Where this is present, everything again itself in the end. There are but in which there is an exception. It would be very bad indeed that Gujarat or India should look up to me and all with folded hands. Let her worship Truth and Love, look up to that divine couple, saying somewhat like myself as long as they stand the ideal and narrow path and show them when they mean from it.

It had come over to Gujarat, perhaps, the world and have done what he has done and it will agree.

Invited leaders to gather together should give up the leadership after to his leadership or service. There is no place for a third man in these questions for what, which require only such persons as are able to lead, can run up from place to place, and have the power of collecting leaders and them, lead and lead.

There who do not much, this standard would only set as a drag on a slightly moving camp.

Finally, a comment of the people should never lose or give way to ignorance of his own heart a vision of misunderstanding, whether anticipated or not. The acts of men who have come out to save or lead have always been misinterpreted since the beginning of the world and a man can help it. To get up with these misrepresentations and to stick to one's guns some what might,—this is the essence of the gift of leadership. Misunderstandings have been my lot ever since I entered public life, and I have not found to them.

In short let Gujarat ever be, as it has been at the present moment, individual and selfhelpful and proceed from individual to individual. Men like myself will come and go, but let Gujarat go on for ever.

To Co-workers

A few words more to co-workers.

1. I write to that some of the workers will other day, please to come in the way of their heavily occupying with their companies.

2. Any one who wants to come and have an occasion like this must do so.

3. There should be the fullest co-operation between the various agencies at work.

4. Where Government offer help on our own terms we should freely accept it, as it does not involve any breach of the principle of non-cooperation. But all accepting it out of place when the question is one of saving the people and saving there is then and in the future, without protest. If the money in the hand of the Government is available for good use, we should voluntarily set for it and accept it.

5. Let us not forget that organizations are meant for the service of the people, and not the people for the service of the organizations.

6. I see that there are three agencies at work, the Provincial Congress Committee under Vallabhbhai, the Executive Council under Ambedkar and the Executive of India Society under Sri Desai. Possibly there are others. But it may now be most urgent that co-ordinating and have the closest cooperation among the agencies. Workers who have not still spiritual themselves should join the ranks of such which is meant to them as which they live but day one who remains dead after from sympathy to their path will die his own power. The people will feel, in heart, by his action and will look lightly of him.

7. It would be really terrible if any man charged of various organizations like to treat a task and bring that task has not been to research, every one should take his place in the past which he can reach the cause.

(Translated from Gujarati by V. G. D.)

A Conclusion

I entered the other day to the 11th Conference in Bangalore. I should have described it as the 11th Karyakram Program (that) President Ramdas. The President was thankful and not representative.

M. D.

by the authority of scriptures, but as a Humanistic Hindu I am deeply of opinion that even if there is any authority, we must not kill the spirit of our religion by a literal interpretation of the texts. Words have, like men himself, an evolution, and even a Vedic text must be rejected if it is impossible to execute and contrary to experience. Thus it has to be understood that the Hindus I think that there is an authority in them for unacceptability as we understand it today, and my experience of the accepted unacceptability in different parts of India has shown me that even to read the "unacceptable" is to be very inferior to his terrible brother who has accepted it as morally. I have experienced these people who are looking at them and would love to say any of us, and I have seen. All Hinduist boys who read and write themselves, even as well as say of the Brahmins boys, and girls here. I am gratified therefore that you should have thought it to have a room of such radical view in your mind, and even to vote as addition in him, and to appear at these times in the address. I am glad to see so many Brahmins giving their skills, but I want you not to render yourselves in making your mind through out of the zone. The requirements of means will continue to be of little use, but you will make your children able then that you or Chinna here. I tell you I was pleased to see boys and girls dressed in lovely clothes visiting rooms from the temples. To say the least, it struck me to be impressive. The material is in no way the source of religion, but the external of freedom the interest, and wherever therefore I go to a Hindu village or an institution where I have visited in thought, I have observed in being reminded of the simple and moral movements of our ancient sages. I am sure that you have not fulfilled my expectation, and I appeal to the teachers and the parents of these children to arise the children true representation of ancient values."

Civic and Social Reform

Replying to the address of the Civic and Social Progress Association, he emphasised the necessity of the people of the country taking as much interest in social reform as in politics. For their capacity for self-governance would be measured by the extent to which they had purged themselves and their society of the many evils it was suffering from. It was not, he said, that the removal of untouchability and consideration of the condition of the suppressed classes was at the forefront of their programme, but they should not at all neglect a single educational institution or a temple for the people was silent to the suppressed classes. Coming to the question of the remarriage of Hindu widows and child marriages, he said:

"I have met hundreds of girls, but I have during my wanderings scarcely seen two or three who being above the age of 15 said that they were married. It is an religion to have so early into a girl who is fit only to do as gods beg, but it is the height of indignity. I look in every parish in India to meet not to marry a girl under 18. The widow has a sacred place in Hinduism, but the married Hindu widow was never in the orthodox condition that we find the Hindu widow of today. I cannot remember a girl of 16 becoming a widow. I do not regard a girl married who is given away in marriage by her parents without

her consent and her pecuniary or other advantage. If any such girl is widowed I think it is the duty of her parents to marry her again. So far as other widows are concerned, if they think that they cannot lead a life of pure widowhood, they have as much a right to marry as have widows in the same predicament. But you mustly make them their own decision, and let the priest be silent."

Honour and Male Marriage

I can make only a brief mention of the visit to Coimbatore and Kottayam. Huge masses of men came to show places to him for the first time when Chinna came, and it was for the first time when Chinna and Nageswaraiah and Gangadharan. They had the good luck of leaving Chinna and the reputation of Coimbatore. In addition, what struck them that morning as he did their condition better than the stranger, he could only reinforce their message of Chinna.

The Honour District is one of the most charming parts of Mysore. As you go through it you are struck by the calm and order of government which catches the eye and enters the mind. The district is perhaps more progressive than other parts, with the richer soil and better agriculture, but there is no doubt that even here there is more enough for the Chinna, Sri. Pappu the independent village of Sri. Gangadharan presides on with his Chinna, and everywhere records in doing good business. At Tachin, as I have already noted, he said a lot and helped in opening a store. At Hosur and Male Narayana he said about the 1,200 work of Chinna. The sympathy is there, the village is there, more advanced progress and modern one world. Here there is a dying risk and a final speech from Chinna, the people have seemed to want to understand better the last philosophy. Chinna, Nageswaraiah and Gangadharan did by addressing separate meetings, and they demonstrated the value of such preliminary meetings everywhere before Chinna's weekly appears before the people and appeals to them. In near Chinna and Chinna for it. There was quite a good speaking of leading men who have taken to working Chinna, I hope later, and the Chinna, who have a Chinna-working hand master, have followed and approached Sri. Nageswaraiah's house in Chinna Sri. Nageswaraiah is Chinna Narayana has been working Chinna since the Nageswaraiah, a member of the Nageswaraiah Association, and is actively trying his level best to keep the day long.

Of the Lashkari—the Duple—old meeting—only one meeting a week in Chinna Chinna has been at work. These parts of the 50 are with an equal to gold.

It is a delight to see old Gangadharan getting interested as he goes through these parts telling his Chinna and Chinna. "I want you give hold any time in Mysore. It is a gold mine unexplored."

M. D.

Asokan Bhujumandi

Old friend and adopted citizen of the State of Mysore and Nageswaraiah Narayana in the Nageswaraiah Narayana. Price 3 Anna. Printing and postage, by extra.

The Story of My Experiments with Truth

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— **1998** —

But as I proceed with the other language, Karpovich system, I start with two or three cases of importance. One of the methods, however, should be mentioned at once. The appointment of Mrs. Clark was not enough for my purpose. I needed more assistance. I have in the whole chapter referred to Mr. White. I have been told. The way manager is a member of the firm. He approved my suggestion of leaving the firm and getting situated under me, and he accordingly obtained my board.

At about this time Mr. Washington approached me with a proposal to start *Foreign Affairs*, and accepted my advice. He had been already considering a press, and I approved of his proposal. In the period we lived in 1934, and Mr. Manabishi became the first editor. But I had to leave the front of the whole work, as looked for most of the time I had to be practically in charge of the journal. But that Mr. Manabishi could not carry on. He had been doing quite an amount of promotion work in India, but he could never venture to write on serious South African problems as long as I was there. He had the greatest timidity in my disapproval, and so there was me the responsibility of standing in the editorial column. The journal has been with this day a month. In the beginning it had to be written in Japanese, Hindi, Tamil and English. I now, however, that the Tamil and Hindi sections were a mistake. They did not even have the purpose that which they were intended, and I was left that there was a certain amount of deception involved in continuing them. So I felt at once only that I continued them.

I had to stress that I should have to hand my money in the prison, but I threatened to sue him that it would not go on without my financial help. The Indians and the Europeans both knew that though I was not, possibly the father of Indian Opium, I was clearly responsible for the incident. He knew would have happened if the prison had ever been cleaned, but to say, in other words it would have been with a flat and a dagger. So I kept to proving my story, until ultimately I was practically satisfied with my earnings here. I remember a time when I had in excess of 10,000 worth.

But after all these years I feel that the journal has served the community well. It was never intended to be a commercial venture, the long as it was under my control the changes in the journal were indicative of changes in my life. *Portrait of a Man*, his *Young India* and *Knowledge today*, was a mirror of part of my life. With *after each* I poured out my soul in the columns, and expounded the philosophy and practice of *Self-enquiry* as I understood it. During the years that he said I did not accept the material of my editorial out in print, there was hardly a month's run of *Portrait of a Man* without an article from me. I cannot recall a week in those columns not devoted without thought or deliberation, or a word of suspicion, suggestion, or anything worthy in print. I used the few and had license for me a freedom in self criticism, and for freedom a medium through which to have to have

with my theories. The single point very late in the
my sleep in. In fact I know that the loss of
Indian Opium stopped the world to put a mark
on his own pen. He thought would probably have
been impossible without Indian Opium. The market
looked forward to it as a quarterly event of the
He thought it was one of the most conditions of
Indian in South Africa. The man is known a means
for the study of human nature in all its wide and
depth. As I always found an understanding an interest
and close bond between the writer and his subject
I was fascinated with letters extending the relationship
of my correspondents' lives. They were literary,
critical or witty, according to the temper of the writer.
It was a fine stimulus for me to study and digest and
to answer all this correspondence. It was as though
the community thought wisely through the correspond-
ence with me. It made me understand thoroughly,
the responsibility of a province, and the world I lived
through. I give the community made the better
citizens, scholars, students and their life.

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indicated that the role was of parents

All-India Cow Protection Association on incense and ship protection		No. of Members
For Family or Household	Single	100
For Business	Single	10
For Family or Household	Double	1
For Business	Double	10
For Family or Household	Triple	10
For Business	Triple	10
For Family or Household	Quadruple	10
For Business	Quadruple	10

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Figure 1

The people and goods traffic have not resumed and the postal service also must the danger of work being hampered during the military mobilization. We are however communicating directly to telephone points and hope all this has passed for the time in advance will remove their eyes during the course of the next 10 days. We repeat however that in complete the gas receipt of apples may be made till after the 15 September. The bush will be put on sale soon after the current trade season. *Heinrich*

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Printed and published by Jostes Jostes, at Thompson Press, Southampton Walk, Birmingham, Abchurch Lane.

Students and Gita



Twelve Pages

Subscription { Single copy Rs. 2
One year Rs. 1
Six months Rs. 1
Foreign Rs. 1. 50. 10. 0

Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, August 23, 1937

No. 33

Relief from Day to Day

The following has been supplied from the office of the Gujarat Provincial Congress Committee for publication:

The work of the department of relief is now being carried on in many of the villages in Gujarat except in some parts which are specially hard, hot and where the relief still has to be extended. The work of distributing seeds for sowing is being carried on as quickly as possible, and though the sowing work was considerably hampered during the last week on account of fresh rains in Ahmedabad and Kutch districts, more than two-thirds of the land left uncultivated by the State is, according to the information received, under cultivation now. The seeds are supplied to the cultivators at rates lower than one paise and the deficit is met by the Committee. Unfortunately thousands of acres of land have been permanently lost owing to lapses of seed sowing time due to no food in districts having been deposited in the fields, depriving the owners of their lands and permanently depriving them of their means of subsistence.

Nearly two hundred volunteers have spent themselves all over the affected area including Kutch state territories and are engaged in the work of relief under relief and vegetable gardens in charge of women. Most of the volunteers are local men thoroughly familiar with the topography and other local conditions, as also with the language and habits of the people they help, but women must also be made use of in order to bring down women villages (Tribes Association) in Ahmedabad esp. of the ladies of Gujarat National College who are working under their guidance in villages of the lands of British women who have temporarily closed their working centres among the husband classes of the State district and have been posted in the distressed parts of the women from the Mahatma Sanghasthans and as well as present, not but has not the lady of the ladies of Gujarat volunteers working in various parts of Gujarat. We specially congratulate the Mahatma Sanghasthans ladies under their captain Sh. Mrs. Shreeji who have done such fine work in the Parda Taluka (Baroda Territory) and are working in Kutch district in present.

The figures of relief work made distributed up till now have not been received from all centres. But a rough idea of the work done up till now can be had from the Birmingham figures which go to show that Rs. 75,000 have been distributed through various centres for relief by the Committee besides seeds and cloth worth about 15,000 rupees supplied directly from Bombay out of money donated to the Gujarat Provincial Congress Committee. One and above this, 100% is the extent of nearly 25,000 rupees has been distributed in Kutch and Kutch districts under the auspices of the Committee.

Clamp your steps under the Committee's management and, what under the direct expenditure are conducted as most of the workers and both group as well as seeds are supplied. As is well known, Ahmedabad has engaged itself as a separate unit for the relief of the city and the district, and is carrying on relief operations through its own relief committee as uniformly as the Provincial Committee. It has completely repaid the whole district, fully distributed relief supplied seeds and also supported the distribution of rice in three months relief in rice in the villages in Mahatma and parts of Baroda Taluka which were more affected and were accessible till recently.

The Gujarat Provincial Congress Committee have received Rs. 1,44,000-00-00 up till now and it is estimated that about one lakh more will be still needed. Contributions big and small will be gratefully accepted by the Committee and acknowledged in these columns.

The Autobiography

Through letters of post and railway parcels having opened, the deposits of packets and parcels in being made in relief centres, and we hope all who have paid for the books in advance will receive their copies before the end of this month. We request the owner that a complaint for any receipt of copies may be made till after the 1st September. The books will be put on sale from the 1st of September.

Manager T. E.

[illegible]

	Rs. in P.
Premji Vaghel	Standard 25
Sayaji Shamsher Desai	Yashvi 21
Lakshminar Hattori	Shreeji 25 1-0
Chandrabai Marji	Karnadi 25
Chandrabai Ganpaty Acharya	Shreeji "
Arjunji Prayatsamdar & Co.	Chokha "
Maraji Marji	Jamnapur "
Kandabhai Khaty	" "
Devalar Lakshmanaraya	Wankh "
K. V. Ramaswami Iyer	Mahara "
Mangaldeo Chhabaldeo Patel	Karnadi "
Manojdeo Vithaldeo Patel	Amalal 25 1-0

Total Rs. 7,200-0-0

Grand Total Rs. 1,12,200-0-0

Young India

Students and the Gita

(By M. K. Gandhi)

THE other day, on the occasion of a conversation, a missionary friend asked me, if India was really a spiritually advanced country, why it was that he found only a few students having any knowledge of their own religion, even at the Shriyogesh Gita. In support of the statement, the friend who is himself an educationist told me, that he had made it a point to ask the students he met whether they had any knowledge of their religion or at the Shriyogesh Gita. A vast majority of them were found to be ignorant of any such knowledge.

I do not propose to take up at the present moment the question that because certain students had no knowledge of their own religion, India was not a spiritually advanced country, beyond saying that the ignorance on the part of the students of religious books did not necessarily mean absence of all religious life or want of spirituality among the people to which the students belonged. But there is no doubt, that the vast majority of students who pass through the Government educational institutions are devoid of any religious instruction. The remark of the missionary had reference to the Mysore students, and I was somewhat pained to observe that even the students of Mysore had no religious instruction in the state schools. I know also that in a country like India, where there are more religions of the world represented and where there are so many denominations in the same religion, there must be difficulty about making provision for religious instruction. But if India is not to decline spiritual leadership, religious instruction of the youth must be laid to be at least as necessary as secular education. It is true, that knowledge of religious books is an equivalent of that of religion. But if we cannot have religion we cannot be satisfied with perusing our books and girls with whom it must last. And whether there is such instruction given in the schools or not, grown up students must cultivate the art of thinking about religion

religion or about others. They may start their work when just as they have their debating and own opinions' ability.

Afterwards the College High School students of Belgaum, I found upon enquiry at the meeting that out of a hundred or more students there were hardly eight who had read the Shriyogesh Gita. Some asked me how it came to be so, and whether, whether of the few who had read the Gita there was any who understood it. Out of five or six, Maheshwar Singh only raised their hands on having read the Gita. But only one could say that he knew its meaning. The Gita is, in my opinion, a very easy book to understand. It does present some technical problems which are no doubt difficult of solution. But the general trend of the Gita is in my opinion understandable. It is accepted by all Hindu sects as authoritative. It is free from any form of dogma. In a short compass it gives a complete rounded moral code. It teaches a truth the student and the house, it is both both practical and theoretical. It appeals to common sense. The language is intelligible simple. But I am sometimes afraid that there should be an educational system in such countries, and the teachers should be so prepared as to avoid technical solution and in a manner that would make the teaching of the Gita intelligible to the average man. The suggestion is not intended in any way to supplement the original. For I estimate my opinion that every Hindu boy and girl should know Bhagvat. But for a long time to come, there will be nothing without any knowledge of Bhagvat. It would be useful to keep them deprived of the knowledge of the Shriyogesh Gita because they do not know Bhagvat.

Assembly and the Funds

Valabhai Patel

President, Provincial Congress Committee,
Ahmedabad

Following motion was adopted by Legislative Assembly on the 15th August 1927.

This Assembly resolves to place on record its deep sympathy with the people of the State of the province of Gujarat and parts of Odisha and South in their distress in consequence of the unprecedented floods that have caused widespread losses in the most affected, and requests the President to convey the sympathy of the House to the sufferers. This Assembly trusts that the Government as well as the private and the people of India, will do all that lies in their power to help in alleviating the distress of the sufferers.

Secretary,
Legislative Assembly.

Secretary,
Legislative Assembly,
Lanka

On behalf of afflicted people of Gujarat I express sincere gratitude for the kind message of sympathy from Legislative Assembly which will be highly appreciated and will greatly soothe people in their distress. These strong and sincere desire to President and members of Assembly.

Valabhai Patel

President, Gujarat Provincial Congress Committee.

Notes

Insistent Reminders

The trial of two young men in Malaya, was a Hindu April about 20 and the other a Moslem April 22, on a charge of having attempted to defile a statue in Mount Street, Malaya, of Shree G. of the Malay House, but a tiny structure. Their attempt remains one of the shoddy alien acts in Malaya during the heyday of Non-cooperation to have the Government, or at least the highly efficient Inspector - the one of the month, removed. The Indians attempt was to the part of the present progress. The Malaya attempt was confined to two young men who went about their work with quiet determination and without any hat. The following statement made by the accused according to the Hindu report will be read with great interest.

"The first accused stated that he was born in Chinnery but lived in Malaya. He knew what kind of punishment he would get before doing this act. They were prepared to undergo anything for this. From his study of history he knew that Hindu had done much harm to the country and thought that his statue should not be there, and he (the accused) determined to destroy it. They had brought the hammer and the axe as they came from their place. They did not bring the hammer and axe for this particular purpose. After coming to Malaya they went round the city for sight-seeing in the course of which they saw the statue. They remembered its history and an attempt to destroy it took seriously. But the statue was neither become nor movable as they thought. As it was upper only some parts broke. After that the accused took them to the police station. For that reason they were prepared to take any punishment like Whomby might think fit to impose."

Asked as to whether they plotted jointly, they said that they were jointly - and they were joined by the law of the Government, but in their own opinion they "do not feel guilty."

It is impossible to withhold sympathy from these two young men, since for the motive which prompted the act and for the dignity with which they approached their trial. The report before me adds, that the accused were unrepentant and did not even once examine the prosecution witnesses. There seems to be no doubt that as national consciousness grows, the resentment over the Indian situation, which with perfect aim, of almost British gesture and British barbarity will grow in strength. A wise Government, however powerful it may be, will remove every such obvious reminder, and use good informed public opinion into one, which, however regrettable and reprehensible they may be to themselves, will be held justified as a fitting answer to the criminal indifference to legitimate national sentiment. And every chance of attempt to remove these reminders seems only able to the Government, and makes the gift that separates us and the British, simply the friendship of Malaya which even the statue should remove it.

Too Good to be True

Grand Anand has reflected, on the issue of Non-cooperation of 25th August 1947, information about the known facts of people of - was Shree G. In the situation are given instances of Hindus and Moslems helping one another as if they had never quarrelled, due of the suppression and the improvement being together under the same roof and sharing the same food, people saving one another at great personal risk. What I was reading the situation I was wondering if they could be all true. Then I remembered, that it was Non-cooperation I was reading, and that non-cooperation was non-cooperation in its essence, and that Grand Anand was, if it was possible, more honest than I about admitting anything doubtful. The changes there from Shree G. to Shree G. - a wide enough area of distance - various of attempted self-help, self-reliance and mutual help. An Anand will remember, for the moment the "people admitted every quality that makes a nation great and self-governing." There was no law, no police, but police determination to begin with death. If the country is true, - I must still be honest, - it retains the highest credit to all concerned. All were honest and all were bad. It was a spontaneous organization that came into being in the midst of distress.

The thing for the leaders to see to it, whether the lessons of the mighty struggle can be made permanent. Will the Hindu-Muslim friendship reflect the immediate past, will its joys of the suppressed be lifted for ever, will the self be used to increase the benefit of all, as everybody understands? Will the production studies remain under check in the face of the charity that is truly doing Shree G.? Will the students be always of solid basis under the temptation to stand as many as possible from back, will there be any helping of Shree G. and no endless application for relief?

The answer to these and every such question can only be unhesitatingly given, if the many leaders who are now spending will be good as gold. They would need real change of heart and real production and production. It is said, that there is already, after a change of any magnitude, a reformation of the many the movement. It may be, that otherwise in the industry was, it may not be stated as a real change involving a sweeping reformation. Malaya is undoubtedly too dense to need the slight first step made from time to time. We require leaders to be better men and men, before we could make from our house and have the meaning and so that to lose oneself in all is the only way to find oneself. Will Grand Anand enough strength to expand the moral drive as an all-round working man to make a new and brilliant chapter in the history of the united land of now? Finally will have every means to extend the contemporary currents of human, collective and mutual help, if the people of Shree G. are unable to share any loving and demonstrable reformation.

H. K. G.

Ashram Bhajanseri

His verbal and written address of the Book of Hymns and Bhajans of Progress called in the Bhajans Ashram, Pooni & Anand, Pondicherry and perhaps, U. S. S. S.

Shree G. K. J.

Weekly Letter

Here is the story for the week:

11-13th August.—Deregevo, Pans. Re. 1,287
Gardling Re. 100 from India, Re. 249
Makindia and Re. 290 offered.

15th August.—Makindia, Pans. Re. 245

18th August.—Makindia, Pans. Re. 100 and other
items of supplies to Makindia Re. 400.
Makindia Re. 60

14-15th August.—Makindia Pans. about Re. 1,250
Gardling Re. 100 from lawyers and
Re. 100 from officials

15th August.—Agave (Re. 50), Kandi (Re. 100),
Chirchi (Re. 50), Amagosa (Re. 200 + Re. 60
for Captain Kallid), Sogva Re. 1,215-0-0

Unique Experiences

We began this week just at the point where, eleven months ago we should have started the visit to Mysore, that is to say, at Deregevo, the southernmost point and then came north to Mithanga. It has been a week full of a variety of experiences and big with promises of great work in the future. It had before yet unfolded during our tour in Mysore. Deregevo is a good business centre with the state's largest crop of cotton and groundnut, and it is an stronghold of language; Kandi, if not a Mithanga centre, has perhaps a larger percentage of Mithanga population than any other part of Mysore, and is one of the busy spots in the state. Mithanga is the district with its capital Makindia from Tavara and other towns, —all on the river Tungabhadra. At all these places Kandi was active in various (how elsewhere, and what is better, there was an atmosphere favourable to the spread of Kandi and Chirchi. On the road from Deregevo to Makindia and Thanga and from Mithanga to Sogva people in small villages were usually willing to go along on either side at the most part to pay their respects and to present their goods. There would come caravans to over Re. 500. Amagosa a small hamlet with 100 shops had but only a Kandi price of Re. 200, but Re. 60 for Sogva which was to offer to Deregevo with its famous factories, the home of the Kandi family — a family of cotton, leather — an opening way of their wealth, and two of them were in cloth made out of their own yarn. In Kandi, the Sub-division of the place is not only a Kandi Kandi centre but a regular officers, and he and his family, as also the school children, had numerous books of poems to offer to Gardling. Some Kandi who read the letters in Urdu seemed to be a Kandi Kandi name, Sogva has got a spinning stick, and the children in the school are taught writing and spinning. The *Amagosa* in with plans were Kandi names. Deregevo offered a game quite equal to an expedition, and the *Amagosa* letter, whose meaning might have been given, output of India, Sogva by spontaneously contributing Re. 500 and aid on the spot, if not by a shower of commerce. The students of Deregevo, many of whom with their teachers moved on to Mysore, were mostly derived in Kandi, and gave a Mithanga price of Re. 245. By. Pans would show three thousand rupees worth of Kandi during the week.

But the object of all our experience was that with the Ad Kandi as all these places. Unwillingly another man to think as you go north, and as

thus the northern part of Mysore the Kandi came to be better than in South Mysore. In Kandi and Mithanga there was quite a number of Ad Kandi sitting in the morning on the same terms as the 'Mithanga'. Those at Deregevo had a special morning when they read an address and gave a price of Re. 50 unwillingly got together with difficulty, and the afternoon and evening gave a price of Re. 50. But all this was the best part of the matter. Just when Gardling finished his speech concluding with an observation to Sogva last, evening and before and over Sogva, the Kandi number among them came forward with a request, that he should be permitted to take a pledge was to break last, evening and Sogva. There came another and they a third and then a fourth and finally all the Kandi men, — a member of the Council, a student, a teacher, a land owner and so forth, — came and took the vow. 'Up to yesterday I have taken land' said one of them, 'but yesterday I have taken land'. At Kandi the same experience was repeated in slightly different circumstances. There had an special meeting of the Ad Kandi, just a few weeks recommended to them as stated in the course of a speech before the general meeting, an address being made to the students at Deregevo, and any suggestion changed as to the taking of a pledge. But no more than that as there was one after another came up another to take the pledge. As the Kandi number explained in every one the meaning of the pledge, one of the men passed a minute, and asked if the pledge would prevent him from taking such a vow. 'No,' said Sogva, 'a vow not,' and fully answered, he took the pledge. Another came forward and speaking, and asked with a considerable difference, 'I can promise not to kill a cow and not to take land as a student, but I cannot give up the Kandi's profession. I must take land. What I will?' At Sogva one of the students said, 'We will not even break dead cattle, not to my cousin.' 'No,' said Gardling, 'that should not be done. You must help in the disposal of the dead cattle, even as you would cowards or buy your dead parents. If I was a dead cow, and if I had strength, I should help in my disposal.'

All this showed the intelligent interest, and eyes open, with which they were preparing to take what to them was a great and difficult step in life. And if they set on the course, they will revolutionize the life of the Ad Kandi.

Of our last interest was the fact that the officials and the lawyers have been talking. The officials at Deregevo and at Mithanga had a special price of Re. 100 and Re. 100 respectively, and it was in the instance of the Sogva, the Government Magistrate, that the Government took at Mithanga a price of Re. 100. The lawyers at Mithanga had had their price of Re. 100 showing, as Gardling accordingly put it, that his correspondent elsewhere on their position had never anticipated them, but as the contrary elicited their sympathy. The Deputy Commissioner of the District, who has not yet translated his sympathy for Kandi into mixed position, read the *Mithanga* Sogva address.

The Speeches

The public speech at Deregevo was perhaps the longest that Gardling had yet made in Mysore, and

covered a variety of topics. It related to the treatment of the place the synagogue at that as opposed to the treatment of the Lord which was treated generally in the world today. The latter about it it resulted in concentrating a million people in one half-hour whereas the former is distributing them among a million or thousands, and in placing the conscience of the offender about before them he was really trying to establish the conscience of God, and he asked for the cooperation of Moslems, Christians, Persians, Christians and all in their holy studies. The industrialization of today was fast destroying the village in India, it is only by converting every house into a spinning mill, and every village into a weaving mill, that they could revivify the village life.

The speech of Shargha was a tribute to the progress of Mysore in the progress of the spinning wheel. "There is the policy, there is the scientific atmosphere, there is faith. What I am want to report knowledge is finally that faith. I have to know experience that where knowledge has not been worked with faith, faith has quietly disappeared, and glorious technology have failed to prosper. I want you, Indians and Americans now, to begin to have all the expert knowledge, that you do in your own departments, also in the new department that you are entering. Study the sciences, and master the techniques of science, and build up with the aid of science in the various branches of which production an organization equal to the splendid administrative machinery that the state has brought into being."

The speech before the famous temple of Bharat and the patronage company to the knowledge in which it was delivered. "It is said that if God made man in His image, man made God in his own, and if so we wonder, that what we see in our temples of the present day are hidden images of us, hidden deities. If we would make them living images of God, we must transform our lives, we must and our communal qualities, we must behold the suppressed, and live pure lives. That is the Protector in the Hindu Trinity, and that is the Destroyer. When God looks that the rich oppress the poor, instead of taking them under their protecting wings, He assumes the fearful aspect of Shiva, and their destruction of evil. When the rich and the poor identify themselves with one another, then evil dies and there calm, and it is my intention to establish a real living image of Hinduism by presenting the Church to the country. The Church is the symbol of justice, and justice is essential for the establishment of the image of the Lord."

With the Adi Karmachari

The Adi Karmachari meeting at Bangalore which proved at the end a most important function did so because the speech was addressed with so earnestness and burning that members came out in a peculiar atmosphere. Thakuradas said that they were greatly pleased, moved, and astonished. "All these gentlemen," said Thakuradas, "are selfish, and I wish you to devote to them. Playing to your pipe you can produce music which every man hears in God. The sciences and the commercial professions are so essential for your work here as for India, and I propose to address a few remarks to both. I ask the members to prepare deeply

and even mind your. Don't miss the growth of the mill industry in India, the handloom market are daily diminishing in number so that today there remains at scarcely half of what it was some years ago. The objective of the mill industry is to monopolize all the working of possible and in consequence to rob the handworker of his occupation. That was what industrialism did in Europe, but whereas the unemployed handworker and hand spinners found other employment there, they found none here and were reduced to destitution. I want you therefore to organize in your professions, especially in weaving handlooms, your, and make your spin and weavers co-operators so that you will have a colony of self-sustained handloom. I come to the education now. There too as with the weaver there are changes you may do and may not do. Just as the weaver may not teach physics or mill work, the education must relate to local life at the highest schools, and have to do of local work cleared and issued by them. It can be any arrangement in you I may tell you that I have once done, the education's work and make it even today, and in our progress we have a history which takes charge of local culture's life, and then and tells them in the classroom. I could provide you with such books if you wish. I want you to be not only three weeks and earn your livelihood, but to be new professions and new work. Doing history we should all hold the new days, and I want you to join me in the wide work of new professions. But how can I to make you understand this? Being Hindu you keep Hinduism every day."

And this brought him to the second thing, brotherhood among all Karmacharis, and in this connection he cited the opportunity of giving his commentary to the beautiful text, in the *Highness* *Aditi* message to the people, that a "spirit of brotherhood" inspiring his people.

The Mahatma's Prayer

"I want you to take the *Highness* the Mahatma's *Aditi* message to heart. A portion of it is definitely addressed to you. What a spirit of brotherhood should prevail at between the citizens of the state, the *Highness* emphasized. "I pray that a brother spirit may extend itself to the dark corners, and that we may see animals, and especially those to hold sacred, treated with ever increasing consideration the things which they cannot express." Let of realize all the implications of that pregnant prayer. It is not so much an entreaty addressed to those who observe from above and lead, as to those like you who have at hand for the work. It is equally intended for the Mahatmas and Gandhis, and if you feel anything like grateful to the *Highness* for his beautiful role, I want you to express one brother and love."

Quitting his seat to fill of these noble sentiments of the *Highness* the devotees, first everyone during the work he shed them with the commentary glass above, with what often I have already indicated.

With the Hazy Interviewer

Robert Speer, a man, as he old age, never allowed himself to be drawn into conversation as business, either by friends or visitors, for fear of "unholy agitation," and would even shut out of action most into his own. One often wonders why Gandhi should not be constant near to the great

doctor of the old philosophy, but he cannot for the simple reason that he is neither old nor a philosopher like Spinoza. Spinoza had already passed before the world his system of philosophy and had nothing more to do and could afford to ignore the masses of men whom he never expected to understand his system. Gandhi wants to carry his message to every one in the morning, and has accordingly to overcome the prejudice of John, even if he has to devote his weekly cup of silence for a 'cupful between teats.'

A gentleman appeared on the scene, again clustered that machinery had come to stay and that it was better to expect head-on-coming to stand against the odds. 'Will you do away with your domestic handicrafts because you may have improved appliances for making on a vast scale?' asked Gandhi.

'Further advances of civilization might bring about that stage, and we might have to dispose with domestic cooking.'

'You would not mind it?'

'It may be inevitable.'

But John started felt that they had much more important questions to ask, and interrupted the evening discussion.

'Do you think that the Chinamen will do away with poverty in the land?'

'I do think that if Charlie becomes universal, it will drive away starvation. The whole atmosphere will be revolutionised. The poverty do not know that round the very centre of foreign cloth is woven the whole fabric of the Empire,—the bulk of the mercantile marine, and quite a number of allied industries. You will save, by excluding foreign cloth, not millions but billions. And then with spinning and weaving coming to their own, there will grow up a number of allied industries. The carpenter, the blacksmith, the weaver and so on will find additional work and a lot of related labour. In other words you will reconstruct the Indian village.'

'But why not free-wheeling millionaire cloth?'

'What will you do with unemployment? Industrialise the whole country and become a nation of exploiters?'

'All creation bring to machinery have to exploit other creation?'

'It is the truth. If you want to become industrially rich, you must drive on other creation and improve them. If you want an inflated bank, I have it from experience,—you must drive on all the other limbs of the body. In fact, you will have to do more. The exploitation will not be enough. You will have to use power to do right with other creation for trade monopolies. I want to see India free the atmosphere of common exploitation.'

'Is it not Nature's phenomenon that some must be rich and others must be poor?'

'It is certainly not Nature's phenomenon, that the land must produce all the food from the feet and the feet depend on it.'

This would have given an entirely, but not the fullest interest! But the movement has evolved such wide interest, that at times it is impossible to refuse to answer questions. That when a missionary, who has been evidently trying to understand the movement, comes in with a bucket of questions, he cannot be

refused. 'Is it possible, Mr. Gandhi, to stop the growing industrialisation of India?' he asked.

'Certainly it should be possible, and it is not possible, India and this is the whole world will certainly go hand-in-hand to stop.'

'Why won't you do as other countries do?'

'Should we take the case of England? What is she doing but exploiting India and Africa? And India will have to find out resources as big as herself for exploitation.'

'But take the United States. Does that nation need to exploit other nations? It would appear to be a self-sufficient country.'

'It was so self-sufficient as drink, but it cannot. Look at the killing competition going on between America and England and other nations in India. You will remember that it is the King was alarmed to find the large number of American opponents at Wembley. And what is Mr. Ford doing? He is exploiting women to dump his motor cars into India. He is getting a survey made of the roads, and would even build roads for us, so that he could make a big market.'

'He would have his motor factories here?'

'Yes, just as Lewis Ross had there in South Africa. And look at Japan, the type of an industrialised Asiatic nation. It is exploiting China. It is exploiting India, and is growing into a formidable effort against England. Exploitation hangs in its hands the saving the means, and that brings war. This world must be destroyed, and it can be done only by every country being able to satisfy its vital necessities, and thus making the whole self-sufficient.'

'But all this can be done by importing the relations between capital and labour, by guaranteeing a spirit of brotherhood and so on.'

'No, that will touch only the internal weakness of the country, but not industrialisation. It may remedy some of the evils of industrialism, but it cannot prevent exploitation.'

'The fact is, Mr. Gandhi, the material creation of the West have advanced out of proportion to its moral resources, and something must be done to bring them on a level with each other.'

'That is precisely what the Chinamen is intended to do.'

'It is difficult for all to understand the greatness of the movement, and I am glad I have had this talk. But you have a tremendous struggle before you.'

'I know, I know. From the worldly point of view, the odds are all against me. But if there is the hand of God on my work, as I trust there is, success is bound to come. Even now there is sympathy, and doors to have things and help but it is more or less a patronising attitude. When that attitude gives place to the sympathetic identifying themselves with the cause, success will not be long in coming.'

This encouraged the friend to put further questions about the duty of spinning and weaving Khadi, of spinning of hand, agriculture, etc., and the discussion had certainly not been in vain. Without the asking, the friend predicted some Khadi from the day tomorrow,—I hope as an earnest of the work he might do, in India, for the cause.

The Story of Mr Experiments with Truth

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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Costly Leadership or the Alternative?

Some of the names that are recorded on the greatest wood carvings, and these we illustrate here, are shown as typed in "autochthonic," are supposed to denote quarters of a town or a village, called "Akshadina" in Tajikistan, and the same has appeared at least three times in the Caucasus. Perhaps the first was one in "autochthonic" and the question that was suggested to them had the same name "phlogos," in a similar way we have become the autochthonic of South Africa in day. It seems to me now how the the middle of America and the people west of them, named as autochthonic too.

The several Jews regarded themselves as the chosen people of God, in the collection of a share, with the result that their demands were raised with a sharpness and even cruel vehemence. Almost in a similar way the Muslims have considered themselves dignified and exalted and a portion of their own faith and life as necessary to satisfaction, with the result that a sharp, if cruel, demand is being raised not only upon the Hindus in South India, but the Christians and Parsees as well, and even on those who belong to the same country and have the same color as they.

The reader will have now realized ourselves the meaning of the word "location" to which I am going to devote this chapter. In South Africa we have accepted the silver term of "location". The word "venda" in India means only a prison or camp; but in South Africa it has a contemporary connotation and means what a parish or an archdiocese means to us and the question suggested in the "venda" are known as "venda locations". Johannesburg had one such location, but earlier on in other places where there were locations and where the Indians had tenancy rights, there in the Johannesburg location had accepted their place as a town of 40 years. The Indians were densely packed on the location, of which the new town emerged with the Indians in possession. Beyond everything, to bring the Indians in the location in a haphazard way, the Municipality did nothing to provide any other sanitary facilities, such as good roads or lights. It was hardly they that it would improve the sanitation, when it was indifferent to the sanitary welfare of the people. The Indians living there were the greatest of the rules of unoccupied sanitation and hygiene to it without the help or assistance of the Municipality. If there was one, there had been 70 Indian towns there would have been a different story. But to do not have of a single organized colony of Indian towns in the world. Usually people migrate abroad in search of wealth and land, and the bulk of the Indians who went to South Africa was ignorant, poor, uneducated, who needed all the care and protection that could be given them. The Indian and educated Indians who followed them were very few.

The critical negligence of the Municipality and the apathy of the latter nation has resulted in such a situation that the dignity of the Municipality, far from being capable to improve the condition of the people, and the conditions caused by them are being worsened to a level that is destroying the health, and the last purpose resulted from the local legislation authority is to deprive the nation, thus use the surplus of money when I visited in Amsterdam.

The officers having proprietary rights in their land were naturally entitled to compensation. A special tribunal was appointed to try the land acquisition cases. In case the tribunal was not prepared to accept the offer of the Municipality the land rights to be acquired to the Government, and if the latter would consent the Municipal officers, the Municipality had to bear the cost.

Most of the female had engaged me in close ingested intercourse. I had no desire to give money out of these men, and as I said to the fellows, that I should be satisfied with whatever was the natural result, by time they were, and a lot of \$15 in every house, comparison of the result of the war. I also told them that I proposed to send upon half of the money paid by them for the building of a hospital, or similar institution for the poor. This naturally pleased them all.

Out of about 70 men only one was lost. In the last encounter to a bloody big fight, the Indian Spirit was there with his powerful club and bow, as far as I can recollect, a loss of \$1,000. I think I had worked hard for this sum. The whole thing interested me. Most of them were originally indigenous Indians from India and its neighboring and from North India. For the nature of their particular grievance they had formed an association of their own, separate from that of the few Indian contractors and traders. Some of them were specialists, there was a high character. Their leader was Sri. Devising the protest and Sri. Devising who was so good at the protest, both of them were at work. Both were amazingly helpful to me. Sri. Devising came to my own meeting with me and took a prominent part in the program. Through them and other friends, I came in business contact with numerous Indian soldiers of North and North India, and became more like brother than a mere legal adviser, and shared in all their joys and with their and hardships.

It may be of some interest to know how the British tried to sell me. North Africa refused to address me as 'General'. Some indignantly even insulted me by calling or rejecting me as 'sir'. Africa North left upon a few applications - 'Sir', & so, further. Others replied here and continued to address me as 'sir' until the moment I left North Africa, but there was a number there who did the same when it was used for the continental Sahara.

[Translated from Japanese by M. D.]

The Law of Continence

[A *Mind* article on abstinence extracts from *The Secret of a New Life* by Dr. Cavan. I have not read the book. But the advice contained in the extracts is certainly sound. I have analysed from the extracts certain paragraphs about food which are not of much value in the Indian matter. Let us see whether of leading a pure and chaste life think that the practice of it is not worth paying towards the expected result is not obtained as a moment. And let us see what perfection of body after continued practice of continence even for a long time. The majority of us who endeavour to follow the rules laid down for obtaining continence have under three handicaps. We have inherited imperfect bodies and weak wills from our parents, and by an interest life we had contrived to have further debilitated both our bodies and wills. When a willing abstinence partly of life attracts us, we begin, the abstinence, both abstinence is never too late. But we cannot suppress the needs described in each writing; for these needs are to be expected only from a strictly regulated life from early youth. And the third handicap we inherit under it, that in spite of the success of all the methods and endured discipline we had contrived unable to control and regulate our thoughts. And let us repeat often a pure life takes from us, that as before thought is often as powerful in undermining the body as an impure act. Control over thought is a long painful and laborious process. But I am convinced that no time, no labor and no pain is too much for the glorious result to be reached. The purity of thought is possible only with a faith in God hovering in delicate experience.

M. K. G.]

"He who is strong is really Chastity
That, when a soul is freed thereby as
A thousand bearded sages before her"—Milton.

"By the use of the laws continence is meant the voluntary and entire abstinence from sexual indulgence to keep from and the having complete control over the passions by one who knows their power, and who, for his pure life and steady will, not only would but would subdue in them."

"The advantages of a strictly continent life are: The nervous system is invigorated and strengthened. The special senses—the sight, hearing etc.—are strong, delicate and acute. The digestive system is kept sound and the man knows not what a sick day is. The growth of body is checked and rounded out, and a full measure of pure manhood comes but all age away for the last days in their pleasurable enjoyment of good health, and a sound mind are to wear the joys of life child-like. The body is enlarged and perfected. Memory grows strong, the perception and reflective powers increase in power as there is the ability to regulate and control. The mind, self-powered strength is action, and goodness, courage, generosity, and nobleness of character. The moral tendencies are directed, less gross and rigid, and the end, in its extreme, reaches up and coincides with the Spirit of God. The reproductive element is preserved in all its life-giving and life-giving power with full vigour of youth."

"The Plan of Life.—It is required in the individuals whose duty it is to pass the noble way

of the Continent of mankind, that they relinquish many of their most' joys. The object aimed at is a high one and they will have many sore and bitter trials. But the success of a firm will, the strength of a new character, and the success of a positive and well conceived, and to enable them to enjoy the glorious triumph of continence."

"By the individual whose earnest desire is for a pure and healthy life, no suggestion or hint should be introduced, that first, in the constant way, help in the desired end. An individual, he he never so frustrated or frustrated, will, if he adopts this Plan of Life, very quickly master though it may seem him much needed and bodily nature. A weak body, coupled with deteriorated perceptions, will accomplish the desirable and happy end."

"The following are to be strictly avoided by those whose desire is to lead a pure, chaste, and continent life. Tobacco in all its forms. All manner of alcoholic liquors. Tea, coffee and chocolate. Late supper and overeating. Excessive reading etc. While bread when it is possible to get the Graham. Pork and all fat and salt meats, sausages, pickles etc. Salt except in moderate quantities, pepper, mustard, onions, vinegar and other condiments. Meats and other pure and all manner of pastry."

"All excitation of dress about the body."

"Furrier hats and gloves and heavy bed coverings. Unventilated and unlighted bedrooms. Basking in bed in the morning after waking. Violation of the body, Turkish and Russian baths."

"Effort and exertion of body and mind. Consumption of alcohol or bad nature. Excessive will."

"Drugs and patent medicines. Quick surgery."

"In the foregoing list there are many things that the majority of mankind will think tedious about before relinquishing them. But to the individual whose desire is for a true life, all such weak lines of the life must be discarded. There is not an article of food, condiment or so-called luxury mentioned above, that is in the constant way necessary to the growth and maintenance of a healthy body and mind. I must, without the fear of personal contradiction, that my power, disregarding in whole or in part the foregoing Plan of Life, cannot be healthy, chaste, continent or even a Christian."

"The things above mentioned you are recommended to discard. If you could avoid a chilly, variable, froid, uncertain and varied life. The things above mentioned you are requested to observe, not and enjoy, if you would live a healthy life, a continent life, a happy and a long life."

"The cultivation of a firm and determined will. The entire morning and evening exercises of the religious methods."

"In the right and rational observance of these laws, man will find all the requirements necessary to the growth of perfect health, purity of body, nobleness of soul, and above and over all, Continence. By the full observance of these laws, woman will acquire and retain beauty.—Beauty of face, form and character, and she will retain and gain strength.—strength of body, mind and soul, but above and over all, will she be pure, healthy and chaste."

Spinning Wheel in Poetry

It is a larger injury that poetry against the spinning wheel among the intelligentsia is beginning to wear off at least as far as the death is concerned. The death before which has always been stood, for the bangles and was not likely to remain long unaffected by the poetry and praise of the spinning wheel that had inspired poet after poet and song among all people and in all ages. Caroline commented the "lovely wheel" in his lamentable nature hymns as early as 1818. G. A. Colverton English, whose romance up the entire romance of a happy, by-gone age in the words, "When the spinning wheel hummed busy in the hearthroom, — and even great ladies, clad in white and thousand lace, had their tiny spinning wheels of polished oak." The simile by Goethe of the spinning wheel in his novel drama of *David* is another and more poem to the symbolical role of the machine after she has successfully tried to compare her mind by turning over the pages of the Holy Bible as we well know, to good success before him. But while George Eliot's interest in the spinning wheel was inspired by her woman's artistic interest, and Goethe was the outcome of a master-psychoanalyst in a scientific discovery, it was proved for that time among the English poets — Wordsworth — to sing of the wheel as a friend of the poor and a prop to play and domestic virtues. Not that he was unaware of that other aspect of it embodied by the German poet. For he has devoted an entire sonnet to it, depicting with a new insight and still, its power to slay by its gentle motion the forces of an unwelcome god or evil.

"Said, thou hast lost an ever-ready friend,

Now that the cottage spinning wheel is mute,
And none — a comforter that has made out
The thread weak, and softest repared,
And thou — a changeless crew, that used to knit,
Now idly, than ought that from
Pious busy or idle, kind schemes to compare
The working poles — the twisted velvet red,
How joy could tell, joy making even and out
From her own goodness, what power exists
On those working machine old and
Suddenly to make her taking sweet.
And — to a point of part and state
The working joys of a day are dead."

But what appeared to him soon to be not the humanitarian aspect. For he was soon and there all the part of the body and the pain, who is how college dead. He had come to give comfort with the whole drama of these working machines, their patient struggle against their 'lucky wheel' of life, and had discovered in them, behind an unperceptive surface, a constant 'death as played as that of birth.' The poet of the Industrial Revolution told him with shame and dismay. He looked on himself almost all around him — the deprivations and drags of the countryside, the alienation of home life, the working men and women in the hour lot. In the days gone by, before

"The arts abroad, unknown were unknown

And beauty was taught in woman's words,"

the culture however would play her wheel before an unwilling line to prepare food, raiment, for her family for the coming Christmas. Her occupation not only

added to her material comfort but usually uplifted her life. But what a sad change, what a picture of destitution is presented, now that the spinning wheel was silenced!

'diamonds like

There are those inspired from the poor man's hearth!

Let his work enlighten him more in art

The help comes happy! or perhaps

The mother felt alone, — in helping hand

To seek the ends of the parish folk

The daughter could not keep at the wheel

Or in support of such day's little growth

Of household necessities."

There was a really little child behind one of a factory. His father withheld even this name and, his god sleeping, his back-croaking, his legs pale, his imagination "quack and quack" — that kept for the hours was there for this poor creature, that off from all healthy influence of such a healthy age and forced to live half-dead of misery and vice, which reduced him to a complete physical and mental wreck at the very threshold of his life? Here elsewhere: "He is a slave is shown before some art, and maintenance." He was like a walking example. There were hidden him from the darkness who "coloured things in sleep." And yet there were some warning phenomena who told that all this domestic machine was necessary for the prosperity of the state! What a lie! "Unloving thought and heartless! On a mother there by the destruction of her labour world!" he exclaimed, and he used his voice in language of protest against this new disposition that set up this as the "material of the order," to the detriment of all human and human greatness. But it remained a mere cry in the wilderness. The chords of attachment called to in their children's name. In the darkness of his soul he tenderly turned to the spinning wheel "as a lover or a child!" And he gave him comfort and relief. For as his army term it belonged to his profile as the "old red words of humanity," the steps of the poem. Would God in His heaven store this white art, "now as then in household dress," to appear before the "great discoverer of the intellect" and the distinguished mystery of them as printed he asked himself! And the answer came as prophetic "No," from the depth of his prophetic soul, as he saw French Revolution take out her wheel, that "drag with dust-covered" from the corner and ply it, not for the sake of them or babies, but from a desire love of the capitalist class.

"From the white silk to spin the vital thread

Might work in work, O Lady, once in due

To household dress: Yarns are art

Now, from the poor yet still had woven pattern

The web, through colour, with some respect

Spinning to sacred history and art

And great dominion of the machine,

Shed not the plights of man's ancient heart!"

He would have laughed to carry the idea, that the occupations of spinning or weaving were tedious or boring, or that they had a crippling effect upon the intellect. From his own experience he had come to the conclusion, that self-imposed restriction for the sake of discipline are not a hindrance; but a help to a healthy development of the intellect. Therefore, as they

given to it the necessary pains and labour. Yet from disowning it in any suggestion of enhancement, the only thing with which he could compare the completion of the 'model' in these schools the masters of their 'class' was the ancient sentiment of a moment when some one like him had felt the "weight of too much liberty" could find an honest place and rest for their weary spirit.

Although he was almost all of his cherished dream was after another laid low, he grew to the very end and last hour in the charmed valley of the people's cause. The force of reaction, he argued, had triumphed for the time, because they had on their side "European energies," a more stout reliance in each other, a faith more firm in their "unshaken principle," while those who impoverished the people had shown themselves to be weak-willed, and feeble and unsteady. That was not the spirit that could release mankind, it must be made of sterner stuff.

"Short-lived things may be laid

By a glance of faith's eye.

But true love is like the thread

Which the hardly won tapers."

He prophesied that a time would come when the good would find their weakness and the righteous more-pole defiance in action and defence as they who had opposed him.

"Then shall we triumph in our triumph then."

To us, who are living in an age so strikingly like that in which the great poet lived, his words retain but among a special significance. We have the people come to us (in). In reaction an age will, on end of patience and perseverance, a steady unshakable faith, that never dips its vision from the face of the lowliest and the disappointed and those all a continuous, silent and unceasing love of service for service's sake. And who can deny that the spinning wheel in the hour school for the education of all these children?

-P-

The Blind Sparrow

On reading an extract of the 'blind sparrow' in the recently held Chhat' Publication in Bangalore, a correspondence has sent me the following beautiful poem by Helen Hunt Jackson:

"Like a blind sparrow in the sun
I tread my day;

I know that all the threads will run
Appointed me;

I know each day will bring its task,
And, today blind, no more I ask.

I do not know the way to peace
Of what I see,
I only know that some one came
And laid within

My hand the thread and said, 'Oh, you
Are blind, but see things you can do'
Remember the threads are rough and hot
And tangled up.

I know wild storms are sweeping past,
And fear that I

Shall fall, but dare not fly as that
A safer place, dear I am blind.

I have not why, but I am sure
That you are close,

In some great place to suffer
That time and rest,

My threads will have, at last the end,
Though blind, I never felt around."

What a transformation there would be in our country, if all who are — the subject — will open with the faith of the blind sparrow. Can we not feel that every thread we spin will have place "in some great fabric to endure"?

M. K. G.

An Abstract of Production and Sales of Khadi for May 1927

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Is it Marriage?



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Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, September 1, 1927

No. 34

Relief from Day to Day

In the first stage of distress people have accepted themselves helplessly. Although the Government has done its utmost to relieve the severity of the distress and though they have been doing nothing of late. Responsible Ministers and Members of Government have generally visited most of the distressed areas and the Secretary the Government's programme for a week's time has been maintained. From this time also has been issued suggesting that the Government have decided to make free use of the Poona Treasury Fund for helping the people in relieving them by advances in any form. Such an offer as well as official agencies are busy collecting money in order to ascertain the amount of help required so as to enable Government to come to a final official decision. As this official inquiry can only be made through the village Panchs there is bound to be a difference of opinion as to these estimates. The non-official agencies must therefore complete their task as early as possible.

We have now entered the second stage in the relief operations. In this stage our task is definite and difficult. Afflicted people must be relieved from want of food and shelter and be helped to turn to honest labour. There is a relief fund for agricultural labour and from the problem of providing for their work as being successfully solved. We have only to supplement the successful labour wherever they are not adequate for maintenance.

But the question of relieving the distress of a fairly large class of persons and other middle class people is not so easy to solve. Definitely they are unwilling to accept any charity. Yet they need a support and quite a number of them are on the verge of starvation. In some of the District villages we have found that a good number of people intend to accept free relief although they had come to the end of their tether. These people must have to be provided for for three months more till the next rainy season by some device compatible with their honour and sense of self-respect. The Ahmedabad District Relief Committee has been authorised after their investigation Rs. 25,000 to be advanced to these people on loan without interest. This amount is intended to meet their requirements for a month at the end of which further assistance will be considered. In addition, to this Rs. 50,000 have been sanctioned to meet the deficit in providing them with work at cheap rates. This may be taken as a typical instance of the severity of the task before us. Therefore, applications for private help are being received

and the solution of this class of people is the affected area has to be closely watched for several months.

After two hundred peasant workers from various relief centres in Gujarat including most of the centres in Baroda State, Dabhoi and Kutch and sent to Bombay last of August and after discussing the whole situation decided on concerted action and had done general work for three weeks. It has been agreed that an independent appeal for funds should be made and a consolidated statement of work on the state scale should be submitted to the Special Provincial Congress Committee from time to time, that free relief should nevertheless be continued generally to the extent of need only, that cheap grain shops should be opened at all centres and arrangements should be made for supply of seeds for the crops, that spades and other implements should be supplied to all centres for free distribution. The whole area has been divided into two divisions, and the Ahmedabad Division and Kutch and Baroda Division have been appointed inspectors. The former has also been entrusted with the work of reporting on the question of opening depots of building materials. Arrangements have also been made for supply in the Agency areas and Dr. Bhagwati Das has already visited Baroda and is now in Rajkot. Workers have also been instructed to begin with some of villages requiring a change of site and position for living on.

All workers have agreed to continue at their posts for at least three months more, and they resolved to meet again after a month.

According to reports from various districts collected Rs. 1,25,000 have been spent on distribution of relief. The Committee has also received Rs. 2,14,517-6-3. All contributions big and small will be gratefully accepted by the committee and acknowledged in time releases.

VALUABLE PAPER

Received, Special Provincial Congress Committee

Ahmedabad Congress Association
 (INCORPORATION AND ENDOWMENT)

Frederick McLeod	Rs. 2,115-6-0
Major-General Chetani Patel	100-0-0
Amal Chetani Shah	50-0-0

Total Rs. 4,500-6-0

MEMBER TARIFF

No. 1 advanced for total to 14,000 Rs.

LAST DONATIONS

Amal Chetani	Rs. 1,000
Amal Chetani	10,000

Weekly Letter

Dear Sir for the week:

17th August, Fortshall Bn. 1,600, Moolgaddar
Bn. 12, Bazar Bn. 12,000.

20th August, Moolgaddar 100+100-0-0, Bazar
Bn. 100, Bazar Bn. 100-12-11, Bazar
Bn. 100-12-11.

20th August, Chikmagalur Bn. 1,000-11-11.

20th " Bazar Bn. 100, Moolgaddar Bn. 100.

" Bazar Bn. 100-12-0.

21st " Bazar Bn. 1,000-12-0.

General

We continued our progression in the North. West of Mysore-Malnad, as it is called (Malnad means, land of the hills, though some photographs suggest, though we had none, probably in those one land Travancore in the north, in keeping with their beautiful surroundings.) But it was not for Chikmagalur to enjoy that scenery. Even the world-famed Chikmagalur Falls, just eighteen miles from Mysore, could not end their spell on him, and drove him on of his best. To Bazar he went, but not for that exquisite statement of sculptured art, the Bazar temple. As I wrote about him over the different parts of the temple, with wonderful enthusiasm over the art which reflects a glorious day of India, his eyes were continuously roaming over the sculpture, and in his heart of hearts he was silently saying about the great sculptures around him "Look, what looks these sculptures in? Being an epic, however, he first explained for his inability to enjoy the statement of art. "The world is not in this wonderful temple of India art? But a representative of Indian sculpture. The world is not in this temple of India art. All my time and my energy are consumed in the service of the gods, and I cannot find I should not have come to this place if Kankar had not provided a piece of Bn. 100."

There were two meetings at all the places, thanks to the efforts of the Chikmagalur and Chikmagalur who made a point of going to every meeting half an hour in advance and attending those parts in contact of meetings than in the programme. But the meetings at Fortshall, both of men and women, were pictures of perfect order and quiet, even better than I could have seen there. Eighteenth day's leave to see the man with which the residents of this beautiful place had arranged the meetings and the good people they had collected.

The museum has been wonderfully good. Little place like Bazar and Andhra gave little space. On our way to Chikmagalur from Kankar there were small meetings at various places, and each had a piece. Fortshall had a nice meeting, and a piece of Bn. 100. A short and sweet little address was read, in which for the first time in the history of address of welcome, I was given a tribute to Chikmagalur's health or health. "The address seems to have been drafted by some one who has certainly profited by that book, I said to a friend. But he cannot see that the little story of the place had the book which had been made up of by some of people. The Fortshall office is a little bit of his family members from the west, and he is carrying on the progress

in his gentle way. 'Am you a member of Fortshall Bazar?' I asked him. 'No,' he said, 'I occasionally visit members in the Bazar.' 'Then,' said, 'all the more congratulations on the work you have been doing.'

Chikmagalur with its old piece justified its reputation as a business centre. The other plantations included me at Chikmagalur with its tea plantations, and Chikmagalur during the Bengal time in 1911 gave us the biggest piece. There were magnificent scenery, the weather which has been uniformly wonderful with the exception of one day, still kinder by looking over the meeting the beautiful subject with for quite a length of time. In a little way continue the work of the Chikmagalur Bazar were different at a respectable distance from the "inhabitable" Bazar and Chikmagalur about the latter if contact with the former would permit them. No one could but have to show that it would, and there was nothing like a visit when the Chikmagalur women went and met in their cities. But a little more, in fact, for the moment at the Chikmagalur, in the Fortshall Bazar and the Fortshall Bazar, who derived from top to bottom in that, previously noted, in relation.

A Word to the Archaeologists

Myself am proud of their archaeological wealth, as they will might be of many other things. In the Bazar temple built by Vikramaditya in the 10th century in connection with the temple in the Fortshall Bazar, Chikmagalur architecture was the temple of perfection. Perhaps the temple at Malnad, the ancient capital of the Mysore king, is architecturally more perfect, but Indian sculpture has no greater place in show than the sculpture of the temple, the wonderful head of the temple which is a masterpiece of Indian art, and the temple from Malnad and various pieces in the temple, not only of sculpture and the history of architecture, but of all art, and of the sculpture, might give their days and nights to a study of the monuments at Bazar and Malnad.

But also in spite of the Protected Monuments Act, and the power of the archaeological department, the Fortshall Bazar, Vikramaditya, Vikramaditya who has written learned manuscripts on them, the monuments are far from being "protected monuments". The entire temple at Bazar are very things, people have destroyed them of the figures of the walls of the main temple with all sorts of paint and dye, and the head of the temple is even now in Bazar. The magnificent Bazar temple before the Malnad temple have been destroyed since by the Bazar, the Malnad and the Chikmagalur, who has taught in connection with it, carrying his own and even his figure on those Bazar of rapidly painted stone. Many a little relic from the old temple is lying, scattered in the compound which is composed with brick and mortar, and my way, if he was so minded, break a piece from this unprotected monument and keep it very much longer. Concern this would agree with the Bazar's Bazar at Chikmagalur which is in a brick and stone as though it was built yesterday. To the Archaeological Department every monument must be

a sacred temple, and the whole town of Haideld was literally and sublimely agog at greater expressions than the town at Seringapatam. Let not the reader lay his whole heart on these my things.

Bhadraoai

Bhadraoai, like the Keshavaoai before him, is a tribute to the perfection and completeness of the M. Vithalraoayya who has placed his talent, knowledge, industry, and all his time and energy at the service of Mysore. The Iron Works which had in two years' duration in the past, one in the words of Sir M. Vithalraoayya, "scarcely bringing into the State every year a sum of about Rs. 10 lakhs from outside and now giving employment to about 1,000 people. With industry now they should be self-supporting in future and even to be a burden on Government." Probably it was a better even of the details of the undertaking than the magnitude of the scheme itself, and one who has been writing for and watching the slow steps of the revival of Khadi may well see the value of this great venture to be pursued. It is stated that the cost of manufacture of the principal products—jilchans, saris, clothed and undyed—but last calendar more than 50 per cent. During the last year the scheme has been in operation, and the last half year, under the previous one, has shown an even less path to operation and work value. The actual production is said to have nearly reached the estimated average daily production, and at Sir M. Vithalraoayya stands in his project of establishing in the Works and headquarters of the Iron Industries, like pulp and paper, the kind of the past, it is predicted, will be more than made up.

How else is one the power that does steadily, through his two certainly careers in one the industrial enterprise of this modern State. In a brief speech he thanked the Government for the invitation extended to him and the workers for the grace of Rs. 500 and gave his impression of the authorities. "You had invited me, your grace and the two other invited me very strongly at my call to Jambhulapeta. But one thing that makes me most sure is that the whole undertaking is from top to bottom a self-contained one. The engineer is a Mysorean, the staff and labourers are mostly Mysoreans, at any rate entirely South Indian. That is a thing of which you and India may well be proud. You have given the lie to the statement made in some quarters that India has nothing but an imported genius. I hope and pray that the Iron Works may grow and add to the prosperity of the State from day to day. In a country like an ancient Mysore we have a place for such undertakings and it is our duty to see these enterprises for the welfare of the people. I am very Sir M. Vithalraoayya is not here, but his statement of useful welcome there that his spirit is here.

"A word now to the wisdom here, just as I did to those at Jambhulapeta. There is as I have said and in your undertaking but there is greater need for the work for which you have given your grace. Undertakings such as yours are necessary for the middle class and the rich, but you may not afford to neglect the helpless poor. There are two ways in

which you can help—by contributing money for Khadi, and by making it prevalent. Just as your works would have to stop if there was no market for them, even so the Khadi movement would be impracticable if you did not make the product of the poor saleable before. I appeal to the spiritual side to neglect the poor, whilst he may go on with his undertaking. In conclusion I hope that the relations between the officials and the workers are sweet and friendly, and that even it takes to keep the latter from the troubling the rich away from your quarters."

Krishna Jambhulapeta

I sometimes have an important speech at Anahad. The reference to Jambhulapeta in the address does a speech to the life and teaching of that Krishna.

"We do not know what that Krishna's life meant to us, we do not read the Gita, we make an attempt to teach it to our children. The Gita is such a tremendous book that none of us can read, and none can read it with respect, and find in it the principles of their proper life. If we thought of Krishna as every Jambhulapeta day and read the Gita and resolved to follow the teachings, we should not be in our present sorry plight. That Krishna saved the people all his life, he was a real saviour of the people. His work here had the basis of Hinduism, but he professed to be a Jew's Messiah. His whole life was one mission of love. His second point Duryodhana's cruel and selfish heart. Vidura's speech. As a child he was a sorcerer and we all know him by the name of Dupa. But as his wisdom here explained the one thing, the Ashvamedha sacrifice was not real, and our whole and terrible law to go against our's will. Krishna knew so deep in himself. He kept himself out of the world, he had previously have been before and before the use of our hands. In Bhagavad Gita Lord Krishna has shown the path of life—what even the path of law—Brahmanas. With his words that whether we have to be Hindu, or Jew, or even a the only way, but that law should not be for the sake of others. There for each one will have to take the rule of what delivers from bondage. What can be the ultimate aim that can be ultimately done, by Hindu, Mahomedan, Christian, by man, woman, and children? I have told in Bhagavad that speaking does is that nothing can, for that man can make it something in his own mind, something for the power, something that can make victory in their side. Lord Krishna has also taught that as to a man's work we should make no difference between a Brahman and a scavenger. If that is true, there can be no place for inequality in Hinduism. If you are still looking that inequality, you are always justified by getting rid of it on the sacred day of Krishna's birth. He who comes by the Gita may have an idea of Krishna, Krishna and Krishna for Lord Krishna has declared that he who knows that in a man's life by what came from him. The path of Hinduism, law is expanded in the Gita, law is not for the saving of one by man."

Autobiographer Published

Volume 1 of "The Story of My Experiences with Truth," pp. 476, Demy crown, bound in cloth, with Index and frontispiece photograph of Gandhi. Price Rs. 6-0-0 plus 6-0-0 for packing and postage. Sent 4-4-0 by V. P. P. From foreign countries 15s. or 4/2 plus free. The Indian books apply to

Manager Young India

Young India

Is it Marriage?

(By M. K. Gandhi)

I give the following from a letter received by me while I was hardly able to attend to my correspondence, that is during the last days of my recent illness. I have omitted the names of parties through the correspondence given every detail.

"During this marriage season there has been a heart-breaking marriage ceremony at Kailashpur, Kaveri. The bride is about 15 years and came from a very poor family from Goa. The bridegroom is 60 years old. His first wife died about three years ago, leaving two children behind her out of style or open. The bridegroom is the brother of an English school. Last year he tried to marry a lady of tender age, but owing to the opposition to his marriage, the transaction was abandoned. This year he succeeded by offering ransoms to the parents of the lady. What is to be done in the matter? How does one avoid references of the place to an older than his wife?—against this substance out."

There seems to me to be no reason to doubt the accuracy of the statement made in the letter from which I have given the foregoing continuation. I wish it were possible to say that this is only a one-offer. Instances of this character occur often enough to call for a double remedy. One remedy is undoubtedly to publish every such case and expose it and create a healthy strong public opinion against repelling of such crimes against mankind. But local agitation wherever such immoral offences are regarded to be both the most effective. According to this correspondence, the first attempt on the part of this old proprietor of eight children was frustrated because of family opposition. I wonder why such an agitation did not take place in the present instance. Surely many people in the locality must have known about the attempt to secure possession of a girl of tender age for the old widower. I wonder why agitation was not set on foot immediately to save the girl from a life of torture and misery. But in my opinion, if local public agitation was established it is not too late even now to help the girl wife. I gather from the correspondence letter that the widower seems to have been a kind of a philanthropist in his line. May he not be persuaded to get the girl away from him at this time. India is under such institution for students, and then, when she is of full age, he gives the eldest sister of living with him or expending the

marriage bond as a widow? But whether in the present confused condition of society such a step is possible or not, there is no reason why young men of unbridled character should not turn themselves into heads of money pledged by all but not legitimate means to prevent child marriages and to promote wherever possible marriages of right widows. The last thing appears to me to go hard in hand. Three kinds of money is to take to be effective work must involve their activity. They will find that in the course of a few years they would become an immense force. The majority of our towns have about all a very small population only, and it is not impossible to know when married migrants such as the correspondent has done, attempting to be childless, to be taken the child widows of their respective towns. There is no doubt however that a good deal of trust and sympathy and assistance will have to be afforded by these heads of money. The highest importance or defence on their part will come facilities against them and business the very object they have in view.

'Increase British Exports to India'

Evening was good enough to conclude to us the other day a most interesting piece of information. There was a debate in the British House of Commons on ways and means to stimulate British trade in the course of which Mr. F. Johnston, Labour member for Dundee, heartily supported the recommendation of Lord Hoyer in order to increase British exports to India in the shape of agricultural implements. He urged that they should offer to the Government of India thought and economic policy, which would increase the production power of the soil, when purchasing power, if raised by three foldings per week, would mean an increase of British exports by £ 40,000,000 annually, and would thus engender world-happiness. Thereupon Mr. A. M. Bennett pointed out the almost impossible conditions in getting operations going, to enable ploughs to be repaired. But nothing daunted, Mr. G. D. Davies, Labour member for Glasgow, proposed that unemployed skilled workers should be sent to India for the purpose.

The short-sighted necessity of parliamentary proceedings had a word of warning for us. It shows how little Indians care for the Indian "spice" except it is for us to be an immediate customer for British goods. Indeed if the aim is the street in India was asked to give a logical definition of the bottom being so high, he would probably answer that the bottom is a logical one keeps British goods. And we can surely thank him for it.

Again, this necessary seems to support the suspicion often entertained of a reliance of ours and effort towards unemployment in England and the replacement of a Royal Commission on Agriculture in India. There also was there of there is any substantial power for it. Meanwhile if India understands her own interests, she can, by supporting the opening movement, raise the purchasing power of the soil by three foldings per week and more, and simultaneously strike at the root of the current economic relation between herself and Britain.

V. G. D.

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XV

The Black Plague—[

The Indians were not removed from the location at once as the Municipality seemed to expect. It was necessary to find the patients a suitable place before transferring them, but as the Municipality could not easily do it, the Indians were ordered to stay in the same "dhoty" location, with this difference that their conditions became more than before. Having agreed to be propitiated they became victims of the Municipality with the result that their surroundings became more unhealthy than ever. When they were propitiated, they had to maintain some sort of cleanliness, at only the time of the bath. The Municipality had no such fear! The number of deaths increased, and with them the epidemic and the disaster.

While the Indians were feeling over this state of things, there was a public outbreak of the Black plague, also called the pneumonic plague, more terrible and fatal than the bubonic.

Fortunately it was not the location but one of the good men in the vicinity of Johannesburg that was responsible for the outbreak. The outbreak at this time was for the most part European for whose cleanliness these white employees were solely responsible. There was a few Indians also working in connection with the mines, among those of whom nobody caught the infection, and they went on working in their quarters at the location with no more attack of the plague. Mr. Malsburg, who was then among about numerous telegraphists for Indian Officers and residing correspondents, happened to be in the location at the moment. He was a considerably Indian man. His first step was to show caution of the message, and he sent a postcard to me in the following effect: "There has been a sudden outbreak of the Black plague. You must come immediately and take prompt measures, otherwise we should be prepared for the consequences. Please come immediately."

Mr. Malsburg immediately looks upon the look of a normal man, and put all the patients there. I stayed in the location, and wrote to the Town Clerk to inform him of the circumstances under which we had taken possession of the house.

Dr. William Gellway who was presiding in Johannesburg went to the mines at once as he got the news, and brought both mine and doctor to the patients. But twenty-three patients were more than three of us could cope with.

It is my habit, based on experience, that I run's heart to pure healthy beliefs in my brain men and women at night. I had at that time two Indians in my office,—Sita Kalyandhar, Marathi and two others named I cannot remember. Kalyandhar had been introduced to me by her father. I have rarely come across a South African man more obliging and willing to render highest assistance than Kalyandhar. He was thoroughly convinced that, not I therefore did not hesitate to expose to him some terrifying risks, however great. Should I had got hold of an Johannesburg. He too, to be as I had mentioned, was married.

So I decided to sacrifice all the five,—and them alone, at risk to my own. There was no need at all to quarrel Kalyandhar. The others expressed their readiness as soon they were asked. "Where you are, we will also be," was the short and sweet reply they gave.

Mr. Malsburg had a large family. He was ready to take the plunge, but I persuaded him. I had not the heart to expose him to the risk. So he attended to the work outside the danger zone.

It was a terrible night without sleep of night and no sleep. I had varied a number of patients taken, but never was attacked by the Black plague. Dr. Gellway's fresh pot of patients. There was not much thing required. To give them their dose of medicine, to attend to their wants, to keep them and their beds clean and tidy, and to clean them up,—was all that we had to do.

The intelligence and the treatment with which the patient worked delighted me beyond measure. One could understand the theory of Dr. Gellway and of an experienced man like Mr. Malsburg. But it is the spirit of these noble people!

So far as I was concerned, we pulled all of them through that night.

But the whole incident, apart from its politics, is of such striking interest, and for me, of such religious value, that I must give in the next few chapters at least.

(Translated from Gujarati by M. D.)

Last We Forget

There is more danger of the outbreak of Cholera and Death being forgotten in the midst of the universal attention that the Gujarat State have attracted. Probably the disease is more fit to be dealt than at Gujarat and the most felt in Orissa, for it is the best exposed and the present of our province. Gujarat has pretence to many of modern state capitals are slowly getting understanding to Mr. Vallabhbhai. After all, perhaps it is the merchant class that is the best with its pure and most able to separate itself in those of disease. Let them Gujarat, who are not wanted for such in Gujarat, or who are to spend, turn their attention to the place where help may be most needed. The disease of Gujarat need not bring the Gujarat to the end of the other province. The present disease must be allowed to make or less potential and more potential. We must deal with the heart and the present of the deadly source of their constant who include this last.

True Shrivastha

A recent note from Raigarh reports twenty-five as deaths for the preparation of the epidemic ward and other.

"My father died on the 15th April 1937 at Tarapur (B. India) while I was there in a short time. When I was confounded with the question of 'Banswari Bay Crossing,' a shrill, meaningful salutation of Shrivastha, I resolutely refused to

sheds by the desire of my relatives simply because I have an belief in it as a present reality. I do not believe in a departed soul waiting in Purgatory or some such other unseen places for water or alcohol. Nor can I use any reason to attack any imperiousness in the view professed by a minority group and to a language which is Greek both to me and the ordinary priest, to show the whole world seems to be a long designed act to perdition on the religious consciousness of the people. But I can believe in something as a thing offered in play and dancing with a shambolic intention. From a circumstantial proof of how the main principle and the alleged purpose of this ceremony ought to be showing. As you say in, *Young India* dated March 27, 'only one class of people are entitled to charity and none else—the Brahmins who possess nothing and whose business it is to spend holy learning, and the scribes and the blind.' On great immortal sage, Thiruvalluvar has said, 'A Brahmin in this corrupt world has an overflowing love towards all living creatures.' Because I could not remember of a man who has a kinder claim than you and a more charitable person than that of the opening word, I have used you the context. There is also another way of commemorating the memory of one's own parents. The same sage Thiruvalluvar has again said, 'The greatness of a son to his father most comes in the one extending himself by the work in such a way as to earn from the world the appreciation that his father must have performed a great task by doing the son.' I may add that I have the lines at my heart."

I have omitted from the latter second paragraph, however. Though I have performed *Shraddha* ceremony myself in my youth, I have not been able to understand these religious ceremonies. This letter is not the first of its kind I have received. We had long since to understand the hidden meaning of any of the positions which are found scattered in literature, I have likewise refrained from dealing with them in these pages. You note that the correspondent has chosen his letters appeared to me. We do very often merely which is many circumstantial ceremonies although we may have no faith in them, and although they may have no meaning for us. Education is necessary in worldly matters in which there is no danger of deceiving others or oneself in other duties and one's country. But education is not one of religion, especially where there is a positive repugnance from within and a danger of deceiving one's neighbours and ourselves, even if it be deluding. There are today many religious ceremonies, which, whatever meaning and importance they might have had in ages gone by, have rather importance are meaning for the living generation. There can be no doubt that it is necessary for this generation to make out an original path by giving a new form and even meaning to many old ceremonies. The idea of keeping green and of respecting the memory of such persons is not to be given up. But it is hardly necessary on that account to retain the old ceremonies and forms, which have lost their reality and therefore ceased to have any influence on us. I therefore omitted the example of the correspondent in those who are anxious to do only that which is right, and free themselves from self-deception.

M. K. G.

How to Keep Health

The Polish postcard with whom the reader is now familiar writing on my illness says:

"As I have been reading in *Young India* about your illness and treatment with 'fasting', let me tell you of my own experience in to prevent such breakdowns. Within the last 3 months—September to May—I have visited 40 towns all over Poland, and fasted for 100 days at the rate of fast twice a day. At the age of 41, I feel as young as 30 years ago whenever I stand before the public. My rules are:

"1. No heavy exertions, there is no activity that takes more of all, and nothing happens without the permission. I am not like a slave starved, only a very humble normal with a clearly defined task, and have to look at that task, that small part of constant movement. If there is something on earth or on earth-pole or a field or a human or soul have one happen to immortal soul, nobody can suffer without some advantage in his designed by God, and everywhere God has His services who help us to be the parents from themselves every at weakness of body, and my faith being infinite I cannot waver.

"2. Each day in every moment when I am not at work, even for a few minutes away from a day. Before falling into sleep always pray: 'Lord Jesus enlighten me, give me strength and joy. With this prayer a clear course of joy, light, strength flowing into me. Each a day is prayer, an intercourse with the Highest and refreshing. When I wake up from such a sleep I know exactly what I have to do, and I do it gladly.

The postcard adds a third rule which is almost fasting and diet. As it is too explicit, I have asked for further information before sharing it with readers. But there is no doubt that the two rules above mentioned about stress of work and specially for sleep are golden rules. There is nothing that wastes the body like sleep, and one who has any faith in God should be ashamed to worry about anything whatsoever. It is a definite rule or duty for the people here, that faith in God with the majority of mankind in other or spiritual belief or a blind belief, a kind of superstitious fear of something invisible. But to remove doubts from every requires a living water faith which is a plant of love, almost superstitious, growth and requires to be constantly watered by love that accompany genuine prayer. They are the best of a love who cannot break a moment's suspension from the loved one, or of the patient who knows that it is some trace of hope in him that keeps him away from the loved one.

The ability to sleep during old moments seems to be a necessity to old age. Whilst the first rule is applicable in all young and old, the rule about sleep is not to be copied by youngsters. It is the privilege only of babies and old people. And to believe with most ancient sleep, it is nearly necessary to put oneself in tune with the infinite at every step. This sleep is not to be confused for the sleep of the dullest or the superstitious. But it is 'Bala's own medicine' a tonic for a body that gets easily tired in old age.

M. K. G.

Abhim in Islam

It is a great pity, that on account of certain historical reasons found in India there is a sympathetic feeling. Muslim conquerors are described as having entered countries with the Quran in the one hand and the sword in the other, wherever we read in the Quran (Surah II April 191), "Let there be no violence to religion" (don't violence), in "There is no compulsion in religion," in these Ahl-i-Faiz of Al-Balad readers of India the Prophet was on his term counteracting movements by him, that the particular passage it said to have been directed to some of his first converts, who, having seen that had been brought up in slavery or Judaism, would change their loyalty to embrace Islam. It was a failed and not correct idea by him, it is clear that there could be absolutely not of the question of religious conversion.

In fact personally the Prophet was a man of great gentleness and humanity. "He was more modest than a virgin behind her veil," it was said of him. He was most indulgent to his interests, and would never allow his ordered little page to be vexed, whatever he did. "You pray," said Arafat his servant, "was I about the Prophet, and he never said as much as 'off'." "No, and never said, 'Why did you do it?'" and never said, "Why did you do it?" "... He was very fond of children, he would play them in the streets and put their little hands. He would romp with the children and play with their toys. He never struck any one in his life. The most expensive he ever made use of as an ornament was, 'What has come to him? May he be forgiven for disowning with me!' "When asked to state some can be replied, "I have not been sent to state, but to be a servant to mankind." "He used the robe, followed any hour he met, accepted the invitation of a share to dinner, washed his own clothes, which were often patched, as well as his shoes, without the guests and washed upon himself," when necessary as their tendency. "... In springing health, he was not the first to withdraw his eyes, nor was he the last to look off in converse with a stranger, nor to turn away his ear." (Quoted from).

The Prophet was the most humane of men. When he visited his mother's grave, he "wept and kissed these stones around him to weep also."

And he was as generous as he was simple in habits. "He lived with his wife in a cave of humble surroundings, separated from the outside by palm-leaves, separated together with mud. He would share the food and sleep the floor himself. The last day he had no change shared with them who dropped in to pasture at B. Indeed, outside the Prophet's house was a house or gallery, on which were always to be found a number of poor who lived entirely upon his generosity and was known called 'the people of the house.' His ordinary food was dates and water, or barley bread, milk and honey were luxuries of which he was fond, but which he rarely shared himself. The law of the desert seemed most confined to him, even when he was surrounded of Arabia" (I & P).

* Exaggeration signifying emphasis.

† "The people of the Prophet's house did not eat their fill of food bread. It is right necessary as they are food." — *Abdullah*

The Prophet combated poverty by declaring that it was his path and by precept in Allah to "keep him alive a poor man will let him do poor, and rule him amongst the poor." A man said to the Prophet, "By God! I love you," and the Prophet replied, "If you are sincere, then prepare yourself for poverty, the poverty certainly has the love as greater than a love of the me." And he said, "Let the poor approach you, because on this account Allah will let you approach him" and again.

"Look for my satisfaction in that of the poor and needy."

"Keep yourselves for free luxury and ease; because Allah spread rewards who occupy themselves in working for him are not limited."

The Prophet was so certain, that he could not have any one doubting him as anything more than 'the servant of Allah and His messenger.' I can not state that here, he considered his normal difference, although he claimed to be the last and the greatest of the prophets he expressly said, that he, as well as the rest of mankind, "shall not enter the Garden of Eden except God come on with His mercy." In the one hand he declared that every his himself would be saved only by the grace of Allah, on the other hand he often insisted the claim that "that's my companion's reward, the earth, and did not give the direct of Paradise in the face even of mankind 'unbelievers' that he. "If the unbelievers knew of the extent of the Divine mercy, even he would not despair of Paradise."

The Prophet did not believe that merely making the Muslim profession of faith even in a lifetime could make a Muslim of a person and enable him to salvation.

Said he,

"He is not a Muslim if he is, who committed adultery or who drinks or who drinks again of what pleases him or who gambles, knows, knows."

"Extremes is a word of faith, and whoever built not his own faith and faith."

Indeed he went so far as to say, that even pagans could not save a man who lived a wicked life.

"He, whose prayer goes back and then goes away and evil, somewhat he thought was in themselves from the Lord." And again.

"An opponent Allah sent of some believed by Allah than a merely worshipper."

And,

"The nearest to me are the believers, wherever they be, wherever they be."

"It is your conduct which will lead you to reward or punishment."

As the Quran says in (Surah II, v. 177),

"It is not in whatever you make yourselves— following Muslims, Jews or Christians or others,— (never believe in God, The last a shooting day, and not single, They need to work their Lord, as they are men shall come upon them, into the hands of me."

Women and slaves considered the repeated claims in the Arabic of the Prophet's name, and he never missed an occasion of putting in a word in their behalf. Nothing of wives, no last word than the

Gujarat Flood Relief

The following is a further list of contributions received by the Secretary, the Gujarat Provincial Congress Committee, in aid of the Gujarat Flood Relief:

G. T. Collins	Rs. Ann.
(President Flood Relief Fund)	Bangalore 1,100
The Hindu Volunteer Corps	Bombay 1,000
Voluntary Flood Relief	Bombay 1,000
Collection (through Miss Wilson & Co.)	Calcutta 1,000
Committee of Hindu Gentlemen	Calcutta 1,147-1-4
The People's Flood Relief Fund Committee	Madras 1,000
The Gujarat Central Flood Relief Committee (through Amulal V. Shahyad)	Ahmed 1,000
Collection (through Hindu Janasabha)	Bombay 1,100
Secretary, the Hindu Cotton Market Flood Relief Committee	Calcutta 1,000
The Hindu Pioneer & Hindu Worker Association (through Kagnad J. Mehta)	Bombay 1,000
The Merchants' Association (through Popatl Chaudhary)	Bombay 1,100
Developed Near Merchants' Association (through Promodlal Khandji & Co.)	" 1,000
Countrywide Hindu Doctors' Association (through Kishori E. Pandey)	Thane 1,000
Shrihari T. Talal	Calcutta 1,000
Residential Premises (through Kishori Pandey)	Calcutta 1,000
In memory of the late Kagnad Khandji	Pune 1,000
Purba (Hindu Group)	Bombay 1,000
The Near Merchants' Association	Thane 775
Collection from Festival of 10 villages	Ahmed 500
Marathi Jan Gyan Mandal	Thane 500
The Hindu Journal (Hindu Sabha) (through Yagnad J. Mehta)	Bombay 1,115-1-4
Collection (through Gujarati Sabha)	Calcutta 100
Flood Relief Committee	Pune 100
Gujarat Khandlal Flood Relief Committee	Calcutta 100
Through Mohan Jan Prakash	Bombay 144
Town Flood Relief Committee (through American Volunteer)	Bombay 100
Deposited, Praprasanna (through Khandlal B. Prakash)	Bombay 100
Kagnad Janasabha	" 100
The Rev. Mr. E. G. Ray	Calcutta 100
Prasanna, Gujarat Relief Fund (through the Rev. Mr. E. G. Ray)	" 100
Raja Sahib Mohomed	Bombay 100
Suburban Sewerage Fund	Calcutta 100-1-4
Port Trust, Gujarat Committee	Bombay 100
Shikhar Merchants	Kolkata 100
Shri Mahajan	Bombay 100

[illegible]

[illegible]

[illegible]



	<i>Asterias rufus</i>	No. 7
Hydrozooids	<i>Cyanea</i>	No. 8
	<i>Siphonostoma</i>	No. 9
Medusa	<i>Physalia physalis</i>	No. 10

Young India

Abstract

Edited by M. E. Ginepro

Ahmedabad, Thursday, September 8, 1922

No. 31

The Story of My Experiments with Truth

100% 90% 80% 70% 60% 50% 40% 30% 20% 10% 0%

Three Months' Progress

The Town Clerk expressed his gratification to see the harbor taken charge of (the river) basin and the patients, and finally mentioned that the Town Council had no immediate action to take with such an emergency but that they would render all the help in their power. One mentioned to a score of us that, the Municipality made an order to collect various payments.

The next day they placed a vacant position in my disposal, and suggested that the patients be removed there but the Manxology did not authorize in doing the procedure. The building was subways and various. We discussed it up and down, what a few beds and other measures through the effects of chemical bodies and compared a temporary hospital. The Manxology lost the services of a nurse, who came with beauty and other hospital equipment. Dr. Reddy will remain in place.

The nurse was a kindly lady and would not have attended to the patients, had we really allowed her to touch the patients, but she should catch the infection as well.

We had instructions to give the patients frequent doses of insulin. The nurse would come in at 10 o'clock for penicillin, just at the end of lunch. But when it came time to give the insulin, I had no idea exactly how often to give it for the patients. With the permission of Dr. Keeling, I put three patients who were prepared to do without insulin under the watch treatment, applying wet towels soaked in their hands and thighs. The two others were cured. One of the other will be the subject of another report.

Meanwhile the Headquarters was busy taking other measures. There was a lecture by the company's Japanese agent before the men from Jikamatsuyama. The three surviving patients were removed to tents near the hospital, and arrangements were made to send back some of them. We sent three soldiers from our unit

In the course of a few days we learned that the good news had had an effect and immediately reversed. It is impossible to say how the patients were and how the financial income, but the experience indicated my faith in such treatment as the only difference in the efficacy of therapy even in a medicine. I know that nothing has left me the difference between open and closed systems, but I cannot allow the hypothesis.

which I then burned, and which I still retain, and
have therefore thought it necessary to take note of
it here.

On the outbreak of the plague, I had addressed a strong letter to the press holding the Municipality responsible for the epidemic since the British were not in possession and for the outbreak of the plague itself. This letter moved Mr. Henry Paine and was partly responsible for the declaration of the late Hon. Joseph Chamberlain.

I have told in the earlier chapter, that I used to have my meals at a restaurant restaurant, then met Mr. Albert West. We used to meet here over evening and go out walking after dinner. Mr. West was a partner in a small painting firm. He told me later in the years about the darkness of the place, and that today was the restaurant left empty.

My co-workers and I had enjoyed our first case the weekend, so I had long made it a rule to give a gift that day to my patients. I had therefore given up my second finger three days. I wish that I could look before the other guests arrived. I have the presence of the restaurant very well, and I had learned from that as I was engaged in meeting the guests' patients. I wanted to avoid the request of people as much as possible.

"The meeting was in the restaurant. For a long time, Mr. West looked at my dear little really nervous girl as I was getting ready to go out for a walk. At last I opened the door Mr. West said: 'I still see that you in the restaurant and we really should have something better have happened to you. So I decided to come and see you in the morning in order to make sure of finding you at home.' Well, here I am at your disposal. I am ready to help in treating the patients. The house also, I have not yet decorated since you."

I expressed my gratitude, and returned without taking what is called to thank - I will not have given as a token. If there are no more cases, we should be free to do as we like. There is one other answer.

Category	Canada	France	Germany	Italy	UK
1. I am a member of a political party	~15%	~10%	~10%	~10%	~10%
2. I am a member of a trade union	~10%	~15%	~15%	~10%	~10%
3. I am a member of a religious organization	~10%	~10%	~10%	~10%	~10%
4. I am a member of a professional association	~10%	~10%	~10%	~10%	~10%
5. I am a member of a social club	~10%	~10%	~10%	~10%	~10%

'Could you take charge of the Indian Species from at Durban? Mr. Malpas is likely to be engaged here, and some one is needed there. If you could do I should feel well satisfied as that score.'

"You have that I have a poem. Most poetically I will say, but may I give my final reply to the *editor*? We shall talk of our dream on another walk."

I was delighted. We had the talk. He agreed to do. Money was an introduction to him, as money was not life money. But a salary of £ 70 per month and a part of the profits of my was fixed up. The next day Mr. West left the Durban by the evening mail, entrusting me with the custody of his hand. Even that day until the time I left the shores of South Africa, he remained a part of my joys and sorrows.

Mr. West belonged to a peasant family in Leath (Durbanshire), had had an ordinary school education, but had turned a good deal to the school of experience and by that of nobility. I have always known him to be a just, wise, and honest, to some Englishman.

We shall know more about him and his family in the chapters to follow.

(Translated from English by H. D.)

The Leave-taking

He was looking at a well map of India, there is an album which catches his eye and longingly looks for its light and shadow in the places of Mysore. But it is not only geographically that Mysore stands out to such high relief. On that magical map is the star which seems temporary to the fact that not only is physical and material existence, but also a religious and culture, in pure prosperity and perspective testimony, Mysore moves above many parts of India. To his farewell to such a country which had absorbed all his efforts and longingly throughout his journey was an intense, warm. The last day of his leaving was from morning until the next morning till of morning which, pure will not allow, but which will find the luminous stars and the great to extraordinary high of affection. "To say thank you," as Gandhi said, "seems to be a well, almost breathing friendship."

The Volunteers

The started to come from the volunteers. For the last months all of them from the highest nobility to the poorest peasants, had gathered in their beloved Gandhi and the heart of his complete village, affectionate, smiling service to an undivided nation. Throughout the length and breadth of the land during the past two years we have been privileged to have gathered upon the Indian situation. But the Mysore volunteers, like the last of these last, seem to stand before me as if. "Pure gold" in the word that comes to such has as one of the of them, especially of the most silent amongst them who registered the love throughout the movement. Rajaram Rajaram.

We are just surprised to know the love of the meeting, for they who have known Gandhi quite well by now share the meeting perspective, A. M., as the most living. The people are, such since we by we and received as Gandhi had a copy of the *Harvard* this, with his autograph. It was a most solemn function, more solemn by far than the preceding ceremony they must all have attended some time or other in their lives. The gift of the life, as a child and simplicity, at the hands of two whom they know in the greatest respect, was to them, even as much, either than any other gift. And it was accompanied with kindness, there was considerable wonder in

Gandhi's words as he interpreted the *Harvard* message by means in Gandhi. "It is not by accident that things happen in this world. Why should we have met at this particular hour, and on this particular day, and why should the fate of all other books have been selected to be presented to you? Why, then, should we have read the third chapter of the *Gita* on this occasion? It was not the fact that we selected this chapter today was the day on which we read the third chapter. But some agency conspired to combine all these things, and we will see that it has been all in the interest of *Gita*. A few moments ago we before us, perhaps his attention and share the day with people. Take it that your life of service begins from this moment here. The exclusive devotion that you bestowed on me was only an answer for the higher life of service that you are entering today. And the *Harvard* this provides you with a Code of Conduct. Whenever you are in trouble, doubt, depression or despair, you will turn to the *Gita* and the *Compendium*. And then you will have a better inspiration for you than chapter third that we read this morning? It says about that God created man, and at the same time imposed on him the duty of *Yajna* or service. Both these words are derived from roots meaning that which grows, and the Lord also said, that by service shall you purify your mind." Therefore that means service, and the *Gita* says that he who works only for himself is a thief. "Therefore you be the gods, and placed they will give you the reward of your service," says the *Gita*. To present a little further, service means laying down one's life as that others may live. Lay as well, as that others may be happy, and the highest service and the highest love is service that lays down the life for the followers. That highest love is that *Atma* which is the highest service. There is an eternal struggle between life and death, but the new birth of life and death does not mean extinction but life. For life persists in spite of death. We have no other demonstration, positive proof of the supernatural immortality of *Atma*, and that triumph of *Atma* is possible through service. There is thus a higher law than the law of *Yajna*, the law of service, which is the law in the universe. Even for those whose you live now, even for me, you may not have any one else. If you do, it will not be love or service, but satisfaction. If you have served me out of satisfaction, the moment will not be of work. But I know you have not done so. The old and have me enough by hearing. You had never seen me, and you have during these months seen me even near me in service a part of Gandhi from me. There are genuine without service. And let the service be in you as incentive to serve the same I have been serving, — the cause of *Swadeshevism*. And as I read in today's of your close relation that the opening which affects us in India the highest statement of spiritual service, I have passed the opening which before the service, and therefore your interest in the world. Say you will have the *Gita* and explain your life. I hope some of you, but I have told you the service you have rendered. It is not for me to reward you for it, it is for my power, and it is well that it is so. God alone can give the reward and it is His

corrupt that the things remain worthy truly and nobly restored."

Message for the State and the People

"You are leaving a blank leaflet. For time shall be filled by wisdom words," said the spirits of the volunteers in the tent crowded out from Bangalore. And still only the volunteers, but the workers, Menon, Kanna Kanna, Nalini, Manjappa and Lakshmi Narayan had been more or less in the way to make Gandhiji's address in Mysore a complete success. In the evening in the great house at Bad Ray there was a somewhat meeting, the idea of which Gandhiji had not had the way a long day. They waited there, and they had put off the presentation of the poem until the day of Anant, when they expected to top the list in the state. And they were engaged in their work. The main address was postponed to a day could wait and busy lot of the most ardent Mysore meeting. The poem with the other poems presented during the day amounted to Rs. 10,000. Many of the very high officials in the state attended, and though for a time it was impossible to maintain order, the message, that Gandhiji had prepared for the occasion, was listened to in English and Kannada with intense attention. The only way in which he could appear his gratitude for all that he had received from the state and the people, said Gandhiji, was to 'make you witnesses of my innermost thoughts about the well-being of that beautiful state.' Though the whole address had appeared in the press, I had better remember it in a nutshell. It was a vision of peace for the untainted and selfless atmosphere of the progressive state, as its natural harmony, and as the social relations existing between the citizens and the people. But all the progress did not seem to take enough note of the poverty, the weakness of Mysore, and he offered some constructive suggestions, which if the state and the people co-operated in carrying them out, might make the state a Bharat. They had given a most welcome to the movement of the spinning wheel, for the people must help by withdrawing the use of machinery and the state must back the movement with expert technical and scientific knowledge without which it could not mature. They there was the preservation of the textile wealth. He then spoke of the civil appeal of the High Court the Mysore of Mysore to the Adh. Government, Christian and Hindustani to be held in the dark matter, especially the social one, and suggested that the state should not be allowed to become an economic drag and our daughter should be made an economically sound proposition. It was a matter of necessity for the state, and it would be so by allowing the people in textile trading, buying, selling of trading halls, and reducing the supply of whatever and cheap cloth. After only the state could deal with the question of the textile industry of which the export could be effectively stopped by a limited supply of domestic supplies of textile. There was the issue of prohibition, where again without state aid work was not possible. 'I hope your people will think if drink is made accessible to them,' and he appealed to the state to take the necessary action there might be in the way, both with and without them. The question of the removal of discriminatory and of the policy of child labour and child labour were extremely

there for the people to solve, and he appealed to the state to take initiative in taking up the question more seriously. "It has been my privilege to achieve greater progress in Mysore than anywhere else, many things, and I have therefore created a sense of self-growth," said Gandhiji, and he almost feared, that of the people and the Mysore would it, they could make the state a strong state.

"That was the dream unfolding,

and the ancient tale and glad,

There is great work had finished,

and enough the leading had,

And a child might be expected,

the length and breadth of the land,

With a piece of gold at his girdle,

and still steps to his hand;

'Twas a vision of coming centuries,

and many a thing they wrought

That the land of vision dreamt

and known of modern thought.'

The Evening Greetings

After the meeting was the prayer which had become an institution during our stay at Kannon Park. The last day's meeting was a tremendous experience for the presence of Mr. Andrews, and the Mysore who sang "When I survey the wondrous Cross," which Gandhiji said transported him to Easter's when he heard the words of hymns sung for the first time, and also for the young who had Gandhiji given in the congregation. "How many of you have been wrong here regularly?" asked Gandhiji, and most of them raised their hands.

"I am glad you have been wrong," said Gandhiji, "you are it has been both a joy, and a privilege, to be with you in the evening before. I am glad to have you in my heart. You may not have heard and the Mysore, but I am glad to have you in my heart. The things I have heard from you are, and I tell you why I tell you to make this congregation, prayer. It is both an individual and a social being. As an individual, he may have his prayer during all the evening hours, but as a member of society he has to join in the congregational prayer. I for one way tell you that when I am alone I do have my prayer, but I do not say loudly without a congregation to share the prayer with me. I know and you can have very few of you, but the fact that I had the evening prayer with you was enough for me. Among the many moments that will abide in my heart after I leave Bangalore, and the last will be the prayer meeting. But I shall have my congregation at the next place I reach, and forget the world. For one who accepts the brotherhood of man and fatherhood of God, should not a congregation wherever he goes, and he may not be in the land of the living of peace or separation. Please therefore keep up the prayer. You are from your own congregation in your own place, and as a last moment it is hardly ever become your congregation will accept. Do meet every evening at this hour, have a few hymns, learn the story, do this last and the most you can for the people of self-purification."

With the Doctor and 'Barnabas'

After the prayer came the doctor who had attended us here during the stay — the kind doctor whom Gandhiji/Dr. J. B. P. called his friend. But the doctor had

not come that evening with his instrument of torture. 'I want to sit near you a few minutes. It does not seem good to see you really,' he said, and then proceeded to press his requests for my leave, more fixed and a greatly warmer feeling in the matter. 'I am quite all right tonight, but the brain often refuses to work. It is not quite all right to-day,' said Gandhi. 'Just say that then, Gandhi, I have your leave. I am here if you wish to do the paper. We machine to your body, but you machine to our work, and as you do so, I shall see that the work will be perfect order,' said the doctor, and the message, and left me without a word.

The next morning as Gandhi started, the last, though by no means the last, walked in the door to bid him farewell. 'What was the message?' It was a touching scene. 'All the "message," long and small, including the message, was there. 'I cannot tell you how grateful I am to you,' said Gandhi in return. 'I have never in my life regarded any man as my servant, but as a brother or a father, and you have been working for me. It was in my power to neglect your services, but God will do as he deems proper.'

II D.

Young India

Total Prohibition

(By K. K. Gandhi)

'I ask you to realize the fact that the abolition of the present alcohol law with regard to drinking, manufacture and possession of liquor will meet successfully, to a large extent, the demand of the people. You may be prepared for such a movement which is an inevitable consequence of the policy of prohibition. I must count upon your unstinted support. I do not want your support for the following steps, to punish those who sell or drink and other kindred work. But I want your help in the matter of putting down those manufacturers of liquor and alcohol houses.'

There is no interest from the people of the Indian Ministry for Public Health and Police reported in the House. There is no more substance than the British Government the people to realize, a new method to suppress drinking. Of that I do not propose to present to my country except that where the people are able, they should remain to further realize the goal of necessity. It is necessary that we give to pay for enforcing total prohibition.

But at the present moment, I would rather speak to the extent spread by me. I fear that the Minister has taken a wrong view of prohibition. In my opinion, it has not to be taken seriously. To be successful it should be taken as a whole. It is not a one-sided question but it is an all-round question. I have not ventured to give my opinion, but it was a whole thing for the Imperial Government to have treated with the most careful manner of attention in the problem and to have then made this limited success

the main reason for delaying the rest of the abolition of Indian drink.

But after that we heard the Minister's speech at his important treatment of a question which affects the abolition of the liquor. Surely he is not serious about his reform if he expects the people to do his police work. And why does he frighten the people by saying that there will be no movement if prohibition is total? In their movement of the people towards that no manufacturers of liquor are closed as a result? Is not universal prohibition even now a result? What the Minister implies therefore is, that the men who bring half-heartedness in manufacture or will fight will after the prohibition will, unscrupulously and that therefore they will be broken. There need be in this no movement of the people.

But a large part of sympathy and love of sympathy with the people, if the Minister believed that at a prohibition he has nothing more to do but to destroy prohibition and promote those who will handle his law. I venture to submit that prohibition is the smallest and the most important part of prohibition. I suggest that there is a larger and constructive side to prohibition. People drink because of the conditions in which they are placed. It is the living conditions and others that drink. They are hungry, naked, ill, and they take to drink. They are not more content by nature than animals are when they are not. The majority of people are controlled by their environment. Any measure which is strongly backed by nature is more effective. A reform will have to develop the soul and quality of a reformer. He will then require gradually the help that the Indian Minister is expected to have secured in my humble opinion, he will need police and men and women who will "push down the walls of drink" and do "other kindred work." It is just as these very things that he will want on any of reforms which will be associated with him in reforming the life of the country. He will have to ensure every drink they have a reforming step and ensure some conditions. For instance will want some place where they can exchange and get themselves, clean, refreshed, maintaining drink, and if they are here some good means of the most good, it would prove as a tool to show and show them. There are by police management and activities of the people towards paying attention for the state. He who will handle the problem of temperance will have to give a more serious study to it than the Minister seems to have done. Let him study the methods adopted in America and read by the great temperance organizations of the world. Then study will also be Indian help. For the Western countries are widely different from the Indian. Our methods too, will have, therefore, to be largely different. Whereas total prohibition in the West is most difficult of accomplishment, I hold that it is the easiest of accomplishment in this country. When we read the drink in the West studies the nature of responsibility, it is the most difficult to deal with. With a drink in mind, thank God, religiously responsible and without me in the general body of the people but in a manner of the past times.

What Students can Do

The following is a relation report of Goodell's address to the students of Yenching.

At the outset I would like to express my very deep interest over the dramatic situation that has befallen your Empire. I heard of it as soon as I reached here. I appreciate, Mr. President, the very courteous consideration that you have shown by not merely allowing this function to take place under your roof but also, in spite of your overwhelming grief, granting this function by your presence and presence of it. I ask you to regard me as a partner in your grief.

A Common Feature

I thank all the students and others for the address that has been presented to me this afternoon and the pains for the Chinese text. This demonstration of your personal address for me and your identification with the people of the land does not surprise me now, because it has been a common feature wherever I go, throughout the length and breadth of our beautiful country. It has been a matter of the greatest joy to me and consolation, in the face of many difficulties, to find that the students were throughout China here to warm hearts for me in their heart. The students have lightened my burden to a very great extent. But I cannot express to you the feeling that is mine of the personal address that the students have shown to me everywhere and are identification with the people of the land, the students have put in every a vast amount of ground. For you are the hope of the future. The soil is called upon, when you are discharged from your college and schools, to enter upon public life to feed the poor people of this country. I would describe the joy, confidence, to have a sense of your responsibility and there is in a much more tangible manner. It is a remarkable fact and a reproducible fact that on the case of the vast majority of students, while they entertain wide impulses during their student days, these disappear when they finish their studies. The vast majority of them turn out for money and talent. Surely, there is something wrong in this. There is no reason which is evident. Every afternoon, every one who has had anything to do with the students, has realized that our educational system is faulty. It does not encompass the requirements of the society, certainly not in the requirements of proper China. There is an divergence between the education that is given and the needs of the land the village life. For that is, I think, a larger question than you and I can deal with in a meeting of this character.

The One Indispensable Condition

Before things as they are, we have to consider what is possible for the students to do and what more we can do to help to save the country. The answer that has come to me and is many, who are eager to see that the student would give a good account of itself, so that the students have to march while and look after their personal character. Partly of personal life is the one indispensable condition for building a great education. And my meetings with thousands of students and the correspondence which I continuously have with the students to which they give me their warmest feelings and take me into their confidence show me quite clearly that there is much left to be

done. I am sure that all of you understand thoroughly what I mean. In our language there is a beautiful word, *ren-deen* for the word student, that is, *ren-sheng-shien*. *Sheng-shien* is a moral word and a pure sentiment for *ren-sheng-shien*. And I hope you have that the word *ren-sheng-shien* means. It means another that God, who who creates himself so as to bring himself nearest to God in the best possible time. And all the great religions of the world, however much they may differ, are absolutely one in this fundamental thing that we are to strive with an unquench heart and possibly appear before the Great White Throne. All our learning or mastering of the facts, correct knowledge of history, law, Greek and what are well used as vehicles if they do not result in a righteous character purity of heart. The rest of all knowledge must be looking up to character.

Do not Lose Faith

In English land in Europe, when I did not know better, once up to me and asked me, why it was, if China was really a spiritually advanced country, he did not observe in the students and persons other knowledge of that, why was it that the students, many of them did not even know what the Emperor did was. I gave what appeared to me an honest explanation and never for this democracy of his. But I do not propose to give that explanation to you now, as it seems like very great and great detail. The very fact and cannot expect that I would make in the students before me here to that mark one of you should march, willing, and otherwise you look that my remarks are justified, you will begin to believe and realize yourself, and those of you who are British, and the vast majority are British I know, will endeavor to understand the very simple, beautiful, and is an awful message of the Gods. The experience, and I think I can say the experience without a single exception, of those who have really turned to the truth after look to reach their hearts pure so that it is an utterly responsible effort, unless it is accompanied by a heart prayer to the Almighty. Whatever, therefore, you do, do not lose faith in God. I cannot stress too the thing for you, because really speaking I am a Jew, which thousands know. But I want you to embrace a spirit of real humility and not vainly expect the experience of so many teachers, leaders, and others of the world and not regard them as so many superstitious men. And if you will let us then, all the rest that I want to say will be so clear as crystal to you. This will be to me the best of your country of perfection. If you have real faith in God, you cannot but feel for the bestment of his creation. And whether it is the opening mind and heart, or unreachability, or total prohibition, or total release, or connection with child nature and education and many other matter things you will find that all these questions are derived from the same source. I was therefore glad to find that you give picture with all aspects of the opening movement, the struggle against unreachability and other things with which I am acquainted. I accept your assurance that hereafter you will do better in regard to faith.

The Eastern Thing

It is really the saddest thing in the world for you to make your studies here for all and say in general that you shall not have anything but that shall there it

put a few copper wire tin packets of them who used them much. In the two institutions alone, I collected, you see more than 1,500. Don't think what the 1,500 by getting only half an hour in speaking are sold materially in the results of the meeting. Think also what 1,500 can do on behalf of the troubled communities, and if all the 1,500 young men were to make a solemn meeting, and they are to do so, that they are not going to have anything whatever to do with child-saves, imagine what a great witness you will make as society around you. If the 1,500 amongst you, as a responsible society even devote your labour hours in part of your Sundays to going round those who are given to drink and to the kindred manner people and take their hearts, imagine what service you will render to them and to the country. All these things you can do in spite of the existing faulty education. Now do you require much effort for doing these things except that you have got to change your heart, and to use a decent appearance in the political world, after the 'epoch of robes'.

Salvage Circumstances

And I want you to know this meeting is salvaging, and you will do so, if only you will consider the salvage circumstances under which we have met, this meeting and by extension to which I stated my address. I want most of the world would be perished, and he will be left polluted by the world, if he cannot himself free himself a fraction of this character to account of domestic situation. Surely there is something noble and majestic when a man, instead of brooding over such matters, transcends them and serves for God and humanity. Every such act enables us to understand the central reason of humanism. May God enable you to understand the world that I have spoken to you. I thank you most for your address and the pains and all that you have said.

Weekly Letter

Why for the week

- 25th Aug. Home and Gandhiji Rs. 100
 Krishnagar Rs. 1,204-3-0
 1st Village Rs. 1,470-15-0 (including smaller
 prizes and constant collections)
 1st Sep. Gandhian Rs. 1,100-0-0
 Pahilachan Rs. 75-0-0
 2nd Amrit Rs. 420-0-0
 Amrit Rs. 120-0-0
 Meeting collection Rs. 150-10-0
 Am. Rs. 1,100-0-0 (including meeting
 collection and money presented)

Under 'you Brahmins' Again.

The real tour has now begun with the best of Trinidad and its meeting circle. The first to place in Mysore were not in best places to be compared to this, the weather was glorious, and there was nothing like the magnificent results in these parts.

On the morning when at Bangalore I wrote a special article. Three days before we left Mysore we did leave and Krishnagar to Solan district, so there place would be most carefully studied being nearest to Bangalore and to the western boundary of Mysore. From Bangalore we came to the North Amrit District, along Village, Amrit and Amrit,—the capital of the district were doing the closing part of the eighteenth century,—and Gandhian.

Our instantaneous notice the change from Mysore to these districts under 'you Brahmins.' Our notice is four years of the great Hindu-Muslim meeting. The Brahmins have taken as yet, in so far as we are concerned from the European Community, because of the past law, we were told at Krishnagar. At Village everything is apparently all right, but it has not been entirely free from trouble. The Gandhian address said, 'Dear Sirs, etc., come it is a pleasure. If you had come according to the original programme you would have been present at the very episode of our discussion from which we are now happily emerging!'

First notice of people great you everywhere. The second at Krishnagar was somewhat unexpected. But at Gandhian, the day was hot and the sun was enough to read our work. With much more activity they attended the meeting, marked all right and we from all the students and made quite much or not impossible. Students had to be sent for the students having to be shown against the authorities. But there was no remedy for the rain. As a last resource Gandhi shipped away from the place and ended at rural in the car a few miles away! The meeting was nearly impossible. Dr. Rajagopalachari said himself before leaving, talked to them all the afternoon. The meeting of twenty to twenty-five thousand was possible when Gandhi came, but the women—four days to five thousand—got up as soon as they had their dinner and made a move! 'I shall have to move from place to place,' said Dr. Rajagopalachari, completely surprised, and with the most determined team to return to Village. But they said they behaved wonderfully well, though the crowds were equally great, and nearly made up for the pandemonium at Gandhian. There was indeed with great attention, and when Gandhi was leaving, and with two months in reaching the platform to place this offering. After Gandhi had left came a few reinforcements, about noon, and lastly before that they had no occasion to mention their love-making in the night. Would some one such as to have? Dr. Rajagopalachari graciously accepted the five cups milk, and gave them Gandhi's message of giving up of liquor and meat. They met very greatly delighted.

The power was satisfactory when we have regard to the fact that some of these places have had previously had years. Amount of place, given to us, looked no less than the district of Amrit.

"An Act of Treachery"

There were some remarkable meetings at Village, that before the students of Village College being one of the best during recent memory. The speech was a fervent and consistently spirited appeal for building up of character, and the celebration of student unity at home. 'If you will but do this, all the rest that I want to say will be as clear as crystal to you.' The whole speech seemed to be inspired by a single circumstance that had stirred Gandhi to the depths. The Principal Dr. Dr. Dr. who presided had only a week ago lost his dear child, but with remarkable fortitude had decided to leave the meeting and preside over it. 'Surely there is something noble and majestic when a man instead of brooding in sorrow transmutates them into the service of God and humanity.'

'He is not strong or powerful, who shames people down, but he is strong who withstands himself from above.'

'The most excellent Alish (July 1937) is that for the conquest of self.' (2) 'He (She) is slow to anger is better than the mighty; and he that repress his spirit than he that takes a city.' Proverbs, XVI-22, also at many other places.

ये न दम्यते न हि दम्यन्ते न मर्यादा न मर्यादा

मर्यादा येन येन मर्यादा न मर्यादा न मर्यादा

There are many fine sayings of the Prophet, some probably of which may be quoted from the other scriptures of the world. For example the passage:

'Truly Alish will rise at the day of Resurrection, O sons of Adam, I was rich and ye did not rich me, I asked you for food and you gave it me not, I asked you for water, and ye gave it me not.' And then of Adam will say, 'O son Ishmael, Fatima and Ismael, how could we with them? But there was the land of the universe and we have been distant. How could we give them food or water, seeing there was the Christian of the universe and we have been longer and not subject to them?' And Alish will say, 'O man, have you not that such a son of My servants was rich and you did not rich him? Have you not that had you visited that servant it would have been enough to give an imprisonment? Have you not that another servant of Mine asked you for food and a third for water and you did not give it them? Have you not that had you given them water and water, you would have answered an answer from me?' (reminds us of the famous passage in the 11th Chapter of the Gospel according to St. Matthew: 'Remember as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

'The condition of the man who resembles Alish and of him who does not are like the living and the dead, the remembered is living and the other like the dead' is the best counterpart of the famous:

हयै तेन हयै हयै तेन हयै,

हयै तेन हयै हयै तेन हयै

'It is difficult for a man before with values to which the steep path that leads to him' expresses a truth which Christ has rendered more graphically:

'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' (Matthew XXIV-24)

Here are some more specimens of the interesting sayings of the Prophet:

'A herp of hair, the debt, not standing (young and shining, God surely not about his hearing of young and shining)

'Remember your hearts by hunger.'

'Remember shall be raised up here on the Day of Resurrection, except for who abstains from that which is unlawful, and such, not cover (body, but spiritual) from the price of his goods.'

'The language of grace in the way to sell at a cheap rate gain income advantage by it, and he who keeps his goods, in order to sell at a high rate, is correct.'

'Government is a trust from God, and every government will be on the Day of Resurrection a source of enquiry, when he who hath taken it is worthy of it and have acted poorly and done good.'

'The most beloved of men was Alish at the Day of Resurrection will be a just king, and the greatest enemy in the eyes of Alish at that day will be a tyrannical king.'

'There is no prince who approaches the subject and such, but this forbidden Paradise is him.'

'There is no abundance that is more common, not in any other than what is lawful.'

'Truly one of you is a mirror to his brother, even if he see a vice in his brother he must tell him to get rid of it.'

'The most excellent lesson is to do unto all men as you would wish to have done unto you, and to reject the others that you would reject for yourself.'

'Trust in God but be your own.'

'If you put your chinrest in God, as you ought, He most certainly will give you successes, so He hath the thing they come not happy in the morning, but never fall to their needs.'

'Shall I not inform you of a better way than fasting, alms and prayer? Making peace between men, another enemy and another door up towards by the route.'

'Say what is true although it may be bitter and displeasing to people.'

'The task of the minister is more holy than the Word of the clergy.'

'It is better to teach knowledge one hour in the night than to pray the whole night.'

'Alish has not created anything better than Reason as anything more perfect, or more beautiful than Reason, the benefit which He gives us as its remedy and understanding is by it, and Alish's wrath is caused by it, and by it are rewards and punishments.'

'The Quran (1: 2, Freedom) is more precious than the things of your earth, and the Pen (1: 2, Ball) liberates.'

'When God breathes a people, He strengthens in it infidelity.'

'Who are the learned? Those who practice what they learn' (2: 4, Learning or what)

'He is whom you pay a nearer to you than the work of your mind'

'Allah may punish apostates, whether Muslim or non-Muslim.'

'You know that both you to the relief of the oppressed, Alish has created twenty three persons.'

'Whereas you wish a tyrant, to which you knowing how to be a tyrant, then surely has gone out from Islam.'

'That person is not a perfect Muslim who sees his ill and leaves his neighbour hungry.'

YALIN GOVINDH DASIA

Autobiography ready for sale

Volume I of "The Story of My Experiments with Truth," pp. 484, Durgu series, bound in cloth, with India and photographic photograph of Gandhi. Price Rs. 2-6-0 plus 2-10-0 for packing and postage. Rs. 5-6-0 by V.P.P. Price for foreign countries Rs. 10-6-0 post free. For order forms apply to

Manager Young India

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Gujarat Flood Relief

We publish below the third list of contributions received by the Society, begun February 1969. Contributions to all of the above listed titles.

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[illegible]



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, September 15, 1927

No. 36

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER VIII

Location in Pooné

Through my acquaintance and I were interested in the change of position. There were many things going on in the black place and it was inspired at.

I have dealt with the experience of the Municipality about the location. But it was not until we were in the health of the white officers was concerned. It had spent large amounts for the preservation of the health of its white officers, and now it found money like water for nothing. The plague, the type of the money was of money and accumulation against the Indian. But I had in the days of the Municipality, I could not help wondering its relations for the white officers and I wondered if it could help at Pooné in its health efforts. I have no hesitation that if I had withheld my acceptance, the task would have been more difficult for the Municipality, and it would not have benefited in any small sense and do its work.

But all that was over. The Municipality authorities were glad over the Indian's initiative and work of the future with regarding plague measures was simple. I was all the better I could connect with the Indian to make them strong in the experiments of the Municipality. It was for the first time for the Indian to go all that length, but I do not remember any one having realized my advice.

The location was put under a strong guard, passage in and out being made impossible without permission. My acceptance and I had two pounds of money and more. The object was to make all the Indian population to remain in and have under control for their work in an open field about distance miles from Johannesburg and there to see how it is the location. The living they were money with problems and other concerns was hard to take from time and a good house was necessary during the search.

The people were in an awful plight, but my constant presence was a comfort to them. Many of the poor people and to have their money brought and brought. This had to be understood. They had no money, they have none. I know their work. Because of money passed into my office. I could not possibly change any

less for my interest in such a work. I stayed with the work machine. I know my book managers very well. I told him that I would have to depend on him for these money. The book was by an owner because he accepted large amounts of paper and other. There was also the loss of book cloth-reducing to book money coming from a place where it was. But the manager was not satisfied in any way. It was decided to discontinue all the money before making it to the book. Nearly fifty thousand pounds were then deposited, as far as I was concerned, I advised each of them to put each money to place it in local deposits, and they accepted the advice. The result was some people became then interested in having their money in bank.

The location residents were moved by special train to Johannesburg from near Johannesburg where they were kept with problems by the Municipality at its expense. This city where cancer looked like a military camp. The people who were accustomed to this camp life were disturbed and surprised over the arrangements, but they had not to put up with any particular inconvenience. I used to write to them once every day. These weeks' stay in the open air seriously impaired their health. Within twenty-four hours of their stay they began all their money and began to live actively. When I went there I found them enjoying themselves with song and dance.

As far as I could the location was put in the hands on the very next day of its movement. The Municipality showed me the highest authorities in such anything from the management. About the very time, and for the same reason, the Municipality had been down all on their in the matter, and found a loss of about ten thousand pounds. The reason for this disaster was the discovery of some dead men in the location.

The Municipality had to go in for heavy expenditure, but it successfully arrested the further progress of the plague and the very best result from there were.

(Continued from November by M. D.)

Where all his young and old guard themselves against his presence at Fellowship and doing 'the will of the Lord,' of being a 'Slave' or a 'Workman,' and let every one measure the wonder that Gooding has revealed can only be known by the whole nation as well as perhaps few. 'I want you to sit up to your shoulders, I do not want it on the end of you that you give this money money to homeless men, that you do not want to wear black, and that you live as Jesus is in. He can tell the prophecy of a distinguished Tamil school that when I die there will be no need of any other reward to reward my people in mine, but the word that will be fulfilled out of the shining clouds I see deliriously.'

With the Cobblers

Out of the many meetings of the homeless folk that he attended during the week, the two most notable was that of the cobblers. Some of them, it would appear, felt that of the fact that Gooding was among them and would as he had no other place made of dead with him. Two of them prepared a fine pile of models, and came to Gooding with their offering. They had a very early and they they heard him, they suggested their readiness to pledge themselves to an offering but died with him, and to get many more to take the pledge. As Gooding went to their question, he had a long talk with them, and saw that finished as they were. It was difficult for them to hold the pledge of voluntarily giving dead with him. He saw his moral difficulty, but as though God had intervened, and he asked them all to take the pledge, but to keep it as an offering, and as without the 'sacred' side. It took him long to explain to these simple people the implications of the vow they had thought of taking, and he was consequently late in keeping the engagement of the day. He, with the International Fellowship Association, 'I am sorry I have been unnecessarily late,' he explained, 'but you will be glad when I will give, why I have been late. I have been, at the end of your time, instrumental to bring cobblers before him hardly taking a vow they could not have kept. There is no one here but a striking illustration of Fellowship.'

Thriller and Companion

Wedged between some of the Indian engagements were those to Thriller and Companion. At the former place the Friends of the Wesleyan Mission who are a group of an industrial school kindly offered her hospitalities. It is a school where weaving, ironworking, weaving and voluntary work are taught to men and women in the country. It is a great help to them, but spinning is not yet the means of the whole country. A private lesson of the place was said to be the fact, that one and some men could profit by the machine without having to give up their spinning, and many players and actors were expected there. The arrangement of what a much of money than before. But I was told it was a terrible responsibility to take any one to come to the attention. There was when the attention adopted this television and contact as a deliberate policy. At Panosmole the power was explained that he did not get the co-operation from the people was plainly told by Gooding.

'It is a terrible. The Indian suggest you of having designs on their children. Take you in your with without showing or pretending you cannot expect to get co-operation. Let your work fail, and let it be the end of it.'

H. D.

Abuse in India

227

Truly it must be observed that the Prophet, as less than the other prophets of the world, was a believer in the doctrine of amercement. Fragment of legend and religious good for evil. And he

'You shall not with that which is better' (Isaiah XXXIII-35).

'Do you give me and garden flowers? Take you not that God shall improve you?' (Isaiah XXXIV-35).

'A Parable, that in the house and the world, is prepared for those who make their name and improve men' (Isaiah XXXIV-35).

'A perfect Mania as he from where he has and hands made in the' (Isaiah XXXIV-35).

'But, following him, "If you are this, keep your house, from morning till night, and from night till morning, but from morning till night, my son. This is one of my sons, and he who loves my son really loves me."

'Whereas Abraham surely shall have a house back for him as the master of Paradise.'

'Say now, if people do good to us, we will do good to them, and if people appear us, we will appear them. But, notice that if people do good to you, you will do good to them, and if they appear you, appear them as appear.'

'If a man cannot give what he needs the approved, let him withhold himself from doing harm to people, for really there is no other charity for him.'

'Truly those who are placed in adversity and further wrong, are the Jews of condition.'

'There is no man who is wounded and persecuted the glory of the world but God will send him away and do what he shall.'

'You must be most responsible now God, who persecute, when he looks him in his power, him who shall have against him.'

'It is not a perfect performance of propriety who do good to his enemies as they do to him, but let a person who do good to them when they do to him as to him.'

'It is more to come and who shall, "If I may with a man and he shall not estimate me, and he shall make things of my house, and I shall make him as well with him as he shall with me" the Prophet said, "Isaiah him."

'The Man to man as such, whether good or bad, and being told to the fact is to withhold them from helping, so that those who are to be seen may be kind to you.'

'It is more than that, and let you as the which he himself as there, then do with others as with them as with him.'

'My character has ordered me among other things (1) to keep my children and indeed, who do not have me, (2) to give what is his who entered me, and (3) to forgive him who against me.'

YALAI SOUTHERN ISRAEL

Autobiography ready for sale

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Manager Young India

Young India

Desai Inspector's Report

(By M. K. Desai)

"On the lips of the poet are human voices.

"And even voices appear to rise in the mouth of the red sandal, this word too human too."

"For, do not the simple words drink the full nature of the man, and return it to us with satisfying taste."

"And then and the voice, drinking more fully, hushes its flesh as the diamond grinds it."

"Others drink out of their own waters, the poet drinks himself and the flow which they know."

"For in the simple words of the poem they grow, but in the poet drink their power is the poet of others."

Several correspondents have sent me writings containing criticism of, or protests against, Manu's Report. A few have in addition asked me to give my own opinion on it. An engaged correspondent from London asks me to give this opinion in several questions that he has framed upon the author's introduction to our Manu Report has himself forwarded me with a copy of his book.

I would certainly not have made them, especially when I have only limited space, and which has been captured upon me by unkind friends against my wish, to send the book down my way. But these letters made it obligatory on me to read the book at once.

The book is clearly and powerfully written. The carefully chosen quotations give it the appearance of a finished book. But the impression I have on my mind is, that it is the copy of a first reporter sent out with the one purpose of opening and examining the doors of the country to be reported upon, so as to give a positive diagnosis of the state, indicated by the spread disease. If Manu Report had explained that the last gone to India, ready to open up and examine the doors of India, these would perhaps be little to complain about, but explanation. But the report is filled with a certain amount of irony. "The dream was

India's. True, in the concluding chapter there is a note on her last moments as slowly made to return her sleeping consciousness. I feel that no one who has any knowledge of India can possibly accept her terrible awakening against the thought and the life of the people of this unhappy country.

The book is indeed little understood, by the few who read it. I hope not to describe with particular care of the words selected from the index of London and say "India's India!" my love will be despite of change, but my judgment will be equally confirmed as a variety of truth. Manu's book is nothing better, nothing else.

The reviewer says she was disappointed with the book. She said that India, not in the name to India but in what a reluctant unwilling, unaccepted and unaccepted, would change of course things in daily human life."

After having read the book with great attention, I regret to say that I find it difficult to accept this view. Undoubtedly she may be. Undoubtedly and undoubtedly she certainly fails to draw herself in any way. We in India are accustomed to unaccepted with various persons, — 'personnel' is accepted as an accepted synonym for 'personnel', being the Government. We have become used to unaccepting from ourselves days, that the set (produced by the British) of government included the becoming of the most serious of our human, and reported to be human and humanly for changing things and the setting up the vision of the Government of the day or of the authorities had come from unaccepted persons. I hope that Manu will not take offense at the words under the shadow of such criticism. It may be some comments to her to know that even some of the best English writers at India have been so surprised.

But taking out of consideration the complaint, it remains to be seen why she has written this unaccepted book. It is doubly unaccepted. It is unaccepted in that the reviewer's words come in her words "the people of India" (she will not have us to see India) practically without any reference to its true condition, needs, religion etc. It is also unaccepted because she claims for the British Government, words which would be refused and which many in India, British or otherwise would think to be the Government's unaccepted work.

If she is not satisfied, Manu Report is an original hypothesis and hypothesis nothing is an anything good about India and anything but about the British and their rule.

She does not give me an elevated idea of Western standard of judgment. Though she appears to have a sense of unaccepted values in the West, it is a sense that, I think equal with the world, it is the same. There is a growing body of Americans who have anything unaccepted, most or most. But the play of it is that there are still thousands in the West who delight in "making children." For are all the children's questions or Indian have finally closed. I propose to pick up them I have personal knowledge of the book written with questions here from their contents and with answers which have been unacceptably challenged.

The reviewer has related all cases of property by assuming the fact's name with disadvantages.

१. प्रत्येक देश प्रत्येक, प्रत्येक
एक प्रत्येक प्रत्येक के विचार, ।
प्रत्येक एक प्रत्येक एक एक
प्रत्येक एक प्रत्येक एक प्रत्येक ।

प्रत्येक एक प्रत्येक एक एक प्रत्येक प्रत्येक एक ।
प्रत्येक एक प्रत्येक प्रत्येक प्रत्येक प्रत्येक ।

The First has opened rehearsal to early marriage as not an undesirable institution. But there is a world of difference between child marriage and early marriage. If the last takes the trouble of making the acquaintance of the two and freedom-loving girls and women of Maharashtra, she would have known the First's meaning of early marriage.

She has done me the honour of quoting me frequently in support of her argument. Any person who writes extracts from a woman's diary, torn from their their context and presented to students, as the strength of them the people in whom either the informant has written, would get an hearing from some and unbiased readers at home. But is her letter to me everything but an in bad light. She has not only taken liberty with my writings but she has not thought of making sure to send through me sample things needed by her to show to me. In fact she has included in her own piece what was submitted to him the professor and the executive editor. She is both the provocateur and the judge. She has described the visit to me, and informed her readers that there are things with me too "monstrous" who write down every word I say. I know that that is not a valid statement of fact. Nevertheless the statement is not true. I beg to inform her, that I have an eye ear one who has been appointed and is expected to write down every word that I say. I have by me a co-writer called Madhus. Some who is sharing in my (Madhus) Board and day, wherever he is near me, take down whatever he considers to be worth dropping from my lips. I don't regret his extravagance if I could, for the relationship between us, like the Hindu marriage, is indissoluble. But the real cause of my complaint is described by her at pages 291-92. She writes in the First's latest edition that Agave's name means surprise implying that she First was after (she has said that in question for her statement). Thus she quotes my opinion that I might be an institution for propagating the, and then writes out of all proportion a second edition, favourable to the British regime and, I hope, to myself. I must ask the reader to excuse me for giving the full quotation from the book:

"As he happened to be in the point of the time, a British surgeon of the Indian Medical Service came straightway to see him. 'Mr Gandhi,' said the surgeon, as the student was then present, 'I am sorry to tell you that you have appendicitis. If you were my patient, I should operate at once. But you will probably prefer to tell us your Ayurvedic physician.'"

"Mr. Gandhi smiled at her own mistake.

"I should prefer not to operate," replied the surgeon, "because in case the outcome should be unfortunate, all your efforts will be by it as a charge of malpractice when against me when they is in case for you."

"Oh you will only consent to operate," pleaded Mr. Gandhi, "I will tell in my hands, now, and explain to them that you do so at my request."

"Oh Mr Gandhi, officially you are an 'anti Indian' propagator," was a pointed reply by me of the "even of it," an officer of the Indian

Medical Service and was indignantly swept through conversations by an English Nurse whom he is understood to have thought after all, rather a "mild type of person."

This is a summary of facts. I shall confess myself to recording only what is true and not the other treatment. There was no question here of calling away Agave's physician. But Madhus who performed the operation had the right, if he had to choose, to perform the operation without a witness to me and even myself of me. But he and Surgeon-General Martin showed a different consideration to me and asked me whether I would not let my own doctor who was known to them and who were also trained in the Western medical and surgical sciences. I would not be indiscreet in entering their country and consideration, and I immediately told them that they could perform the operation without making the my doctor to them they had telegraphed, and that I would gladly give them a note for their permission in the event of the operation being performed. I remembered to show that I had no doctor either in their study or their good look. It was in me a happy opportunity of demonstrating my personal freedom.

In fact my opinion about hospitals and the like is somewhat, in itself, a result of my having suffered myself and my family to treatment since then since by physician and surgeon, Indian and European, trained in the Western school of medicine. Similarly I am nervous and nervous, while holding in my consideration of them as strongly as ever. I hold the body itself to be as good and as important as my progress. But I am so uncomfortable in my making use of a whole I have, and trying in the last manner I have to use it for its own destination. This is a sample of diseases of which I have a personal knowledge.

But the book is full of descriptions of incidents of which an average Indian, of my rank, had no knowledge. Thus she describes an incident which I have been given as the Prince of Wales, of which Indian India has no knowledge but which could not possibly escape it if it had happened. A record is reported to have fought the way in the Prince's car somewhere in Bombay. "The Prince," Mrs. Mayo says, "went really to form a bridge round the car moving at a most unexpected pace through a solid mass of shouting humanity which was through it the railway station at last." Then at the railway station while there were three minutes for the train to start, the Prince is reported by Mrs. Mayo to have ordered the horses to be dropped and the "motor" to be let in. The next scene then presents, "While the group of a race on foot, the tremendous multitude called on, and cheered and laughed and wept, and when the train started, we thought the Royal carriage told they would see no more." All this is supposed to have happened in 1902 on the wedding of November 1902, while the young prince of the race was still hot. There is much of this kind of stuff in the somewhat chapter, which is headed "Sublime Night."

The nineteenth chapter is a collection of incidents in praise of the independence of the British Government, almost every one of which has been repeatedly challenged back by English and Indian writers of various schools

integrity. The manuscript always in written to show that we are a 'middleman.' If as a result of Miss May's often the League of Nations is moved to declare India a privileged country with the right to have its own laws, the West and the East will be the same. We say that we are a 'middleman' now. India may be even up to the throne, by the letter from the British West and Central Asia,—that was a golden opportunity to see of compensating ourselves. Now a declaration is a document which is killing the the important part of the world, or will a million more than any from Central Asia upon the continent, territory, expansion and unity with India, as Miss May's letter at it is, is a human declaration from the West and government which we are going through at the present moment. Unfortunately, however, such a set Miss May's goal. Her aim is to persuade white declaration to India as the plan of India's welfare as rule book.

The platform statement that the other nations put out the article of the United Nations and the many papers from a national and a check on regard but to be paid in truth. Many of her statements were in an to be every country of India and to get the most and most in whom they are wanted in a democratic light. This is the Indian that statement put in the world of a plan.

"Our friends are with the Government of India," says of them and to me, with India's aim. 'The platform of India made in every such a Government that united English India. We don't want and with this one lot of India's aim. While India says, India will not in English government to speak for the King Emperor, and all will be in it should be between India, if India have, we, the platform will have been in recognition of India, and as platform should.'" Page 114.

However India India platform may be, I shall not compromise myself before I could believe that there can be in India a plan to be put in to make such a statement. India is in the platform and not give the name of the paper.

I will now reproduce statement about on page 114 and read as follows.

"The English do not believe," said the Queen, "that India is going to have India. They still, under this new regime in England, they may be in the United States, the English in giving the troops in ships, assembling members and many others. And if the English do go, from months abroad, and a year or a year will be left in all India."

The reader is kept in darkness as to the name of the English or of the English India.

There are many statements which Miss May puts into the article of Englishmen and Englishmen living in India. All I can say with reference to these statements is that if some of them were really made by the English, they are worthy of the trust placed in them and they have done as justice to their own or person as well as the race in which they belong. I should be very loath to think that there are many Englishmen and Englishmen who say as

being to their Indian friends and another to their Western friends. These Englishmen and Englishmen who say these to and the Englishmen gathered together by Miss May with her articles will recognize the statements I have in mind. In writing to me in India I said Miss May has tremendously degraded the character of the law and as her statements the people law have which she have been to 'degraded'—'shaken.' I hope I have given sufficient justice from point to the article to show that many of her facts need alteration even in India. For together they give a really false picture.

But why am I writing this article? But for the Indian readers but for the many American and English readers who read these papers from week to week with sympathy and interest. I want them again believing this book. I do not remember having given the message Miss May's paper to me. The only one person who took my article at all has an intention if the message is put in a. But I do know what message I give every American who comes to me. "The old Indian platform and the really Indian you get in America. But if you read in that way thing at India, go to India as students, study India for yourself. If you want go, make a study of it all that is written about India for her and apply her and then from your own conclusion. The Indian have to you get in other supposed authorities of India to be approved?" I have American and English men applied, saying Miss May. She was not with an open mind as the Indian, but with her prearranged notion and position which she brings on every page, as outlined over the introductory chapter in which she writes the claim. She says in India with to see things with her own eyes, but to gather material from those of which she could as well have gathered in America.

That is how Miss May's aim statement a large number of people a real commentary on Western thought and culture.

I am writing this article also in the hope, to be it ever so slight, that Miss May herself may read and report of having done. I hope unconsciously, without intention to an honest people and really without intention to the American by her unexplored her unexplored ability to produce without without these words against India.

The story of it all is that she has written the book "To the people of India." She has certainly not written it with reference, and not of her. If I am mistaken in my statement let her come back to India. Let her subject herself to an examination, and if her statements were correct through the line of an examination, let her live in our midst and with us live. It needs for Miss May and her readers.

I mean say more to the other side of the picture. While I consider the book to be well to be placed before Americans and Englishmen (for it can do so good to them), it is a book that every Indian can read with great degree of profit. We may republish the cheap as it has been treated by her, but we may not republish the statements underlying the many statements she has made. It is a good thing to see ourselves in others as it. We must not even consider the matter with which the

Kingdom of Heaven but he who death the will of my Father who is in Heaven." I have not repented that note sincerely, but you have said that from it and it is so true. I recall in my mind two brilliant instances of men in English public life who, in their own lives, were regarded as very great reformers, and as pillars of spirituality. I am now talking to you of about 1837 and 1838 when many of you were still born. I used to attend temperance meetings at those days. I was interested in that reform. These two pillars of spirituality were supposed to be great temperance men, but they were unclean with their mouths. They were always in danger when a temperance was required as temperance. I am sure it has to inform you that I was a witness to their fall. Both of them were drunk one. They were no sinners. The words God, Lord, Jehovah, were on their lips always, but they simply showed their lips, they were not in their hearts. They used the temperance platform for their own lives only. One of them was a speaker and the other was a moral tutor. Perhaps you are understood what I want to say. In India also, I am not able to say that the temperance platform is always a spiritual platform or that the platform of abstinence is not essentially a spiritual platform. I have known, I have seen it. I am talking to you, that both these platforms are being abused today in this way that by several people. Others are using them right. The moral I want to submit to you, in that way, may be done, conceived and presented from a spiritual standpoint or it may have none of it at all. I want to show before you today that the message of the spreading wheel and Khaddi is essentially a spiritual message, and it is because it is essentially a spiritual message for this land that it has got tremendous economic consequences as also political consequences.

Economic and Religious

Today the other day, an American friend, Professor Hyslop, writing to me upon a subject in which both he and I are deeply interested, said, "I give you the substance of the letter—" I don't believe in a religion based of substance. Religion is in itself anything more is capable of being reduced when necessary to terms of substance." I entirely believe that message with a big capital message. Yet that Mr. Hyslopism also had one that conviction. And I want not think to speak for him. The moral message is this, that whereas religion is in itself anything more is capable of being reduced to terms of substance, substance, in its own way, must also be capable of being reduced to terms of religion or spirituality. Therefore in this scheme of religion one assumes there is no room for exploitation and for discrimination, as the material term is known. As a distinguished one of India put it, he is a scholar that Mr. Vaidyanathayya, whereas an Englishman was 10 slaves, or is it 10,—I speak subject to correction,—an American was 12 slaves. Personally, I think there is no room in that statement which is incredible with religion for the wrong of slaves whether they are human beings, or in a machinery. There is no room for slavery in commerce. Then I suggest to you that you cannot escape Khaddi and it has the largest hand. Temperance takes in the whole a vast number of people. It shows the man who

overcome the drinkard in temptation, and it wonderfully shows the drinkard who is so tempted by the end of the reformer. Undoubtedly there is a point at the moral sense, sense of people of this sobriety land, and not every one of it can do undeniably work. You may actually give the admirable advice, you may say the words for him and build temples. But there would not make him profitable when the world profitables will come down from their highest heights and breathe this smokeless. So you and me it is a somewhat strange problem for the man and woman in the street to handle. And in a man whose sole occupation is his life, to do even to handle, to find out truth, I am searching for something that may not be without exception,—everybody in this room,—that something which would also remedy the most depressed class of India.

The Order of Khaddi

And the most depressed class of India is an extremely poor condition, miserably poor materially, great as their number are and greater perhaps for those who are suffering from them, but when you consider the material aspect of this distress, you will find with me, if you take any census returns, in any census taken on living, such as returns in Sir William Hunter's history, or take the evidence of Mr. Hyslopism given before a Commission only ten years ago,—he said that the largest number of people in India was poverty-stricken, and the William Hunter says that one-third of the population in India is living badly on one meal a day consisting of a little rice and a pinch of dry salt which perhaps you and I will not touch,—that state of things exists in India today. If you were to go into the houses, outside the village tank, you will find as I have found that the village are being reduced to despair. The village were not there, village are to be seen because they could not support themselves, and were reduced to distress.

India is suffering from overpopulation, and if you will perform the necessary operation and make more work in that starving millions today. I say there is nothing but Khaddi for you. And if it is unacceptably reduced, you will think of those few farmers that you are and who have not been enough to support themselves or dole themselves, if you will have an indubitable land between them and themselves. I say now more than is nothing to you but Khaddi. But if you, and the reason why a person is that this is a new thing up to a necessary thing, a daydream as it appears to many. The ordinary mind of Village, or those I spoke about, will not at the end of an overpopulation. "Yes, but you mean the work of modern progress? Can you get back the hands of the clock, and human people to take to poor Khaddi and make them work on a new platform?" All I would say is that the friend did not know his India. From the Village making I was in two places, Amritsar and Amritsar. I did not see much of the people there, I asked you, but saw the villages but will find that I am. I saw them not in their own but in their own of themselves. They were in their rage and their rage were possibly all for the four months in the year. They gave me of their substance, I was happily looking at the thing they gave me. They gave me not more, they gave you.

God's Work

Given with me in Calcutta in November, in Pooh, a holy place, and a confusion, where you will find soldiers and the Government's soldiers during summer months. Within two miles' radius of Pooh you will find this and more. With this very hand I have collected what you from those that rightly in their eyes, and their hands were more purified than mine were at Kishorepore. With it I have of western progress. Look down by taking the name of God before them as you. They will tell you and we think if we talk about God to them. They know, if they have any God at all, a God of love, vengeance, a golden spirit. They do not know what love is. What are you do for them? You will find it difficult to change these delighted notes (pertaining to the Indian people) from their old note to some kind of note by their people and noble hands. Kishore is right! It is too heavy! It is not to be turned and they are not 5 yards of silk, but they cannot wear 5 yards of Kishore. The poor slaves of Calcutta have no money, they are in rags. But they have not, but all signs of decency, but I cannot see you here. We are asked to give of our clothing, and they are asked to give of their persons. It is known of them that I cannot about their place to place, I cannot my people, I cannot my American friends. I cannot see anything possible from Harvard. When they wanted my autograph, I said, "No autograph for Americans." We speak a language. "I give you my autograph, and you take to Kishore." They have promised and I rely on the word of an American gentleman. Many of them are doing this work, make no mistake about it, and they like it also.

But I cannot be satisfied, not all every man and woman in India is working at his or at her wheel. Here that what I see has a better education. This is the one and only work which can supply the needs of the millions without disturbing them from their homes. It is a mighty task and I know that I cannot do it. I know also that God can do it. The mightiest and strongest matter is but a very affair for Him, when it pleases Him. He can destroy them all in the twinkling of an eye, or He has destroyed one thousands of years in Japan and he has destroyed thousands of years a few years ago in South India. I carry the message of Kishore and the spinning wheel with the latest talk in God, and therefore in the western, now. You may laugh at me today. You may call this a foolish thing. If you like you may destroy me and my life is even possible, because she has come to place his Kishore before me, but he has put many things up his sleeve. You may misinterpret me and my message. You may say, "We are not used to do these things and we go." I know it is possible for you to begin me by your arguments and make me speak. But I shall not lose faith in you so long as I cannot lose faith in God. It is impossible for me to lose that faith, and therefore I cannot lose faith in the message of Kishore and the spinning wheel.

If I have not succeeded in opening out my heart to you, and if I have not succeeded in showing to you the million-ton significance of the message of Kishore, I don't think I shall ever succeed in doing

it. All I can say is I mean to succeed. My life may not deliver the true message. God will do it all, in whose name I have delivered this message to you. God bless you.

The Students' Share

Speaking at Phillips College, Goodfellow Hall.

Message of the Future

I thank you sincerely for all the gifts you have given me for Goodfellow Hall. This is with the first time I enter this Hall. It was in 1926 that I entered this Hall in connection with the struggle in South Africa. Dr. Robinson, Agent of married money, presided at the festival. The reason why I recall this meeting is that I made the acquaintance of the students of India then for the first time. As you may know I am a student, and therefore there had my college acquaintance with the name of India. But what after the address was finished as if the thespian had completed I went out to students who were (you) in front of me and took away from me all the signs of the great pamphlet that I was then circulating throughout India, and it was for the sake of these students that I signed the late Sir P. Ramaswami Aiyar, who introduced the name and me as an old, old, in great capital and moderate town. With extreme pleasure he pointed 15,000 copies of the pamphlet. That was the demand on the part of the students for circulating the address in South Africa and it pleased me immensely, and I said to myself, "Yes, India may be proud of her students and may love it, her hopes upon them." There that time my acquaintance with western has been growing so intense and necessary. As I told a Bengali, now it is expected from those who give much, and those you have given me so much you have also given me the right to expect much more. I shall never be satisfied with all that you could give me. You have released some of the work that I have been my privilege to do. You have succeeded with efficient and resources to give address the name of Goodfellow Hall and you. Sir (Phillips), here—and I have no doubt with sincere sincerity—endured the claim that I have made on behalf of the spinning wheel. Many of my distinguished and learned countrymen, I know, have reported that while saying that little bit of a wheel which was happily yet away by the chains and the machine could never lead to the salvation of India, and yet you have declared that claim and placed me humbly. Thank you, students, here and all as much in your address, yet you have still refused to let it remain the belief that you have in your hearts a real answer for the spinning wheel. Let me therefore that pass be the first and last demonstration of your attention for the spinning wheel. I tell you it would be an entertainment for me if it is the last demonstration of your attention for I shall have no use for the money if the Kishore that may be produced through the destruction of that money through the starving millions as we need by you. After all it is the presence of such in the character and the strength of a few ropes at me in a permanent manner won't bring money and won't solve the problem of the ever deepening poverty of the Indian and starving millions. I want to express myself. I have said nothing millions. I wish that it was a true description. Unfortunately, as

that they cannot follow this principle, that they cannot get Brahmins into houses, poor old, say the Brahmins keep their daughters reserved till that age, the Brahmins girls are married mostly before 10, 12 and 15 years. Then I say to the Brahmins youth, "Come to be a Brahmin, if you cannot possibly control yourself. Come a grown up girl if it is not because a widow who she was a widow. If you cannot get a Brahmin widow who has reached that age, then go and take my girl you like. And I tell you that the God of the Hindus will punish that boy who has preferred to marry out of his caste rather than with a girl of his caste. When you have it not you and you cannot control your passions, you come to be an educated man. You have called your limitation a personal conviction. I want you to live up to the name of the younger brother which most persons boys who will carry the fire in character. And what is education without character and what is character without elementary personal purity? Brahmins I allow, I have defended Purnachandran Bhawan. But Brahmins that are virtuous notwithstanding, virgin widows, speculations of virgin, virgins in my society. It is a parody of Brahminism. There is no knowledge of Brahminism. There is no true interpretation of the scriptures. It is a calculated simulation. Brahminism is made of stones and steel. I want these few remarks of mine to go deep down into your hearts. I am warning the boys whilst I am speaking, and I know me to have a simple guile which I am getting out of my heart. I have not come to appeal to your weakness but to your hearts. You are the hope of the country and what I have said is of primary importance for you.

End of Smoking

In response to the request of a Calcutta publisher I shall now proceed to say something about cigarette smoking and coffee and tea drinking. There are no moments of life. There are times when things take the shape of coffee a day. It is necessary for their healthy development and for keeping them awake for the performance of their duties. It is necessary to take coffee to tea to keep them awake, but there are death coffee to tea but go to sleep. We must not become slaves to these things. But the morality of the people who drink coffee to become slaves to them, Opium and cigarettes, whether foreign or indigenous, must be avoided. Cigarette smoking is like an opium and the opium that you smoke have a track of opium about them. They get to your nerves and you cannot leave them afterwards. How can a single instance of it be made by smoking it two a cigarette? If you give up these habits of smoking opium and opium and drinking coffee and tea you will find out for yourselves how much you are able to do. Ascribed to Voltaire's story is fascinating to read. His study of man's as long as he has not reached his apex. But he pulls it, and then gets up smoking and saying, "What a crowd am I," takes the driver and says the word. Tommy spoke from experience. He has written nothing without having had personal experience of it. And he is much more spiritual before and superior than against them. But do not make the mistake that Indians drink and tobacco, which is a lesser evil. No, it is superior to Brahminism, then drink is better.

Hindu

Speaking most often Hindu, he said: There is the Hindu. Hindu after supported by people in the South. They have spent nearly a half of a century and the Hindu teachers have been doing their work. Hindu progress has been made but we have got to make substantial progress. You can all learn Hindu to not just provided you give up one a day. You can understand simple Hindu in six months. I can't speak to you in Hindu because most of you do not have it. Hindu should be made the correct religion in India. You should know the Hindu, for then you will be able to read Bhagavad Gita. As a student of a general Hindu education, you might take up the Bhagavad Gita. I would expect students boys who are read in this literature. (A voice from the audience is raised) This is a doorway to me. This literature should be read open to Panchajanya and the Hindu. I would like Hindu in this literature if a Panchajanya has not only been. (Now, here). The fact that this is a Hindu tradition is so strong why a Hinduism in a Panchajanya could not create education here. I think it is high time that the trustees make their contribution. What is a person from me, an account and a very God-fearing Hindu, interested with the spirit of Hinduism, who has a religious education, but from one who is trying to be the best in Hinduism. Mr. Panchajanya, you will please carry this petition to the proper quarter, and it will be a great joy to me to hear doing my utmost in this journey. Let my petition has been heard. I thank you for listening to this message.

The 'Khadkar' Ideal

(By C. F. Andrews)

During the present year, when I was in South Africa, I found a remarkable interest taken in the National Movement in India by the Dutch people. There were committees the English, and one in point at a National Government. Twice over, I was asked by the students of Stellenbosch University to go to India, and they gave me, of their own choice, the subject of 'Mahatma Gandhi's Work.' The following is the substance of one of these lectures. The second will follow shortly. It will be understood, that I was obliged to present each subject in a very simple form, such as would reach the imagination of those who had thought very little about it previously and belonged to another country.

The lecture on 'Khadkar' might be abbreviated as follows:

The word 'Khadkar' means homely and homely even when used. In that simplicity has played an part in all that that is noble. The Khadkar ideal that represents a very strong conviction that the Khadkar Age has started towards a new direction, leading along with it the disintegration of a new moral order. It is looking clearly to the future. The simplest rural civilization, as it is positively oriented, in the best. Mahatma Gandhi regards the ideal of a new life and a new order as higher than the ideal of the civilization of our modern times together with the heavy life which is bound up with them.

There is a famous story, told in India, about a disciple of the great sage, Gautama. This disciple, though poor, was a scholar and a philosopher. He

smelled the beautiful perfume of a garden. One day a Mandarin, who was being carried past in a palanquin, stopped to enjoy the cool shade of the garden. The Mandarin was also a scholar and a gentleman, profoundly versed in the venerable Confucian Classics. He sat down in the garden and fanned himself. While he was sitting under the shade of some bamboo trees, he saw the gardener patiently tending with a basket on either side to fetch water from a well in order to water the flowers in the midst of the garden.

The Mandarin said: "Let me show you a mechanical invention, showing the water may be drawn up from the well without such a vast amount of human labour."

But the gardener, who was also a scholar and a gentleman, said: "No, I have read in the *Annals* of Chao that the man who purposely employs mechanical means at first to power a mechanical wheel. Now a mechanical wheel is not in harmony with Nature. In my work as a gardener, I strive always to keep my mind in union with Nature. Therefore, I prefer drawing water slowly as a human, while I enjoy quietly the beauty of the garden and I have avoided bringing in to the garden machinery, which might pollute to me a mechanical world."

The Mandarin was so pleased with the gardener's answer, that he reported it,—through the proper court authorities,—to the Emperor of China. This Emperor was himself a profound scholar and also a lover of Nature. He listened to the gardener and placed him in charge of one of his summer palace gardens.

I have returned to put forward that story, not merely as containing a charming story of ancient China, with its scientific and engineering, its scholar and its summer palace gardens, but also as embodying the inner truth contained in what has been called in India the *Khandar* ideal. It would represent the unique value of home-spun and home-working material in the country in comparison with the harmful employment of modern machinery in large towns.

Let me approach the same subject from another angle, as I came up against it in India at a certain human town.

There had been two or three times a bad storm—three happen in the East and are beyond all ordinary human control. After a rainfall in the Mandala region, which had reached the total of forty-eight inches in two days, the flood waters were in flood. An area of 4,500 square miles, which had in early days been a shallow lake, became inundated so deep with water that all the rice harvest perished, and many wells were also destroyed.

Then the flood subsided, and the hot sun began to dry up the rising mud. There were no wells remaining to plough the fields and there was no money left to buy more seeds. In the area of the flooded district, where no work was being or could work, it seemed as though neither heaven could possibly be less for want of proper ploughing. For the land had to be broken up and sown some time before the next monsoon came. With great difficulty we managed to get in a 'Ford' tractor and men broke up the soil. It was a powerful machine and really did the work that they were used to with their ploughing. The harvest then followed was a good one, and the land again came to be in a better state for the use of this tractor for the coming year.

Then we set stars together and debated it all out. In the end, we decided that we would not have the 'Ford' tractor.

What killed the tractor was this. If we had brought in several 'Ford' tractors, the grain sown in our villages would immediately have been blown out of all employment. Their life in the country was manual, simple, poor, and in a kindly way kindly because, but if they were drawn into the factories, to compete against other labourers under inhuman conditions, then what would become of them and their homes?

On the other, the tractors were sent to the most part as they resulted by the Confucian gardeners of China. To live in accord with Nature, and to enjoy that's own part in the country life,—that was surely better than to fill the ranks of the miserably housed and miserably employed labourers in the factory towns.

Mahatma Gandhi, at his return to India from South Africa, after twenty years' absence, was overwhelmed with pity for the poor Indian villagers, who were being gradually driven from the land by the flood of money-driven goods. This was in reality a more deplorable condition than that caused by the heavy rainfall in the Mandala.

We found the villagers literally haunted by these cheap foreign manufactures, and consequently deprived of their own natural industries of spinning and weaving on account of the London cheapness of the imported goods. Village after village had succumbed, until the market of handspun and home-woven cloth, which used to be nearly cost, per yard, had fallen down to 25 per cent, and was still falling. In a very short time, there would have been no village cloth industries left. Instead of remaining in the village and using their own spun yarn in such a distress, the younger members of the family were being forced by stress of poverty to go into the towns in order to work in the mills.

Mahatma Gandhi thought it was to reverse the whole process. He found that the villagers, who remained in the village of India with its burning heat, used to spend five months of the year, when agriculture was at a standstill, in doing almost nothing. They remained idle and listless. They remained under the sunny air the industrial still in spot and there light our clothes. Then there was no money being a terrible economic waste both of time and labour.

So Mahatma Gandhi went up and down India, preaching his *Khandar* ideal. From everything in India was more or less to villages, he preached the saying of "Khandar" as a religious duty among the rich and educated as well as among the poor. He said that home-spun began slowly to take the place of the machine-made cotton cloth from Europe. Whenever the spinning wheel was the money that had been spent on industrial goods began slowly to be saved. Millions of home industry and their kept the villages clear from the temptations and vices of the towns.

It would not be to see whether the more *Khandar* ideal has any message for the indigenous dwellers in the soil of Africa, whose gradual impoverishment is one of the saddest features of the present modern age.

Printed and published by *Shree Anand, at Narayana Press, Subhagatani Hall, Bangalore, Shimoga.*

have been publicly the opinion and the action have to tell at their fronts, and even to meet to have pictures, which we are splashing "the blood of Gandhi." The "Khadi spirit" means also to equally likeable talk. Even so the opinion telling away at the splashing blood has likeable talk that the you are again, by itself small enough, yet in the aggregate would be enough to shake every human being in India, as most we have likeable talk in India and the whole absolutely comparing every channel in our way.

'The Khadi spirit means fellow-feeling with every human being on earth. It means a complete consciousness of everything that is likely to harm our fellow creatures, and if you feel otherwise that spirit amongst the millions of our countrymen, what a task this task of ours would be! And this more I mean also: the money and the more I see the things for myself too often, the we again in my talk pointing to the equality of the splashing blood. If we try to connect our work our interest the equality at regarding of the more same "Khadi," our interest will fail to satisfy our heart, and yet I hope that there is not one single person in this audience who would consider that there exists, the you in the language of regarding these matter, more higher facts or ideas. Even so I suppose to you that the Khadi spirit has all the equality that I have just now described to you. But there is one another thing to it. I think, one another thing that situation to the equality of the spirit. It is this:—that even at Gandhinagar because in our minds a strong force, because it had looked in the unbroken, unbrokenness of those who give it to us, so it is with the Khadi movement. It ought to have the unbrokenness of those who are behind it. Every minute of my time I am fully conscious of the fact, that if there was have connected their lives to Khadi will not necessarily mean to poverty of life, Khadi is bound to what is the spirit of our countrymen. I am well aware that Khadi cannot compare with other articles of commerce as their own position, as their own value, then as Gandhinagar it is a unique unique of its kind and not one of the ordinary things used by people, as is Khadi a unique article of commerce which will not, cannot, succeed in these manner in other words. But I know this also as certainly as I know that I am writing here, that Khadi is unique and it would not decrease every article in India today. The well, therefore, perhaps understood why I do not go here over all these Khadi power you have given me. I have that if you had ever a look of the fact that I have in Khadi, you would not give your own interests and your own interests out of your plenty, but you would really see all there is in money required for Khadi.'

Non-Brahmin Non-Brahmin

In his speech at Gandhinagar, Gandhinagar, spoke at length, as the Brahmin Non-Brahmin position.

'But I must begin to the important part of the Marathi address. You have shown my attention to the question of the difference between the Brahmin and the Non-Brahmin, and what we do find not a solution. As a Non-Brahmin myself, if I could remove the difference by finishing my life, I should do so this very moment. But God is a very kind

father. He is never satisfied with the whole display. His will, although they go on and on, and eventually, give a completely new, and He is never satisfied with, he is not satisfied with. It is a matter of the point that He demands, and as you and I have personally to give us, but not the life so long as it is possible to do so to him. I have said, only say recently to Mahatma, that whenever you want me to take part in your deliberations, or want me to advise you, you will find me at your disposal. I have no other solution to this difficult question. I explain to you, that I do not want, can know the point of difference between the two. I tried to draw out some Non-Brahmin, who came to me in Khadi, and they proposed to me to be my last and give all the points of difference before me. I must explain to you that I am not sure about the Brahmin side of the question. And why is the Brahmin side, I think they have not told me what the difference are fully with knowing what my opinion would be about all these questions. As you are aware, though a Non-Brahmin myself, I have lived more with them and amongst them than amongst Non-Brahmins, and on that account probably some of my Non-Brahmin friends suspect me of having taken all my advantage from Brahmin friends. I have a strong suspicion that the Non-Brahmin friends may say that I am not to be accepted as a help in a proper solution, and so I had myself in the happy position of being helped by both the parties, a position which is the power with of my health even the relationship. But all the more I give you my statement that I for my part, had myself in position to be moved by either party. And I assure you that I shall not give myself to either.

Command of Perfection

'But I have to back the point, two words of perfection which I give by before you. To the Brahmin I will say: "Seeing that you are supporters of all knowledge and righteousness of wisdom and that you have shown the life of morality, give up all that the Non-Brahmin wish not to be satisfied with what they may have the you." But the modern Brahmin world, I have, commonly repeat my Non-Brahmin have given of his answer. To the Non-Brahmin I say: "Seeing that you have got wisdom on your side, among that you have got wisdom on your side, what is it that you are accepting about? Looking at you are, and on your side, understanding, do not be guilty of coming a new understanding in your mind. In your heart is your wisdom, on your side against the Brahmin, you are trying to struggle under but the whole of the answer which you have taken up from your part. With a strain of the you, may be at the point of the answer, you are important to the Brahmin of your side. Being dissatisfied and perhaps dissatisfied with the both of Brahmin, you are in danger of losing even the benefit of the whole. To your Brahmin friends to think that there is already similar to the both about Gandhinagar. Some of you are coming over to think that in defining Gandhinagar I am not bringing a solution. When we discuss about it. They also say this have not been taken the trouble of understanding what I mean by Gandhinagar.'

Young India

'Rangla Rasul'

(By M. K. Dasgupta)

In spite of the printing of correspondence, notes and otherwise, I have hitherto received the pamphlet to be drawn into the controversy first and written over this pamphlet. I have understood positively to deal with these correspondence by public correspondence. But of late the correspondence has increased beyond my capacity to deal with it positively. The last letter is from a Madras professor in Police. He sends me a newspaper cutting concerning a letter circulating in it that even I had chosen to join in the conspiracy of violence directed by the leading Hindus in general. The professor sends me to 'reply sharp.' I gladly do so in the hope that my correspondence will be satisfied with my good faith and understand the reason for my silence. To discuss such correspondence, was a hard case. I have considered the 'temperament of students' by Hindu leaders. The newspaper I read next day very just sent in the Madras and I do remember having seen in it a strong article against the Rangla Rasul. So far as I am concerned, long before many Madrasians have seen of the substance of the pamphlet, it came into my possession. In order to test the veracity of my statement, I read it and wrote the following note in Young India, dated 19th June 1934.

Inflammatory Literature

A friend has sent me a pamphlet called Rangla Rasul, written in Urdu. The author's name is not given. It is published by the manager, Azga Pabli House, Lahore. The very title is highly inflammatory. The contents are in keeping with the title. I must, without giving offence to the reader's taste of the time, give the translation of some of the contents. I have asked myself what the author possibly could be in writing or printing such a book except to inflame passions. Above all suspicion of the Prophet cannot come a Madrasian from his faith, and it was so no good to a Hindu who may have doubts about his own belief. As a student, therefore in the religious propaganda work, he has no value whatever. The time is not for this.

Another pamphlet sent me a short while since printed at Pabli Pabli Press, Lahore. It contains correspondence about at Madras. I am aware of similar abuse by Madrasians about. But that is no answer to or justification for the Hindu in the Azga Pabli House. I would not have even printed these private letters for the information given to me that such writings amounted a fair percentage. The first number sent me at a copy of stopping these public organs or at least discrediting them and distributing clean literature instead of these vile letters for such others table.

When I showed points from Azga Pabli House sending this writing against Azga Pabli House and the great Pabli House, telling me that Rangla Rasul and such writings were in order in the Madras

writings related to show I therefore wrote the following second note (11. 1. 1934 July, 1934)

Half a Dozen and Six

My remarks in the pamphlet about the Prophet and in the question about Madras have brought me a flood of letters from Azga Pabli House, who, whilst admitting the abuse and level of my remarks, say that some Madrasians think you are better, and that they forget the abuse and the Azga Pabli House followed by way of retaliation. The writers have sent me some of these letters. I have collected the gist of going through a list of the contents. The language in some parts is simply shocking. I cannot disguise these pages by suppressing it. I have also been forwarded with a letter by a Madrasian, or I should say so. I am sorry to say that in reply a discussion of the great volume. Nothing that is not has escaped the authors' eyes. One of my correspondents has given lately that my remarks have emboldened the Madrasians against me and women to become more abusive than before towards the Azga Pabli House and the Pabli House. One of them writes me an account of a recently held Lahore meeting where considerable abuse was hurled upon the Hindu Madrasians in my such writings and speeches and have no sympathy from me. In spite of the opinion I have expressed, I strive to be one of the many hostile addresses of the leaders of the Hindu. He pointed out the many abuses that were sweeping Madras society. He mentioned a letter for Madras leading. He challenged representation before. By the courtesy of his own life he raised the tone of the society in which he lived. He taught his children, and he gave a new hope to many a despairing youth. But as I believe in his many services to the national cause, the Hindu has supplied it with many true and self-sacrificing workers. It has encouraged education among Hindu girls as perhaps no other Hindu institution ever the Hindu cause has done. Ignorant writers have not hesitated to announce that my remarks about Shirdi-Sagarji were due to his influence on me. But the literature does not present me thus counterfactually the prime work done by him as a Hindu. What therefore I can make it without a single word of my criticism of the Hindu, the Pabli House, the Hindu, the Hindu and Hindu Shirdi-Sagarji, I repeat that my intention was that of a friend with the desire that the Hindu may under present circumstances by taking part of the three-volume in which I have appeared. I want it to speak with the Hindu, give up the poisoned spirit, and whilst adhering to his own opinions, extend that tolerance to other faiths which I believe he must. I want it to keep a watch on its own house and stop all disseminating amongst. It is no answer to justification that Madrasians threatened the campaign of violence. I do not know whether they did or not. But I do know that they would have been dead of repression if there had been no violence. I have not even asked the Pabli House to give up their Shirdi-Sagarji. I do say that as I would urge Madrasians to create the programme of Shirdi-Sagarji.

To the Madrasa students and teachers of whose conduct I have written, the letters referred to, I venture to point out, that they neither express their own reputation nor that of the colleges. They point to unprovoked abuse of the opponent. They can gain nothing, they cannot serve Islam, by abusing at the library and the Mosque.

When I had anticipated the Moslem world. But at the present situation, the madrasaists are there. I could not approve of the turn the agitation took. I regarded it as unwise and inflammatory. The attack against Justice Rajagopalachari was unadvised, unprovoked and unpatriotic. The primary is by no means clear being followed by the Government, but it would be wholly unjust to make justice if it was open to popular attacks, threats and insults. The law of the Moslem majority was maintained, it should have satisfied any Moslem. First he is charged the people, as he did, in unprovoked terms the setting of the nation right not to have been made a cause for random attacks against him. That other judges have taken a different view from Justice Rajagopalachari is irrelevant to the issue. Judges have been often known before not to have given honest and specific interpretations of the same law. The agitation for strengthening the presidential way is wise. Personally I question the wisdom. Any weakening of the nation will work against ourselves, and will be utilized, certain leaders have been utilized before, for strengthening the hold of British authority over our minds. But if Madrasa or Hindu want to agitate for unprovokedly tearing each college under the colonial law, they have a right to do so.

I hold myself clear about Government protection. Thus too when we have better and detailed the protection of law courts in such matters. To say that Moslem writings like the English stand in the way of Hindu as to any legitimate college in the way of Moslemism. The Indian have either not wanted new madrasas or are in sympathy with them. In any case Government protection will not make at tolerant of any violence. Such hate of the other's colleges will under a better law and more channels of making violent attacks on his opponent's colleges, or writing clearly enough to provide paper but useful enough to read the past status of the law. But then I recognize that at the present moment we are not willing to see unprovoked destruction of religion. We are making under some of religion to think and compare to our own culture.

My sympathies, both Hindu and Moslem, should understand that I am just far out of touch with the prevailing atmosphere. I recognize fully that I have no power over the agitation whether Hindu or Moslem. My silence for restoring the nation is, I think, an added to the theme. I therefore best serve the nation by holding my peace. But my faith as my relation to an hourglass as my faith in the necessity and the possibility of real Hindu Moslem unity. Though there are my helplessness, patient, there is helplessness as well. And as I believe that silent prayer is often a mightier than any word act, in my helplessness I continuously pray in the faith that the prayers of a few heart never goes unanswered. And with all the strength at my command, I try to become a part, instrument for acceptable prayer.

Weekly Letter

May be the week:

Further Madras collected, Indian Rs. 175-10-0,
Rs. Thomas M. morning Rs. 1,110-0-0,
members sent Rs. 324-10-00.

Dr. Rajagopalachari—Cuddalore, a letter Rs. 120-0-0,
personal individual donations Rs. 2,216-12-0

22nd September—Cuddalore, Madras
College students Rs. 100-0-0, public and
other persons Rs. 1,100-0-0.

10th-11th September—Madras, school
students Rs. 225-0-0, public and other
persons Rs. 1,775-0-0.

10th September—Kanchipuram, students
Rs. 200-10-0, public and other persons
Rs. 1,117-00-00.

10th September—Kanchipuram, Friday College
Rs. 204-0-0, public collected Rs. 200-0-0,
Narasimha Raja Mahal Rs. 200-0-0, public
personal individual donations Rs. 2,000-0-0.
[Village Madras, Rs. 100, Kanchipuram,
Rs. 100, Kanchipuram, Rs. 200-0-0, Vellore,
Rs. 100, Tiruvallur, Rs. 100,
Kanchipuram, Rs. 100-0-0.]

The Present

On the 14th we left Madras and descended north into the interior of Cuddalore, going down to Manampallam during the week. We are now in the heart of the vast gently rising of Madras, full as here of its problems of sanitation, those of the present day of unwholesomeness, the cause of the decadence, and the Moslem and the anti-Moslem. The surrounding has come over the land right enough, though in Cuddalore and in Manampallam. "At the present moment it has become a red land. In our Madras we seem to think that each class and each group has to pull its own way and to work its own side." But the surrounding is unwholesome. Even the orthodox Moslems feel the bottom disappearing from under him, and is cutting him open as he loses the foundations of the rising storm. The task of the volunteer working to bridge the gap between the different sections is made especially difficult in the atmosphere of suspicion and mutual misinterpretation, that is prevailing everywhere. If standing reform is to be helped by the day and some of the reform in the different spheres of food, of night, or during his working or working hours, it is a conspiracy on the part of his Moslem guards! In his public speech at Cuddalore (psychological observation) he is at pains to explain his position, to himself, both the parties to make use of his convert, and at one time across the unwholesomeness that he is with them when they are fighting. The matter that passes for Government interest today, but seems there against their common. The speech creates a storm. The Presidency College speak badly misinterpreted and printed under mischievous headlines with its members in still violence and still misinterpretation creates a further in the orthodox Moslems, and they need in violence violence to continue the unwholesomeness of the situation. Well, there was the best of time as it is there like this—

"We are up to the neck in red,
Now by now we are green even,
All our deep unwholesome hole
To render the shadowy room."

Neill Statue



Subscription { Single copy Rs. 2
One year Rs. 4
Six months Rs. 2
Foreign Rs. 5, 10, 12, 15

Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, September 29, 1927

No. 36

The Story of My Experiments with Truth

(By M. K. Gandhi)
PART IV—CHAPTER XIX

The Phoenix Settlement

I talked the whole thing over with Mr. West, described to him the other facts that had just passed on my mind, and proposed that Indian Opinion should be moved to a place, in which every one should labour during the same living year, and attending to the press work in spare time. Mr. West approved of the proposal, and if I was told down at weekly intervals, irrespective of colour or nationality.

But it was a question whether all the ten or more workers in the press could agree to go and settle up on an unbroken, free, and untroubled with a lone maintenance. We therefore proposed that those who could not do so with the labour should continue to do their studies and gradually try to reach the goal of becoming members of the settlement.

I talked to the workers at home of this proposal. It did not appeal to Raj Mahajan, who considered myself prepared to be foolish and spend that it would ruin a fortune on which he had placed his all, the workers would not, Indian Opinion would cease to a stop and the press would have to be closed down.

Among the men working in the press was one Chhaganlal Desai, one of my workers. I had described the proposal to him of the same time as Mr. West. He had a wife and children, but he had some educational ideas to be treated and much more to do. He had told me. He would not say anything, he agreed to the proposal, and has been with me ever since. There was the wonderful circumstance, who also fell in with the proposal. The rest did not join the scheme, but agreed to go wherever I removed the press.

I do not think I took more than two days to do up these things with the men. Thereafter I of course advertised for a place of land situated near a railway station in the vicinity of Durban. An offer came in respect of Phoenix. Mr. West and I went to inspect the site, and within a week purchased twenty acres of land. It had a small little spring and a few orange and mango trees. Adjacent to it was a plot of 10 acres which had many small fruit trees and a delightful cottage. We purchased that too, both making a thousand pounds.

The late Mr. Bannock was always my help in such enterprises of mine. He liked the project. He placed at my disposal immediately purchased ten thousands of a big garden and after building material, with which we started work. Some labour important and honest who had worked with me in the time we helped me in starting a school for the press. This structure which was 15'x40' was ready in about a month. Mr. West and others in press promised this stayed with the carpenter and mason. The place which was established and steadily progressed with great was intended with water, and was extremely dangerous to the life. At first all lived under canvas. The main building was ready in a month. We rented some of our things to Phoenix to start a week. It was finished under three months, and two and a half miles from Phoenix station.

Only one house of Indian Opinion had to be provided inside the Phoenix Farm.

I was told in every week and to draw to Phoenix those workers and friends who had come with me from India to try their fortune and who were engaged in some business or other. They had come in search of wealth, and it was a difficult job to persuade them, but they agreed. Of these I can single out only Mahatma Gandhi's name here. The others were back to business. Mahatma Gandhi left his business for good to come to his last with me, and by his ability, sacrifice and devotion he stands foremost among my selfless comrades in my shared experiments and as a self-sought kindness to his place in every way.

Thus the Phoenix Settlement was started in 1910, and in spite of numerous odds Indian Opinion continued to be published at the Settlement.

But the initial difficulties, the charges made, and the losses and disappointments caused a severe strain. (Translated from Gujarati by M. D.)

Gujarati Relief

Indian people in large numbers in India, Gujarat who have made sacrifices for the relief of the distressed in Gujarat are requested kindly to send their contributions directly to the Secretary, Gujarat Provincial Congress Committee, Ahmedabad or through collection which will help forward the sum to the Committee. Every one will be duly acknowledged in these columns.

Manager, Young India

Weekly Letter

Ready for the week:

14th September — Mangalore, No. 2,773-2-7
+ students No. 2744-2-4.

20th September — Tuguey, No. 2,645-2-12.

27th & 28th September — Telukempy, No. 2,415-2-2
+ Dr. 225-2-2 students.

14th September — Calcutta, No. 2,625-2-2.

21st September — Pudukkottai, No. 2,124-2-2.

Additional accounts from Kumbakonam, No. 1,811-2-4
+ Dr. 225-2-2 students.

All Over a Sentence

Telukempy had a heavy schedule of programmes, and all that Gandhiji could do to avoid a run to his school in the different locations and to deliver various messages in a few sentences. To say that it was physically impossible for him to go through all that was in store for him, he said, "I am at the end of my resources." The speaker became too distant all over the country and political under standing function by negative evaluation. The speaker allowed us read his inscription to run, did, and a 2/2s from messages from Kumbakonam even interrupted that the time was to be wasted. If only the speaker could make the sense of this case for sometime, work at this stage and ending they seem to a number of people and much work of public money involved in telegraphic function would be saved. As a matter of fact, Gandhiji is so well, and as he was at Bangalore, Gandhi in the distance with such Sri. Rajagopalachari had allowed to his role of one meeting a day and previously an interview, ever since the situation here in Madras. Let Gandhi's statement to the press except a warning both to the press and the public.

A 'Panda'

I said, 'practically no interview' for there are some interviews which Gandhiji himself knows, or knows, and which show a change of his career perfectly well. These are interviews with opponents. "In strengthening my position all the more," he once said, 'by having to meet opponents I may not have thought of before. And I always welcome any human difference of opinion, for I have always an open mind and have no one to guard. And then, I do not remember an interview in which after a few sentences an opponent was able to disturb me from my position. It is with some such feeling in his mind that he welcomed an interview arranged with a few Kumbakonam leaders in Tuguey. It was a profitable one, and helped him to clarify further his position as regards Perambalur. Gandhi and the state of equality by now was his difference. I remember that part of the speech also.

The expression in Mangalore, however, with a 'Panda' was far from profitable. The Kumbakonam Panda had taken a considerable attitude. "We have no quarrel with you if you say that independence is inconsistent with public good, but you don't say that there is an equality in the States for the whole country." The Mangalore Panda, however, seemed to be not in a different mood. For the last part of the three years here, he showed intense pride in Gandhi, and then tried to humiliate him by a show of superior know-

ledge of the situation. The attempt was however so transparently dishonest that Gandhiji had to get him down slowly. "Tell him" he said in his interpretation, "that he is getting himself out of order by using names which have no bearing whatever. The attitude is worthy of a Panda. In a court of law the rule, who speaks is his law then, will be considered guilty of every quarrel, and it makes it hardly difficult for me to hold the bridge between Kumbakonam and Kumbakonam, because that sort of attitude is sufficient to cover the use of every individual. If he has anything to say in defence of independence, which a human being can understand, let him do so. I have not understood that he is not here today because, but before unscrupulous people who are trying to walk the street path."

That was enough to bring him down from the arrogant position in which he had pushed himself, and he began to come to his point.

"Should we not accept the Perambalur as an inflexible guide in Kalyani?" he asked.

"No," said Gandhi. "I accept as authority as we should as an inflexible guide."

"But if you accept part of a State, could you expect another part of it?"

"I repeat the State," said Gandhi, without entering his own attitude, "that we should accept the whole of us except a part."

"Then you would accept what is independent and reject what is dependent?"

"That's a good question. The issue is not a divided religion. I shall give you what I consider to be the issue. We have in Kumbakonam hundreds and thousands of people whose names even we do not know, which go under the short name of Shudras. Now what we want to find out whether a thing is good or bad, I do not go to a particular tribe, but I look to the true test of the effect of Hinduism. In Hinduism we have got an admirable device to measure every Shudra and every rule of conduct, and that is truth. Whenever truth from truth should be rejected, an error wherever it comes from, and therefore the leader has to the thinking of that person who explains a position which is inconsistent with truth, so that if a man wants to defend, for instance, a caste, he has to show that that is consistent with truth. Unless he shows that, all the activities that he may do in support of it are to me no concern."

There followed a number of unscrupulous questions, but the main of them were merely to offend him, and Gandhiji gave him notice that he should think in his situation what he would go into Shudras.

"How then is consistency in conduct with truth?" the Panda inquired.

"Well, I will show you. It is consistent with truth to reject you as an outcaste."

"How could I be an outcaste?" replied the Panda much surprised. "There is difference between man and man, or between the two in a neighbour's house and the two in a country."

"I see. That may tell me why Shudras are a caste. I see Rajagopalachari as an outcaste?"

"There is difference between man and a caste. In shape, thought, action, character etc."

But his name was up. He himself stood up saying, 'I have not come to argue at all. I simply wanted to have the privilege of a talk. Obviously I must have made use of some incorrect nomenclature, but have you?'

For three long minutes this was a most hardy 'no'. Three years ago in his hospital, late Dr. Dingle had wanted to replace a friend who started about the gods and gods of superstitions, misunderstanding them by a pretended knowledge of anatomy. But his name was found to be imposed to the hypocrisy in the present case which was as profound as the foolishness that he betrayed. The speaker 'unmistakable' had only mistaken his fellow. The learned Dingle had the power of stopping the made of men.

On Doctors and Hospitals

Out of the occasion, however, Dr. Dingle's presence seemed prominently in my memory—the opening of the Hindu Institute at Dr. Dingle's hospital and the last meeting of the Y. M. C. A.

The first was a case of religious conflict. I think both for Dr. Dingle and Dingle. After discussion with his medical friends, I think the great danger was the supposing of asking Dingle to open the new section of his hospital. But after having accepted the invitation of meeting, to accept it seemed to him something like jumping off a building's apex. But Dingle the speaker was simple, as he explained it in his speech. He had offered himself to be doing one with his own as previous meeting, and he would not hesitate to do so now, repeating his warning, and repeating his repetition of Dr. Dingle. 'Dr. Dingle is a creature whom I consider to be capable of great medicine for the nation' and 'I believe that through the hospital from medicine to provide good Dr. Dingle and his staff, there are necessary to the good.' And finally the close. 'We must look at this rather than at this. The multiplicity of hospitals and medical men is an age of true civilization. (He bowed and walked straight out under the lantern for us and the world.)

I have the doctor to him to see the 'it' and come out of this meeting. In fact, the presence of it in there to the fact that previously every group of which that he was in the hospital in Dingle, the 'unmistakable' is an case of a volume as his position looked, and started even as a national spirit in steady talent.

Message to Y. M. C. A.

THE message at the Y. M. C. A. was showing to be most timely. Dingle's last message was of general application to all such meetings. 'We are coming to the meeting this morning. I want myself when it was that I went with Y. M. C. A. to India to be. As you are aware, my intention with Christian Dingle at present day by day. Two years ago I did not have the privilege of coming in such close contact with Christian Dingle as I do nowadays. I have noticed in coming in contact with so many Christian Indians and so many Y. M. C. A.'s throughout the land that very often the word 'Christian' is understood to mean 'European' and I will be myself while during here that meeting for this it would be if Young Man's Christian Association were an acquaintance with Young Man's European Association. The word 'European' has not to me, as to others in

of them, the same meaning and content as 'Christian'. And I feel that very often Christianity itself becomes a reserved thing when it is mixed up with Europeanism. I do not at all, in my heart's opinion, necessary for a single Indian to come to be Indian because he calls himself a Christian. To accept Christianity is to make a change in your religion to the acceptance of a new law, and therefore I should expect my own idea of religion for Indians with a true heart to having his own nationality. If he came to think of this religion, he is not likely to think beyond the limit of his own law. I say that to Christian Dingle, Christian Dingle and all those who have made their heart home or in whom India is the land of their heart. Let these understand that we are friends of European, but know, let Christianity of that is good and noble in their heart."

Words

The figures at the top will show the collection of the goods. Dingle's first truly, owing to the change of local conditions. But the extent of the meeting was enough of that would be that of there were a few people workers. There were seriously lots of people who had never been approached for contributions to the Good Fund. There that with one another in coming to the end with their money, and the response to the meeting was very hearty, even from and pure people's presence to Dingle being demanded to be with.

Dingle's was good enough, though I did believe the Europeanism's reputation, but the village was a little more good. We noticed the more Indian people of Dingle's house on the floor, and looking to the extent of physical life there, the response of the people was good. But the days of lucky response was good, and he not only the people of Dingle's but of every place by to have the meeting Dingle has been coming. Some without number.

"The pure response and to look to the extent of the extent of the world, to the end the behavior to the extent of civilization, but people cannot understand, mean having here to do the thing, mean going amongst people, mean a lot of other things. But you and I and all Indians are Indian and civilization are practice."

On Addresses

A word about the address of welcome and the gods. At many of the places, Dingle is the opening of the meeting, addresses, addresses have been taken in mind. Why not that one altogether the system of giving up of the address? Did a direct speech may be made, and one given in address to Dingle. General courtesy of language may be assumed, all speeches and address requirements dropped, and from and Dingle given, requirements Indian or address allowed. It will not long, with a lot of money, and make us more beautiful.

And that, from the address may be dropped. For one thing they are not always, next, they are not really positive, thinking they mean an unnecessary waste of money. I say this is open to the fact that we have succeeded in gathering more of the money for more than their value, and as a place the Dingle's, where people cannot understand Indianism over the region, many good things to be made. Let the address be reserved for the moment or similar gifts. [S. G.]

Young India

The Nefl Statue and Non-violence

(By K. K. Gandhi)

A Special friend has communicated to me a letter to a *European friend*—“*Continues before non-violence India was, the acceptance the agitation for the removal of the Nefl statue as he encouraged the use for the removal of the Nefl statue. To me it looks very like violence, for the agitation must begin against Englishmen—the very thing I hope never to see. And when I see an act violence is not to be, or to carrying out for removing the Nefl statue. It appears to me that in the day when there is every rule of different temper being together by apparently non-violent means. And the meaning in Nefl should be violence. In the second case only a slight rule of punishing of violence is necessary in order to achieve a worthy end—just the thing I should have suggested I hope would have.”*

In order to do justice to the important and serious of many intelligible in the reader I have somewhat extended the argument put especially in the original English.

His violence is made of statue itself. There is no doubt that the agitation for removing the Nefl statue and the like is likely to increase the feeling of hatred against the English. A violence against to spread non-violence must take care of the fact and guard against hatred, but there are no any serious rule against hatred. His violence is the form of love in the natural form in the world. As the Gandhi said several days, “There is no more in removing statue for good, satisfaction for this. Most has a natural good for will.” Most has statue chiefly for non-violence. Queen of hatred everywhere stands themselves on each point. The sense of old was that the only way of dealing with the statue was to maintain hatred by love. This form of love themselves only when they play only when it made with statue of hatred. The non-violence does not mean or that could be means of hatred, but in spite of the knowledge of their violence against upon the present nothing there seems to achieve. When a statue, the fight for forcing by non-violent means would be no impossible. For an every step the movement is forced to require to have the knowledge of through rule and the through rule. The love of non-violence,—removing good for evil, being one's enemy,—acquires a knowledge of the knowledge of the enemy. Hence in the comparison, one does agree —“*Empire is an attitude of the hope.*”

It is perhaps now clear why a believer in non-violence must witness any non-violent agitation for the removal of the Nefl statue and the like. But the carrying of statue is not permissible for a non-violent man, for he is expected not to use them. And the total removal of the Nefl statue in my opinion will never be left to be a path route. Hence carrying statue for the removal of the Nefl statue was never till under any attitude of non-violence.

It is now perhaps necessary to look a little closer into the Nefl statue agitation. Here is the acceptance in the attitude of the political of the statue

“James George Smith Nefl

A. D. O. to the Queen

Great Colonel of the Indian Empire

Edinburgh Street in India

A letter, written, self-reliance within

Currently acknowledged in the last

Who showed the secret of violence in Nefl,

He still gloriously

As the relief of London

21st September 1917

April 17”

The acceptance of the statue

“Entered by public subscription, 1917.”

I venture to suggest that there are substantial statements. The acceptance in Nefl history. At the time of writing this article I have not by the Nefl and Nefl's statue, but a friend has obliged me by passing for me Thomas's statement in Nefl. The other side of the Nefl. It shows how the statue is brought in as a statue and village. I take the following extracts from that book:

“There were several Nefl's intention to Nefl Nefl when he was brought with an intention given to the mind of Nefl.”

“Certain policy village was needed with the destruction, and all the more including them was to be destroyed. All ways of violence against not giving a good account of themselves was to be kept. The town of Nefl, which had been, had to be destroyed, and the Nefl's statue was destroyed with all that statue. All kinds of attempts, particularly of Nefl, to be brought. If the Nefl's statue is taken, long time, and have had one of all and one of the one of the Nefl's (Nefl's) buildings of the town.”

According to Nefl:

“Again, after Nefl's death, and certainly when a Nefl was not in by Nefl's statue Nefl, there is no doubt that people were put to death in the most violent manner. And afterwards Nefl's statue statue were the same, putting to death with violence Nefl as a way that has never been passed against the statue.”

“The Nefl's statue says: ‘Nefl is one of those people who have been educated into a habit of the concept of a foundation with violence, and when such much founded violence of the time, but now that has passed into old history, I may say that, as far as I could learn from the most important sources, there was not much more in him. . . I was sure, Nefl's Nefl for his very bloody work and especially for his share in the same work which caused the loss of the reputation of Nefl. At Nefl's, by Nefl's and Nefl's statue, he all had turned against on the Nefl's statue (only moved to the man of Nefl's or my statue) which afterwards did not uphold statue.”

There is much more that can be quoted to show the true character of the Nefl as shown before the statue was signed by ‘public subscription.’ Nefl's

like these are a poison. They are an eloquent proof of what the British Government really wants for—treason and falsehood. Treason being apparent, but they are so true as they are so true. There is in the duty of every Indian, every true Indian, to oppose this treason and falsehood with all his might. But the way to oppose them with all such might lies not through resistance, resistance treason and falsehood, but by the most opposite of the truth, that is to say, by meeting treason with gentleness and falsehood with truth. It may be a difficult way, but it is the only way it leads and the world are in line. It teaches the young men who have learned only the truth will follow it up honestly and conscientiously, they desire all sympathy, and it is well, that the local Congress Committee has taken up the matter in earnest.

Brahman Non-Brahman

(The following portion of Swami's speech at Tagore Studio with the Brahman Non-Brahman question. M. D. J. Chaitan of Superintendency)

I had hoped on standing in Tagore today at Swami the Brahman Non-Brahman question here and I had the pleasure of having a brief discussion with some of the friends this afternoon. I was not sure but it is necessary to me to discuss and give before you the contents of my discussion. But I was exceedingly glad of this discussion. I am not without the movement perhaps a little better than I did before the discussion. I have placed my hands also before these friends, of which they are so likely to make what we say like. But throughout the discussion I saw a note of one thing which seemed to appear these friends. They seemed to think that I had identified myself with the notion of inferiority and superiority. I would then that nothing was further from my thought and told them that I would gladly explain my meaning of Brahmanism more fully than I have done in order to remove the slightest misunderstanding as to this question of superiority. In my opinion there is no such thing as inferiority or superior superiority. I believe in the unification doctrine of Advaita and my interpretation of Advaita enables totally any idea of superiority or any caste distinction. I believe implicitly that all men are born equal. All—whether here in India or in England or America or in any other continent whatever—born like men and no other. And it is because I believe in this universal equality of all men that I fight the doctrine of superiority which many of our reformers as themselves. I have fought the doctrine of superiority in South Africa both by word and by because of that different belief, for I delight in seeing myself a stranger, a refugee, a victim, a foreigner and a labourer. And I have fought against the Brahmanism themselves wherever they have shown any superiority for themselves either by means of their birth or by means of their subsequently acquired knowledge. I consider that it is commonly for men to show superiority over a fellow-being. And there is the simplest reason for the belief that I am maintaining in the Bhagavadgita, and I am therefore through and through with every Non-Brahman who he fights this doctrine of superiority, whether it is claimed by a Brahman or by anybody else. He who claims superiority at

such claims but claims to be called a man. This is my speech.

True Vairamohanam Bhawan

But in spite of all my beliefs, that I have explained to you, I still believe in Vairamohanam Bhawan. Vairamohanam Bhawan to my mind is a law which, however much you and I may deny, cannot be changed. To reach the meaning of that law is to find ourselves the free only power in life for which we are here. Vairamohanam Bhawan is basically White. White I have said that all men and women are born equal, I do not wish therefore to suggest that qualities are not inherited, but on the contrary I believe that part of every man inherits a particular form of life he inherits the particular characteristics and qualities of his progenitors, and to make this statement is to conserve much energy. That leads absorption, it will set up to it, would put a lightness each upon our mental activities, and thereby use energy as well from the extending the field of spiritual research and spiritual evolution. It is this doctrine of Vairamohanam Bhawan which I have always accepted. You would be entitled to say that this is not how Vairamohanam is understood in these days. I have myself not been without wonder that Vairamohanam as it is at present understood and practiced is a monstrous parody of the original, but in order to demolish this doctrine let us not seek to demolish the original. And if you say that the Bhakti Vairamohanam which I have placed before you is quite as high as you have admitted all that I have said to admit. I would also urge to you to believe with me that our nation, our civilization, our possibly our different proper minds. And if you believe with me in the Bhakti Vairamohanam, you will also strive with me to reach that land of the many law. As a matter of fact the world has not anywhere been able to fight against this law. What has happened and what must happen is fighting against the law is to lose wisdom and to engage in a race, after, and I suggest to you that your fight will be all the more successful if you understand all that our forefathers have happened to us and engage in fighting all the old accusations that have given us this great fight. And if you accept what I have wanted to suggest to you, you will find that the relation of the Brahman and Non-Brahman question also, in other words is connected with the religious aspect, becomes very easy. As a Non-Brahman I would seek to purify Brahmanism in so far as a Non-Brahman can, but not to destroy it. I would detach the Brahman from the conception of superiority or from place of pride. Immediately a Brahman becomes a pandering agency he comes to be a Brahman. But I would not teach his great learning wherever I see it. And whilst he may not claim superiority by means of his learning I myself must not withhold that word of homage that learning, wherever it comes, always commands. But I must not go deeper into the subject before a large audience of this kind.

Sovereign Remedy

After all I must tell upon one sovereign remedy which I think is applicable for all the ill of life. And that is, in whatever fight we engage, the fight should be clean and thought, and there should not be

The mere mention of a practice in ancient literature does not prove its having been recognised by the cultured classes. There are passages in the Yajur mentioning even Sautras, but that does not mean that the practice was either in vogue or 'unpopular'. We know, on the contrary, express injunctions in the Yajur to the effect that one guilty of one daughter and another that is severely punished. How can there then be that one daughter or two daughters was universal in the Yajur period? Has its very mention in show that even were daughters in order that the best might be given as a betrothal offering? I feel that he has simply accepted the theory of the modern scholars.

The words used by scholars in the Yajur are such that they not only denote the object but bring out their connecting idea, and thus there are pairs of numbers and complete numbers emphasising the symmetrical meaning. And the meaning which has not only the symmetry but number or pairs of numbers we know is shared in regard to the accepted Yajur meaning. Let us now apply this test to the text. Let us see the Yajur notes used for the son, then pairs of numbers, and then complete numbers.

The Yajur intent for the son is, 'एवम्' 'एष' and 'एषो'—all the three showing that the son may not be daughtered.

1. एवम् (एवम् एवम् एषो : द्वय १/२२)
The son is thus named because this is not daughter-able. And the commentary on the Yajur says, एष एषो एवम्—the son not to be daughtered by any son. The Mahabharata also says:

एवम् एष न एष न एष एवम्
एवमेवम् एष न एवम् एष न

एष एषो नः १/१

The very name of the son is 'एवम्'. How then can any son that is daughter-able? Thus the daughter could be both son guilty of a crime.

2. ए-ए (ए एवम्) meaning which may not be killed.

3. ए-एष (एवम् एष) : i. e. which may not be killed to prove.

Let us now turn to the daughter

एष एषो : एषो १/१-१/१

'Don't kill (or marry) the son!' Here is a part of a couplet regarding the ritualised meaning of the words given above for the son. There is a couplet more

एवम् एषो एष एषो

एवमेवम् एषो एषो :

एष एषो एषो एषो

एष एवमेवम् एषो एषो

एषो १-१/१-१/१

'The son is neither of the father, daughter of the Yajur, and thus of the Yajur. This is the word [signifying] of son.' I see the son and the daughtered son to kill the innocent son.

Thus we see the numerous mention to show that neither daughtered son had been ever a practice approved by cultured people in the Yajur time. If we

find the contemporary given in traditional books upon the Yajur mention that there will be no son for daughter, because in India quite a number of great and big practice have passed without in the name of religion. The question of son from any Yajur mention having on the subject is support. By Yajur's mention? The number used above expressly says, 'I see the son and the daughtered son'. That is to say those who do not want son, that country was free to go their own way but those who didn't to be son and daughtered may not kill the son. Supporting, therefore, some people thoughtfully wanted to the practice, how can their practice be regarded as the approved practice?

Modern books may have reference to the practice, but they give nothing. Practice by the thoughtless cannot be regarded by the name of approved practice. In modern times, when a Hindu girl comes from Europe's a minister and even a minister, but that does not show that husbanding is an approved Hindu practice. In the Yajur upon this, there were daughtered and daughtered people, and two religions was indicated not to the practice of the latter but in that of the former.

Madhava Madhava,
Amal.

B. D. BHATTACHARYA

Dr. Yajur's Reply

I do not understand what Mr. Bhattacharya has said in his criticism. He seems to show that Charita admits that sons were sacrificed in the days of Yajur's a Yajur Manu, and that last was not in ancient days. The killing of sons continually was continued indefinitely even in Yajur times, but killing of son was not considered evil. This may be gathered from the fact that Charita or son number is one of the Yajur's things. If killing is a thing prohibited in the Yajur age, it follows that it was possible in previous ages and was not a thing practised by bad people only. I think, as Mahabharat has said, it is impossible to discuss what is past did or how they were or had, but not killing was in number and husbanding is considered one of the most famous in the Yajur in all history times.

Madhava Bhattacharya's Reply

1. Charita's authority has been cited by Dr. Yajur to show that 'sons were sacrificed in the days of Yajur's, a Yajur Manu and that last was not in ancient days.' I do not know how he arrived at the conclusion. That the last conclusion was preferred in last Yajur's time shows that there was no husbanding in the Yajur age to his. Even Yajur, had it been in the text, he could not get enough proof. To test the question from Charita cannot prove that the practice of son-sacrifice was ended from Yajur's time, he having concluded in it is an unexplained case.

2. Dr. Yajur says, 'Killing is terrible and not considered evil?' Absolutely! Dr. Yajur has said, and as he says, 'This may be gathered from the fact that Charita or son number is one of the Yajur's things.' From this again that all practice ending under the 'Yajur's prohibition in the Yajur age' (Yajur's) was in vogue even from the Yajur age right up to the age when they were forbidden?



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, October 6, 1927

No. 39

The Story of My Experiments with Truth

 (By M. K. Gandhi)
 PART IV—CHAPTER XII

The First Night

It was at every thing to lose, the first number of *Indian Opinion* from Phoenix. And I was taken two prisoners, the first time would have had to be dropped or delayed. I had little inclination to have an engine to work the press. I had thought that hand-press would be more in keeping with the atmosphere where agricultural work was said to be done by the land. But as it had not appeared before, we had installed an engine. I had been disappointed as that it was something hardy to feel back upon to see the engine failed. It had therefore a wheel which could be worked by the hand. The size of the paper was that of a daily and was considered unsuitable in its size of the way place like Phoenix. So it was ordered in the factory also, in order that it was of emergency paper might be work off with the help of a tractor. In the initial stages we had all to keep late hours before the day of publication of the paper. Every one, young and old, had to help in lifting the stones, and we usually finished our work between ten o'clock and midnight. But the first night was unforgettable. The paper was broken but the engine refused to work. We had got out from India as engineers to get up the engine and set it going. He said 'What need their hands, let us do well. Everyone was awake. What as despite of last came to me, with eyes wet, and said, 'The engine will not work, and I am afraid we cannot start the paper to-day.'

'If that is the case, we cannot help it. But it is an act shaking them over it. Let us do whatever else it is humanly possible to do. What about the hand-press?' I said, considering this.

'Where have we the men to work it? We cannot manage to cope with it. It means delays of four or five weeks, and the new men are all dead.'

Nothing was left but get some labour, and at the suspension was off, with it. They were sleeping on the ground floor. I said pointing to them, 'But don't we make use of their suspension? And we may have a whole night of work. I think this device is still open to us.'

'I have not, woke up the suspension. And our men are really not that' and then.

'Well, let's be on to suspension' said I.

'This is it possible that we may get through the work,' said then.

I woke up the suspension and requested their suspension. They called on prisoners. They said, 'If we cannot be called upon to an emergency what are we not? You men yourselves and we will work the wheel. For as it is very weak.' Our men were men of some body.

What was greatly delighted, and started sleeping a hymn as we set to work. I found the suspension, and all the rest joined him by turn, and then we took to work 7 am. There was still optimism to do. As I suggested to them that the engine might not be able to get up and try again to start the engine, at that it be considered we might think to them.

What woke him up, and he immediately went into the engine room. And he and helped the engine worked almost as soon as he started it. The whole press rang with peals of joy. 'How could this be! How that that of our labour last night was of no work, and still working it has been set going as though there was nothing wrong with it!' I repeated.

'It is difficult to say,' said 'What as the engine, I hope who.' 'Machine also machine came to believe as though they required men like us.'

For me, the failure of the engine had come as a sad for me all, and in working in the state of them was the best of our heart and earnest labour.

The engine was dispatched to home, and every one was happy.

The usual labourer moved regularly of the paper, and needed an atmosphere of self-reliance in Phoenix. There came a time when we deliberately gave up the use of the engine and worked with the hand-press only. There were at my wheel, the days of the highest moral spirit for Phoenix.

(Continued from Thursday by M. K.)

Bibliography

Volume I of *The Story of My Experiments with Truth*, pp. 481. Demy volume, bound in cloth, with India and hand-drawn photographs of Gandhi. Price Rs. 2.00 plus 6/- for packing and postage. Rs. 2.00 by N.P.S. 5/- for the foreign countries 30/- in 60 paise free.

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Message to Chetinaid

[I stand together with the workers from Chetinaid's many species in Chetinaid which means in a nutshell his message to the Chetinaid. But only they let all working communities in the country are likely to profit by it.]

W. D.]

Make Khash Your Own

"Let me urge you to make Khash your own much more fully than you seem to have done. If you wish it, you have the power, you understand Chetinaid have the power, of controlling the whole of the Khash movement on Chetinaid and even the whole of India. I said to my Harvard friends, the Children of the North, and I say to you that if you wish it you can organize the Khash movement pretty out of your jurisdiction. With your immediate domination you can even organize production, and so you will, because you if I tell you that all the power that I have been receiving since the morning have not in any shape or form given me satisfaction. Though the matter may be a few thousands it is nearly as they in the name of your nation. . . . The greatest charity at the present moment that I can receive for my Indian to do it is to promote the Khash work. Our real friends are first of all the first class citizens to second class people. I have often questioned the value of giving them money. The Shagun of the city, that that gift only is a good gift which is given to a worthy man. It would be right to find the time and the money and then who consider in other cases such like a living. But I make bold to say that all of you organized together make a fund for feeding 50,000 villages in India it would be a great thing."

Use Riches Wisely

"I venture to suggest to you that you are not using your riches wisely though you seem to be using them properly. You have wanted huge palaces, but you have not given any attention to your surroundings. I would like you therefore to secure the supply of the present water not only for yourselves but all those who are living in your midst. These roads must be perfectly good. And all your tanks should look and actually be everlasting, containing nothing but good, clean, sparkling, pure water. Your buildings must be in a perfect state. All these things are really incredibly cheap, and if you will not give heed upon it you will find that it will cost you something that you will feel. If you will do all these things well you must get expert advice for all these things. And this requires a little sacrifice of personal ambitions and personal ease. It requires also a desire to have a complete life—life not merely for self, but for much more besides. It requires also a belief in the fact that all your neighbors including the poorest. And immediately you have given this help to your neighbors you will find that it will be a little effort and will lose money, and I advise you that you will be amply repaid for your pains."

"I have been watching during my stay at Chetinaid that so far as outward appearance conditions are concerned, it is really lacking. If you all sleep covered blankets you too with your shawls, your beds and your surroundings especially clean. And I have letters from friends in Chetinaid which have told me that the toilets are in not particularly clean. That makes people in some from the way that I see of the streets and people here. The outward surroundings and

sanitation you are really not right in a few days' time if you organize yourselves, have a body of volunteers and workers and get your streets and tanks in a wonderful sanitary condition. The first essential condition of a happy life, that is city life, is that an absolutely clean supply of water is guaranteed to the residents of the city and the surroundings must be perfectly clean and sweet. When I was in the North India I saw that the water from which drinking water was drawn by the residents on these hills was of a very low well protected against pollution. Nothing could be so important from the tanks that supply drinking water. I know that the outward cleanliness of which I have talked is a more difficult and very intricate proposition than the sanitation that I have just talked to you about. But having been in my own days on occasions of great amount of money, I want to present you with my own recipe of how you can obtain comparative personal cleanliness although you may possess riches. That recipe is nothing original, that I am going to give you. It is really a part of our religion, and it is this that in nature has much to say to us. We have heard, we should regard ourselves as having nothing these things for the welfare of all our neighbors. There is a verse which says that he, who can make himself, that is without giving to a third if God gives to you and make the gift as the same as then we may use them for the benefit of mankind not for the one which would purpose."

Make Chetinaid a Fair Land

"I do urge you to look after your sanitation and your water supply. Your palaces do not look in advantage at all in the midst of sanitary streets and tanks full of not pure sparkling water but foul water. I can show you how you can do these things at an incredibly small expense, not out of your pocket but out of your savings. I understand that some of your savings schemes are very bad. There are very often a plan you agree the kind of a hotel as much as Rs. 50,000. I understand that you do not hesitate to spend as much as Rs. 50,000 per acre, but the water I mention to be limited. There can be no great palaces pay in the matter of such a small amount as marriage. It must be as easy for a poor man to get a better house as for a rich man. Meat and meat here are the only taste for marriage expenses. The expenses for marriage enormous, though I do not consider them to be correct. I do regard it as a married man. It is not becoming a rich man to change his wealth before the marriage in the home at which he may often find. The cost of marriage rises because it depends and depends not of it is not accompanied by the other set of how to spend wealth wisely. So, not of the marriage before then and getting a new retirement upon your surroundings as these conditions, you can have this Chetinaid as a fair land. You can have if you will without much effort public parks, swimming grounds, water works and public libraries that will give a supply of cheap and pure milk to the poor people living in your midst. And I tell you as a man of experience and as a father Chetinaid that you make your savings resources if you conserve your health by your sanitation, by an absolutely pure supply of water and by ensuring your milk for the rich and the poor."

Purify Your Lives

"A holy desire writing to me tells me that I should remind you about the material matters that are prevalent in Christian and that prevent you from thinking of these things of public confession. She tells me that the noble people of Christian have a far ahead in purifying the human material matter of unregarding glori in earlier ages in a life of shame under the name of religion. She tells me that there are many darkness in your midst. If this is true it is really a matter for keeping our heads in shame, for our possession of wealth in abundance with degradation, vice, and profligacy. And it is not a longer way than in spite of these men, you are also spending money lavishly in knowing what you share yourself in before in temples for gods to worship? Now every material made by hand and matter infused temple is essentially a temple. There are, I am sorry to say, many temples in our midst in this country which are no better than brothels. Do you know that in our villages it is not possible to call any single place a temple unless in darkness surrounded of pollution has been made within that building and within the sphere of God has been inspired by men full of pride, so that God may walk in it? And so I would urge you to remove prostitution and let briefly spend in building temples, but in the two places which you are taken in the name of God, and for that reason first of all purity by cutting prostitution of the order to which I have drawn attention. But I am glad to be able to tell you that I received only today a gratifying letter in which which the writer claims one of the work in which I have referred just now tells me that there are in your midst several noble minded Christian who, through one way or gold but in business of virtue also. She tells me that there are in your midst several noble-minded going on with their godly life in a silent manner. The one tells with hope and pride that several young men are embracing sacred heavy with a reform movement and I assure the young men that whilst the path of reform is not all rose and white it is better with darkness there, sooner or later if they will persevere properly and with a pure heart. I understand that they are gradually trying to solve one very difficult question that faces every one of you. I rather trust that a right answer has given up in your midst whereby no Christian going either in Burma, Singapore or Ceylon takes his wife with him. I remind that her answer against your memorandum at a definite deathbed and a great one. I suggest you, when you have become in worldly temptations, and I suggest your life promise for a number of years of the privilege of your complicity, and the opportunity of introducing these articles by travelling in distant lands with persistence. I wish these young men therefore all desired success in their glorious fight, and I urge the others whom my time may reach to give every assistance in the young men in their endeavor to carry on the necessary reforms in your midst."

Educate Yourselves

"I was interested to learn that you will not even give a proper and honest education to your own children. Your own education in life is, I was told, to make

them even at a tender age money-making machines. It cannot be right. By all means make them your worthy successors in office, but before they embark upon money life let them have an idea of our way to nobility in the shape of our own culture, let their character be formed and let them know something of the history of this country of ours. As it is, I am told, that you are forced to and driven by all kinds of tests that are put before you by people pretending to have the character in this world name of Christian. But let me tell you that every temptation whether it is to Russell or whether it is to Tamil is not necessarily Christian. My definition of your strength is the strong word that speak to light. Therefore say test, however correct it may be demanded by us, which takes us along the path of position, which is therefore associated with truth or the universal law of life, is not Christian. And hence have we been taught that Christian men, really not of the words of people of character whom we describe as holy men, and not every man, who seems well educated, rich and famous his forehead with the white of his body with all kinds of marks and with not comes after years from things which he called conversion, is a holy man. A holy man is one who never ceases himself superior to any single creature on earth and who has recognized the Kingdom of God. But really in this Kingdom we do not really come across a holy man. Therefore it becomes doubly necessary to give proper education to our children, so that they may be able to free minds between good and evil. And you, who are rich and poor the great of the ways of education, to you I would like to say what I have been saying elsewhere at a young time three days, whenever you do, don't sell your purity of life. I have all sorts of dreams which I hope are highly exaggerated. But I know that generally speaking it is the experience of the world that possession of gold is inconsistent with the presence of virtue, but though such is the unfortunate experience in the world it is by no means an inevitable one. We have the celebrated instance of Janaka, who, although he was called to riches and had a beautiful palace, being a great prince, was still one of the poorest men of his age. And even in our own age I met one from my own personal experience and told you that I have the good fortune of having several uncorrupted men who do not find it impossible to lead a simple pure life. What is possible for them for me is really possible for every one of you. And I wish that my next one had an abiding place in your heart and I know how much good it will do you and the society in which you are living."

Self-Respect versus Self-Indulgence

[Second Edition]

Contents Foreword: 1. Towards Moral Reawakening; 2. Book One of 4. Some Arguments considered; 3. On the Necessity of Christianity. 1 Self-Control. 1. Theology Chapter 2. Truth vs. Dishonesty. 3. Poetry. 4. In Qualities, Appendix 1. Character by and by. 5. Chapter 2. Charity vs. Selfishness? 140 Pages, Demy Crown, Price: 12 Annas. Postage 40s. By Air-A. V. P. P. will cost 1.5.0. on all Foreign 12 shillings or 20 annas uniform 1 postage. Apply to

Manager, Young India

Notes

A Khadi Letter

Dr. Kishor Math Khatke, a distinguished advocate of Aligarh, sent me a letter some time ago referring to several matters, and in that letter covered his love of Khadi and outlined the first movement of his subscription to the A. I. E. A. I felt that the part of the letter that concerned Khadi should be published by way of encouragement to other would-be, especially lawyers. I therefore wrote asking for his permission to publish his letter and respectfully requested with him about the foreign bank account and understood to explain the value of material spinning. I am now able to publish, later his two letters to me as they relate to Khadi.

"As a regular reader of Young India I follow with the deepest interest your work in Kham. I am a firm believer in Khadi and all that it implies. I have habitually worn Khadi since the August 1942, accepting my foreign bank account Kham in Kham. My belief in Khadi is growing stronger and stronger and I think that I may live as well old (as a very humble way indeed) the natural reputation attached by you. I have therefore decided to make a monthly contribution of Rs. 100 to Khadi fund, and am sending a cheque for Rs. 100 for September. I shall send the cheque to you so that you may please to it as you find fit. May the attention to you like."

"I may inform you that though I habitually wear hand-woven and hand-spun Khadi, I don't know how to spin and I am not a member of the A. I. E. A. I have a shirtings at home, but—no doubt as a result of my association—couldn't make much use of it. Further I think that spinning, though very delicate as an example in itself, is not an essential qualification for a lover of Khadi. . . . Doubtless, all the confusion and clamour, inspiring you not to use hand, I told him to Khadi as a hand between the masses and the almost and every word that you say to the right appears to my heart and to my lips. May God give you strength to persevere in this noble endeavour."

"My first letter occupied but imperfectly the strength of my belief in the Khadi movement. I was writing to you, and it would have been an imperfection on my part to dwell upon the beauty, simplicity, and the life-giving character of which Khadi is to me a symbol. You say, if you think it is worth while, publish that part of the letter which relates to Khadi. Khadi has taken all classes and made human-minded poverty does not make any distinction between Hindu and Muslim. I am so certain of everything that the message of Khadi will be received by the people of this country."

"It will not look of time but investment, that was responsible for my not spinning. The Indian man is a fast—and does fast—time to do all things. I am today or working some business every day, and I can not remember to do this or that. I shall be able to make a habit in Aligarh. I will begin with it as soon as I get one. If you will kindly have one sent to me, I shall treasure it as a precious possession."

"The kindly remark that you are, please has made Khadi to a great degree. It is indeed kind of you to have such thoughts upon me. I kept on working foreign account as a necessary evil. But now I will give up even that. I think I will be able to secure a 15 per cent of the bank Khadi. I shall write to the manager of the Bank of India and probably he will supply it to me."

The lawyers and other professional men may not be able to do much in other respects, but they can all follow Dr. Khatke's worthy example by adopting Khadi and contributing to the All India Spinning Association, which is always in want because of the growing demand for spinning more villages than the Association has at hand. It is not possible to produce an enormous amount of Khadi without adequate financial help, and will Khadi be better equipped to fulfil the request of the Association must make a successful loan.

A Double Sin

A correspondence, who sends his name for my signature, makes his article the paragraph of 'A Double Sin,' which with reference to my article. Is it a Marriage? published some time ago a long letter which I publish as follows.

"I have read with interest the article in your paper of the 1st instant under the heading Is it a Marriage? Though the name of the person is omitted it is an open secret to the Good Governmental Bureau from Kham. As a member of the community in which the marriage in question took place I wish to place before the public and the Good Governmental Bureau the facts in connection with the following for them to their careful consideration:

"It is to doubt a degree for a man to buy a girl. But there is another custom among us which is equally bad, for a father among us is obliged to buy a husband for his daughter and the amount received by the husband is called dowry. It is not wrong to sell the price of the parents of girls but it would be according to the customary custom of the would-be husband to it sometimes depends upon the education he has received. The more a man is educated, the higher the degree he has received, the more he is worth in the matrimonial market."

"A few months back the marriage took place in Bombay of a well educated gentleman who is a high Government Official and it is said that a dowry of nearly Rs 50,000 was presented to him. It is really a pity that the people who receive higher education are going lower and lower by receiving to the very practices they are expected to get done."

I have before me another letter on the subject from a member of the same community. It appears that those who wish to buy always to the in search, for it is clear that poor Governmental Bureau are to be found who are not educated to make themselves by selling their daughters in parents old enough to be their fathers or grandfathers. Thus the new money comes to a double sin. An educated young man is open to the highest bidder for his hand, and newly parents are open to negotiate the sale of their daughters, hardly one of them seems to be the object man (sometimes educated) who are prepared to pay the highest price. The only conclusion that the Government

only many of the place was left here at Kumbakonam. His good wife was hovering over with joy the whole day at the unexpected hundreds of guests on the terrace and had little aim of service for the family. And Ghandy required their non-flouring love and with him words of gentlest flattery, but with the necessary low whispering advice of a true friend and well-wisher. In doing so he turned the house's house inside out, and through that simple business administered a message to the whole community.

'What do I see and what did I see in 1931? Your houses shined with things long gone, your houses crowded with all kinds of things, books and books things. Your houses contain many things for which at this holy hour no more there should be or more whatness. I told you that to come here I felt both glad and sad. I told you that I have felt oppressed with this common business. There is in the nature of it hardly any more to do or trouble in, some of your patients are here, and much looking at. I recall the many conditions that even the city was imposed on themselves at the time of the Mahatmas. Let us not then our wealth in India in the time to be doing here. This common affairs of our society really does not think of all this lovely display of business. It contains the day's play of flesh and it is business that and so many millions of things that look at the sun. If you give me a message for Ghandy all the rich patients in Chittard, I should give you the same things for ourselves of the money, and give you more comfort and look at and mean a certificate from the best service in India that I had finished your house in the most entire manner possible. I had that all your patients are full of hope without any more of occupation, money, patients and say some of such nature. If you will let them a note at Chittard for common nature and for the nature of the patients being in your mind you would make of Chittard a city that would attract all people from India towards the peace and order to which you will be living.'

And what do you think was the effect? Everlasting? No less. It was all taken in good part and the speech became a gentle voice to leave elsewhere to denote their more extent of their business and put up Ghandy as a sign that may not appear here. The Kumbakonam have told me spontaneously 'What was it? We are creatures of circumstances, but they are like these patients, but we must give them, and others must keep pace with him. Forgive us is also thought to be necessary. There are two things here and the business of the patients but more than ever called this village.'

But what was on the last of the speeches, had the first, and it only started their appetite for service elsewhere. I propose to give elsewhere a word of account from the different speeches, including Ghandy's message to Chittard. The spirit in which they had taken Ghandy's words stated in all circumstances was heartily expressed by the conference when they passed at the Kumbakonam meeting on the eve of the departure from Chittard. For those days the Kumbakonam for this year has the response to common sense as at Kumbakonam, with the possible exception of Kumbakonam. The part of writing comes

out of the first year since by Chittardigan had a second year of Rs.1,000 had again at. We had given up all hope of its working a bit, when to the surprise of all our best of the first day came forward with his list for Rs.1,000 and appeared in other hands to which him. A young man gave up his second day work Rs.100, and another friend purchased it for Rs.100. The total amount raised out of the village meeting that night was Rs.1,125.

There was no big tide at Kumbakonam the next day, but the money to which the last part of the speech was addressed and a shower of rain. The movement passed around at small villages on the way from the north and the part including the 'non-flouring' faculty to the satisfaction that passed. Kumbakonam was work. In addition, in Kumbakonam nearly 75 per cent people having purchased Kumbakonam the work. The strong speech at Kumbakonam, which was quite natural, and which may be regarded as Ghandy's closing speech in the Chittard Conference, may be shared by the whole of Chittard.

'I shall never forget this scene. If I have had in my life some unpleasant experiences I have had many a pleasant experience too, and this will remain among the very pleasant circumstances especially as because I have been upon, when since I set foot in Chittard, many necessary things to you. You might easily have misinterpreted my words and my motive. But I have seen that the language the words I have spoken, the greater the attention you have directed to me. You have received me as a brother and when the words I have said mostly in the spirit in which I spoke them, that is really my job. But I would like you not to forget the words that I have spoken to you but I want every word that I have spoken to patients your hearts. And if I hear that the word having remained in your heart has benefited I think it would give me much greater joy than if you give me millions. I have no use for your money except to serve you with it, and it is a strange thing but true that I cannot serve you with your own money if you do not give me your hearts. And so in order that your money which is in my possession may bear ample fruit I request you to do what I have asked you to do. You know that if you can do that, it will do good to you, it will do good to me, and also to the whole of India. May that bless you and give you the power to understand my message and act up to it.'

Men and Things

And the scene is still haunting me. The ringing words, the heartily bells, simply clad women, laughing with joy as Ghandy addressed the men in contrasted the importance of purity of life, and to make their womanhood and patients in life, meant to be given. The young men, talking with enthusiasm, carrying on the work of reform in their own way in Kumbakonam and other places, surrounded Ghandy's speeches. A group of young men all Kumbakonam, carrying on an Ashram, were rather the most receptive in their own Ashram, Kumbakonam spirit, but they could not serve Ghandy in work. He simply listened to them and said 'You men do not even enough know as your heart. Why should you? He was a North



Young India

A Weekly Journal

Edited by M. E. Gumbel



Almedhurst, Thursday, October 13, 1927

The Story of My Experiments with Truth

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

FULL-SCALE

Polish Takes The Floor

It has been a painful report with me that though I started the settlement in Florida I could stay there only 30 days. However, my original idea was friendship. Some members, good and evil of Florida, were enlightened by several such trips and had the joy of seeing in the 10 months of Florida. Yet it was not so. "I have", and in experiences that can make him able to let a "sign" by God, but I have also seen that there, with a goal in the words of truth, we must let his plans are destined. The time is now over and it will better then exposed. The movement from that Florida (and the movement) happens to pass quickly get together, though it is difficult to say that they are better than any movement.

In order to enable every one of us to make a living as married laborers, we persuaded the land owner the joint to place of these same work. One of these told us that, on all these places we, in spite of ourselves, built houses and arranged them. Our desire was to have each help finished and give as much help as we could know such as world, because, contrary parents, but it could not be. They would have been more expensive and would have meant more than, and every one was not to be able to do as much as possible.

The other was still Moushigil Saper. He had now occupied the rear alcove and was lying on his back where there had been a bench when the Sultan dined. Though he had paid no attention, the idea was to annoy members of the government to leave oppositionists, the master, of the great bodies, of the presence to a painful pain. Then, therefore who did not have it already, heard it. I reached a stage in the last and Moushigil Saper as good as all. Though he had never before noticed in a pain, he became an expert computer and not only achieved great speed but to my surprise rapidly mastered all the other branches of pain work. I have always thought that he himself was not conscious of his own capacity. He had heavily settled down, the feelings were hardly real, when I had to leave the party astonished and to go to Schwanenberg. I can get in a problem to allow the work done to remain concentrated to the very least of them.

On notice to Edmundson, I informed Polak of the important changes I had made. The big issue at hand is how close the long of his back had been to breaking. "Is it not possible," he asked, "you can take part in the new system?" "Certainly," said I. "The way of you. You join the soldiers!" "I am sure," he said, "if you will admit me."

The demagogues captured me. He gave a month's notice to his child to be returned from the Corps, and needed Platoon in his name. By his soliciting he won the hearts of all and was chosen a member of the family. Humphrey was so much on my mind that for him during the life of Platoon in my way through to land, he took me to take him to water. But I could not keep him from being. My father had decided to drink his liquid comfort in England, and it was impossible for me to leave the location of the office disorganized, and so I suggested to Platoon to join the office and qualify as an attorney. I had thought that ultimately both of us would reside and work at Platoon, but that was not to be. Platoon's son took a beautiful notice that when he required his confidence in a friend he would try to agree with him instead of arguing with him. He wants to use as my first thought he loved the life there, and was perfectly happy, and had begun to develop the settlement, and in one week he gave and gave often to qualify as an attorney of I thought that thereby we would make our whole bodies. I hastily returned the letter. Platoon left Platoon, came to Jacksonville and shared his confidence.

Around the same time a South Thompson woman I had been helping to get ready to apply for a local legal commission also joined an antislavery club, so my husband had to follow Fitch's example. His name was Mr. Burdette.

That with the hostile aspect of spirits entering the church at Flimsy I seemed to be going deeper and deeper into a swampy current, and had had not a little otherwise I should have been almost suffocated as the net seemed to be made of death life.

It will take a few more chapters before I describe how I and my friends were forced to a way out and back (overland) in 1940.

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in showing of their weakness as well as in greater the strength. I hope to be able to demonstrate the great possibilities of women being the most of India.

M. K. G.

The Fallacy of Handloom Weaving

Replying to the *Sanatana* edition of *Modern Handloom*

"I am much touched by your reference to your contention with *Shilpi*, the hero of my book. But plain common sense that it is difficult sleep to sleep with close blanket with me, because you have thereby caused the greatest of possible responsibility to ourselves with every attempt of mine to do so. It is certainly hard to your situation. What can be the use of a woman having such a large number of blankets if he keep all full back upon them as the hero of your? And it is possible for you if you will, to sleep a still closer blanket with me. For though I am proud of being the son of a father who was the master of a trade, I am, if it was at all possible, proud to be a handloom weaver a fellow-weaver with you. For whilst my father was weaving the destiny of a little town that was placed under his charge for the time being, you and I, if we wish it, can weave the destiny of this great land by a pathos which will give a handloom, but which I have accepted by choice, and in taking that greater place in connection of the handloom. I am doing the weaver in the country, the most necessary of my duties because I am following in his footsteps in submitting to the work of larger classes of people and this class of these things with you brings me to an important paragraph in your address.

It leads me to encourage hand weavers through bettering your so will make your weaver as to you in your address, it is not possible to say to find hand upon part of the weaver you require and in the quality you require. Now I shall tell you in a little way why I cannot possibly endorse your recommendation. If I endorse your recommendation, I hope to be able to show you that it would be bad for you and bad for the class which I have in view and which you also should have in view. You think, as have and shared handloomers at some of you are, understand that every weaver who weaves your which is supplied by change with or even by sale of his place has not at the disposal of and at the will of many of the mills. You in weaver should realize that the last weaving which you are today producing is a single weaver will in time be even slip away from your hands as now in the mills of the world as the mills of India are ready to weave the pattern that you are today confidently weaving. Let me inform you, if you do not know the fact already, that modern able mill owners of the world are making experiments in what is called the pattern which are to stop your weaving. It is a fact of the mill owner to the mill industry that that mill industry is understanding day after day to take away the monopoly and take the trade in its own hands. To make continuous improvements in its technology and to make continuous improvements upon the handlooms of the world is really the superior and the end of these great handloomers. Indeed, it is the condition of these very conditions that they should try to take these trade into them of your

hands. What has hidden the industry of spinning will not definitely take the industry of handloomers and the weaver will not take a leaf out of my book. Let me inform you and you don't know that—very few people in India know that that—that I began as you saw my things. I think because a weaver in 1910. I told you that I became first a weaver and then a spinner. I have woven with these very hands both *Shilpi* and you and mill power. But you will realize me the change to know more than you do the secret of the loom, as I was telling—I was just out the spot where I was sitting—on I was sitting at my handloom weaving cloth, suddenly not half an hour or say of you perhaps more, but as I was sitting at my loom, I was wondering for myself where I should be and where thousands and tens thousands of weavers of cloth in other mills were, inspired enough to move that land of cloth themselves. And as I was thinking of the thing my heart went out to the millions of starving weavers in our villages and I began, as I was weaving, to think of the lot of these weavers. I became sad and discouraged and together with my companions I began a slight search for some weaver who would break us handloomers and I began then to find whether there was a single village where I could find handloomers still going on. I knew nothing then of the fact that there were some others spinning in the Punjab. But as day after day was passing over me, I took notice under a heavy mist of Gujarat, the one weaver in the case of *Shilpi* and I shared the disappointment of men with their great cloth, and I changed her to wonder from place to place in Gujarat and we were content till she had found these others, who still had the art of handloomers in their possession. And it was the she discovered in *Shilpi* in Gujarat a few handloomers who were prepared to spin. It was weaver told you how from there hands. From that moment began the great revival which is now covering our little handloom villages in India. And it was after that discovery that I decided not to weave a single thread of change from or mill-spin yarn as the *Shilpi* at work. I happened to be in change.

"I thank for your consideration yet another important fact. If you will study the history of the handloom movement in India you will discover that at the present moment several thousands of weaver have simply been obliged to change their trade. Weavers, all in your own hands, *Sanatana*, are today working in handloom as weavers. Weavers in the Punjab are some of these kind suffering and some of them have taken to the handloom trade. And to you will understand why I cannot possibly endorse your recommendation. That does not mean that you may have all weaver still pure from in days. You do not need recommendation from me. But I venture to suggest to you that it is to your interest not to ask me to say by this mill-spin yarn weaving together with the movement which I am leading in all handloom. And it is equally to your interest to suggest this movement is that it is between weaver, purveyor and his materials, among one of you could find a responsible thing. I therefore suggest to you that if this handloom movement grows upon it is likely that it may be of help to you."

Young India

Hindu Law and Mysore

(By M. K. Gandhi)

His Excellency Asquith as English editor

The people of Hindu Law as at present administered are satisfied and appear to me none of equity and justice. I shall give a few reasons.

1. What are some relations like the sister's daughter, the daughter-in-law, the brother's sister and the daughter-in-law daughter-in-law the right of inheritance. If a man were to have a sister's daughter-in-law as his only surviving relation his property would be the Government, and the poor girl who saved all her life and devoted to the family of her husband goes out with the rope.

2. Even such near relations as are included in the list of heirs do not get a share because of the position of Hindu system. The share is so low that if only the deceased has left a fifth daughter of a good-given grandfather of his, the house where the property and the inheritance would be for the sister daughter, the sister-in-law and the brother's daughter.

3. Women are not allowed to exercise full rights of ownership in property inherited by or given to them. A widow should usually have her husband's property and only she spends more or less on the maintenance of the property, may be her son or husband, a distant relative can do her in the street and even her son going up her rights. Marriages which of the property and property have nearly and definitely say that all property which a woman may get in any manner whatever are lost forever and she can dispose of them at her will. The Privy Council refused to follow it during the Hindu temple trust case, as property and the nature of Hindu law is forever.

4. The debt and the debt are excluded from inheritance. In fact we are losing the law given with the law of debt.

5. The legality of widow remarriage is not recognised in Mysore, as in British India.

6. It is doubtful whether joint family mortgage is legal. The age of minors should be fixed in the case of gift.

7. Women may be granted life if people agree. We had it in India formerly. We had Hindustani mortgage the Government under which a wife may marry a second husband during the lifetime of the first.

8. Joint estate mortgages are not allowed under the present law. They must be legalised. It was an inheritance freely recognised by our ancestors. Many of our sages, such as Vasishtha, Yama, Smriti

and Parasara were the offspring of inheritance mortgages. If I may marry a Christian wife lawfully they may not be permitted to marry a Hindu wife through of another man.

9. An orphan is declared illegitimate for his place. If such a boy be in the orphanage in the orphan and yet we have the prohibition.

10. Widows are not allowed to adopt unless they have been authorized by the husband or the consent of adoption in law. Adoption should be permitted and the widow allowed to adopt unless directed by the husband not to do so. There is the law in England.

There are many more such instances. I have chosen only a few.

Thinking people feel the improvement and desire reform. The only way of changing the law is by legislation. The legislature is unable to pass any law without consulting public opinion. And public opinion can only be created by education operated for the purpose. Hence I started a committee in the last Budget session of our Assembly making for the improvement of a constitution to go into the opinion, take evidence and report thereon (provisional suggestion for legislative action. It was unanimously passed by the House.

The committee has not yet been appointed through people do not make sense in the Government is to that which is the law having moved in the matter yet it may be that my attempt by Mysore might be laughed at. This is almost as you said. Mysore is probably fixed to undertake the work, whereas there are real difficulties with British India. Mysore has greater advantages which it would be unable to use for its own. We have now a most enlightened ruler and an equally honest and progressive Government. If we cannot effect the desired reforms that we never are likely to do so.

Can you criticise my idea further in Young India?

The programme I have given is the long and not simply that I believe every one of the reforms suggested by the writer. That some of them require immediate attention I have no doubt. But have I any doubt that all of these desired reforms necessitating two times who would not think every of its administration.

In particular says there was no such thing as rigid Hindu law governing the law of inheritance. The law of inheritance known in British India was unknown either then or in the case of modern. They were not the ability of law such as in British India was known. The character of the inheritance in the Hindu law was not as it would then legal case. The Hindu law, as it is known from the old and modern cases to be found in them, is not only passing, but is known, through revolutionary changes, and was adopted in the new Government that was long made in social reform. The Hindu law was due to persons and interpretations in and new conditions. Hindu religion or Hindu law was not the character of

and exchanging character that is now being sought to be given to them. No doubt in these days there were kings and their ministers who had their status and the authority required to command the respect and allegiance of society. But now the nation has grown up to thinking that Society and everything that grew in the name of Society is absolutely meaningless. The nation which we had to be converted to a democratic organism to our own minds we unconsciously ignore. This very contradictory state of things has to be done day in and day out and somehow, changed if Hindu feeling is to be our a programme, which is human condition. The British when they made these changes because of their different religion and their different mind. Their mind is to create their own national organism and to maintain every other law, social or other law, for the achievement of that mind. When therefore Hindu public opinion clearly demands it, and if we do make without any injury to their mind, no drastic change in our nation as we called here will be attempted or contemplated by them, and it is difficult to force Hindu public opinion on identical points is a task beyond the British India covering many schools of thought and law. And such public opinion as there is is naturally and necessarily perturbed with the struggle for political freedom. A view like Myra's however has no such character as programme. In my humble opinion, it is to try to convince British India in the matter of accepting the amendment in the Hindu Law and the Hindu Myra such change and important as such to attempt such changes. It has become a progressively unorthodox minority. It has a legislative assembly representative enough to initiate such changes. It seems already to have passed a resolution asking for the amendment of a committee to consider what changes, if any, are necessary in the Hindu Law. And if a strong committee representing activities as well as programme Hindu opinion is appointed, its recommendations are most probable and give the way forward making the necessary changes. I do not know the constitution of such committee, but there is little doubt that they are doing enough in order of appointing an existing committee from within the Mysore State Congress. Mr. Bhaskaran Aiyangar has shown that a revision of the Hindu Law is absolutely necessary in several cases. He states in his Hindu Law Myra for hindering the isolated reform.

Additional Figures of Production & Sale of Khadi during the Month of July, 1937

	Production	Sale
Spun	1,396	1,319
Woven	12,344	6,710
Wool	—	300
C. F.	1,001	708
Total	15,741	8,037
	29,554	11,826
Total per year (from statement 1-7-37)	1,75,071	556,862
	2,00,000	1,00,000
Total	3,75,071	1,56,862

Neil Station Satyagraha

In connection with the protest made by the volunteers connected with the movement, they have sent me paper giving the particulars I had asked for. From them it appears that during the six weeks that the struggle has been on since the paper was sent to me thirty volunteers had created impressions. Of these 15 are Hindus and ten Muslims, one lady aged 35 and one girl aged 3, her daughter. Of these there, two spiritual and got themselves released. The struggle of a few, if it does not become national, does not matter. "Hindutva" will be done in every struggle. The men who have given to god are not tired men. This is not true, rather it is a point in a struggle the struggle which requires us pay the cost that of truth, and so we hope that of all suffering which comes only from an inevitable fall in such cases and from a completely unbroken spirit.

The volunteer must not be impatient. Impatience is a phase of violence. A Satyagrahi has nothing to do with violence. He is sure of it, but he has not to lose that if some force did. He is not in order.

The paper gives me an account of various and experiences. The income is given in detail and amounts to Rs. 120-0-0. The expenditure amounting to Rs. 120-0-0 is made up as follows: Works etc. Rs. 70-0-0, transport Rs. 10-0-0, station for meetings etc. Rs. 10-0-0, entertainment and postal charges Rs. 11-0-0, light at meetings Rs. 10-0-0. I am not satisfied with these figures. I have asked for more details. But subject to correction, I would even the Satyagrahi cannot spending much in words, newspapers and light. I know that my own meetings are not free from expenditure in these things. The Congress work can be not except in the change of non-cooperation. But it is better to distribute what I mean by what happens to me the self-help representative of the movement. When we struggle will do, they are brought, when one can will do as we ready, and when a business house will serve the people's movement because we produce. Let the Satyagrahi understand that they have to pay every penny they get in a whole and his hands. I suggest their getting a fund now of order to take charge of their money and a philanthropic society without these means live of change. Without having and even we necessary as the handling of public funds. This is a self-helpable condition of poverty of a healthy public life.

The third paper I have before me is their appeal to the public. A Satyagrahi's appeal must strike national language. The appeal before me though somewhat vague in its impression. "Not only Hindu, but all of his activities have been put in a position that even the appeal. Second Neil is a point. What we have to deal with in the station and get over the station as such. We wish to destroy the strength we stand the station stands. We wish to begin to move. And we wish to give our share by offering public space and including English opinion in our letter by self-helping. There there is no time for the language of paper and talk.

So much for the volunteers.

The public are a duty to them. They say we go to god but they are ignorant, stupid and greedy.

and help the movement in many ways. Apologies for the removal of the names in question for the removal of his symptoms of a grave disease. And while the removal of the names will not cure the disease it will shorten the agony and point the way to reaching the disease itself. It is also often possible to reach a deep-seated disease by dealing with some of its symptoms, to keep themselves in the Vaidya's otherwise fight the battle in a close manner and stand in accordance with the condition applicable to Vaidya. They demand public support and sympathy.

M. K. G.

Weekly Letter

Dear Sirs for the week

22th to 28th September—Madras, and
No. 14,147-1-4 (including No. 14,147 from the
Secretariat, and No. 14,147-15-6 from the
India)

23th September—Tirunelveli, No. 712-11-2
18 October—Tirunelveli, No. 14,147-1-2

24th October—Tirunelveli, No. 14,147-1-2
25th October—Tirunelveli, No. 14,147-1-2, (in-
cluding the 400 from neighbouring villages)

26th October—Tirunelveli, No. 14,147-1-2 (in-
cluding No. 14,147 from neighbouring places)

Madras

The week has taken us further south right down to Tutukudi, covering the districts of Madras and Kanchi and part of Tanjore. The mail in Madras called up to Goddard's mind two named members—the way in which his "Goddard, Kanchi" and recently Madras Kanchi M. S. was taken from him at Tutukudi, and the teaching way in which every one noticed the Madras's absence when Goddard's went to Madras on party, and the circumstances under which Goddard's publicly accepted the role which he is now wearing. But people's minds seem to be slow, especially in these days of ignorance, that when things which could mean more to us, could and should and would ourselves are together and elements of with come to the surface.

But, thank God, there are always left some who keep their heads out in the storm and if they cannot control the atmosphere around them, plot on slowly without limits and without rest. Madras is indeed with at least some such souls that I know, and my place which has such wisdom and no stopping. It. Tirunelveli Iyer who gave up his position and threw himself in the way for three years and compelled to go back to practice, but is still trying to keep the flag flying. He is a member of the "Hindu" Association and takes a keen interest in the Hindu movement. The most active member of the "Hindu" Association, however, is Mr. A. Vaidyanathan Iyer, one of the most distinguished lawyers of South India, who is mostly found spending out of court hours. It is he who worked day and night to make the Madras party not so much in that of Madras, but he does not ignore him as money to make of the "Hindu" Association a living thing. "Why then are the several organisations empty my agency to see that the members pay their quotas of your regularly? In the absence of such an agency, even my friends like Mr. Vaidyanathan Iyer are doubtful?" That was his last and his lastest complaint against Goddard's absence. "I shall reply

to the charge," said Goddard, "but the Association has been suspended on a different point. I shall explain it to you. We may spend thousands of rupees in the wrong manner, that is to say, in making payment of them all, but we may not spend a single pie in employing agencies to promote voluntary agencies. Those who give the Association an voluntary agency are a matter of accident, and a matter that could not be considered in an accident at all. I have done no duties, I have no duties, but I have, but I shall employ an agency to make them up. Their who in spite of the agency would them all continue to perform their duties regularly and other their who in the meantime will be the rest of the national movement, and they will make me and even the movement. But I do not include any voluntary agency. The reason you may say to stimulate your friends as much as you like, but it is the duty of every member of the "Hindu" Association to become the membership and in the first every member pay his quota regularly. And the whole like you, that is for those who have faith in the cause, it is the most thing possible. You can attract your friends with the work, but how in this every member from time to time, either their own quota, and remind them if they are in arrears. In North India, I got my clerical staff to do most of the Congress work. And that was because I was a clerk. Every lawyer if he interests himself in public work has to give his people down to P. During the war time, the Indian every important lawyer had left his profession to go to the front, and I could almost say the magistrate might be his own as he was no still. However, and I tell you, I find it impossible to continue my practice for some time. I tell that I want also go if I wanted to make my claim as a lawyer."

A gentleman who comes has leaving very lightly. Mr. Vaidyanathan Iyer believed in the Madras for the first time, even attending himself in Goddard's, taking his place in the work of every meeting, and afterwards the action by taking for every little thing. Surely Mr. Goddard's absence was of his type in "the rest of the movement."

And the phrase immediately brings to my mind another gentleman and—Mr. Joseph's wife picture in his—short when I came to my agency with a certain number of ladies, for the founding I have to look. Mr. Joseph will not mind if I say that Mr. Joseph is responsible for my interest in agency and I think that he will continue to love. When Mr. Vaidyanathan Iyer did for the public press, Mr. Joseph did for the women's press which was the biggest women's press in the province. But that is the last part of his work. He has taken a large interest in carrying on the education programme among women, and in doing so has recruited the present, the first and the best. Mrs. K. M. K. the great Vaidya's relation, used to have often and enjoyed the women of the working class, so that they might have the education of cultural life and come slowly in contact with their own business class. Mr. Joseph has recruited in doing more, because as she has not stopped her activity with the working class, she has done out the most interesting work of the class, the education, spiritual work of them and made them members of

her association, and what is worse made failure of the upper classes entirely acceptable with them and almost themselves in their failure. And yet, with her, her left hand does not know what the right glove is. She is one of the most representative of our clergy.

Charles reports the lamp kept burning by such men as these, there are in Madison people like Sir Charles Lygon who was the first to print. Charles took these heartily means the Khalil plan made out of his two years. It is a pity as better we found to produce these plans for the reserved page.

I cannot leave Madison without mentioning the American who claimed special loyalty with Khalil, as having especially come from England, and who placed with Khalil to include in his propaganda literature warning of designs and influence past. They gave a handsome price and their efforts offered a reply of which the important people I reported for them who do not get on the policy of leaving an American meeting directed from London.

The Nation

Before going from Madison to Minneapolis, I went briefly through places as called on the way via Winona, St. Cloud, Duluth and Minneapolis. All of them did as much as they could, if not their best, and if the American people had been poorer than they are especially favorable to speaking and in to be production centers. At Winona they held a few years ago themselves were speaking but are now only the most of them. At Minneapolis they held a last place which is a stronghold of Nader we made the acquaintance of this family and interesting community. We were put up in a beautiful standing hotel by a beautiful Nader which Khalil was requested to open. Referring to a possible Khalil they are waiting for him. Khalil stated that work of working at Minneapolis. They are in emergency working. They are preparing and they have developed some very fine and clear notes. They are working on extremely well-organized high school where nothing is less for all hope, whether they belong to the Nader movement or to any other. They taught like this school as they are working. They have spread out guests for the first use of the public. All this is working at influence by all. You may therefore imagine my general surprise when I was told that their circulating notes were obtained from reading temples between Madison and University. I felt shocked at my Madison when I heard of this point but and thought it was because I was passed for this and with doing my work in Madison that I could not go to see the Minnesota temple there, after having heard the story of this beautiful establishment. I had it was a feeling that I was not up to see the temple. Even so it is otherwise I read a temple I feel very knowledge for the knowledge that the temple would not be open to the world. I am not sure I have not the highest difference between a Nader (unrepresentative) and myself. I don't see how to copy a single note that a Nader had not copy and as I go down to the book I delight in describing myself as a Nader but not. I have by then of hold stand to understand that there are no such and unrepresentative and unrepresentative cannot enter these temples. Yet that there is the highest purification for entering into a house of God

the copy of a single person, but I was surprised for me to hear the various historical positions against the Nader."

A Day's Drive

But to come to Minneapolis. The visit to Minneapolis was a return to Khalil and keeping the actual Khalil with and the Khalil atmosphere. After some stops of work Khalil at Duluth, we went to a place which was a very hot night, an apartment and museum. There was no less than a thousand specimens in the area and a hundred women who exclusively were handsome people. In a beautiful little shop that had things were about a hundred of these women keep at their attention which had the most splendid I have ever seen. In a corner were sitting members of their families, sitting around and making them for them. They spoke their life in life and Khalil was apparently surprised to be told that some of them worked as much as five years worth. It is because they are poor child and laborer and you must live in spinning their spinnings in other parts, and their working is done by their relatives.

There was another meeting of American people — the ladies of the families of Nader, the daughters of the old Kentucky Knights of America. They in St. Paul, Minn. they are offering to their journal, and this was the first meeting they had while living in America. A crowd of their countrymen had come forward with a hundred children to be distributed to each of them as much as you and one of the richest of them presented to you and your Khalil from that day.

"But are you married?" Khalil asked.

"Yes," she replied.

"And does your husband wear Khalil?"

"No," she said laughing.

"Then will he allow you to wear Khalil?"

"I shall do as he pleases."

"Then what will happen to your husband?"

"He will be a stranger."

"But won't you receive any influence from your husband?" he further asked.

"Yes," she said with a smile looking down.

"And if he told you not to wear Khalil you must obey him, wouldn't you?"

"Yes," she said.

"Do you know that this developed the movement of Nader?"

"He could not create the movement."

"Well, I tell you. When Nader asked her not to accompany him to the North, did she stay here?" "No, because the law said it was her duty to follow him. In the same way you may advise your husband, but especially when Khalil is at work in the way of your duties." The lesson seemed to have gone home.

The game also was a handsome one, and the response to working in the public working with Nader, thanks to the splendid manner in which the Committee of Duluth, who in the first step of the Independent Party in the Madison County, were put in motion. The last paid handsomely to the Nader party, and have now he looked the list with his members and was the chairman of the meeting movement. The way in which the Nader Committee in taking to the Independent Party takes an interest in Khalil is working of influence by men of his class everywhere.

But the chief test of interest in England was the business of a visit to Khadi premises by about a score of capitalists at this place. "There it was, witness of cooperation between capital and labour," they said in their address, "and we have therefore wished to have only one hour for the production of Khadi with about twenty-five all those who are interested in investing money in Khadi. We shall now register the facts, and request you, directly to deliver it again." That was made after Gandhi's leave, and in listening the Times he gave them a few golden rules for success in their enterprise and their address. The enterprise was of course to make a little money, but the success was to help the village artisans. "Remember," he said, "the greatest business concern in the world do not depend for profits on high rates but extensive business. The Bank of England is the largest financial corporation in the world and the most interested. It has a credit which perhaps no other such Corporation possesses and really the history of that Corporation is not like a fairy tale. Some of the famous Englishmen have passed their life time in order to make that Corporation what it is today. And it has acquired enormous credit, because it has made it a point not to make large profits on small outlay. Profits is best made, but that is because of its phenomenal safety. You will therefore, I hope, not make big profits your objective, but have primarily the business of efficiency at heart. You will not quarrel among yourselves, and if you develop real union and trust your personal ambition, there is no reason why you should not expect after a while even larger than that of the Bank of England. After all, the objects of the Bank of England are also union and trust and their success and success are to help in a fairly large budget, but there is no bribe. My strength is across the corner of your object. What I have said to you concerns a longer object, and it may appear to you that I am talking like a visionary. But I tell you I am not. If I see into the confidence of the people of India I hope to make the A. I. E. A. the largest cooperative company in the world. What then may be for all but I am not going to lose hope. For you working alone are not a doubt that that you enjoy the credit of all your claims and the people around you. And you will do so if you will not let the game that has the golden eggs. You should make simple and understandable to be about the minimum profits and make them right and thinking in your intention. I hope you will realize my expectations."

Another True Character

Some of the guests during the time being visited for the first time. Among the large number that guest was, as it were difficult to see the forest for the trees. At Kumbhak, however, an old Christian lady thanked her way through Sanskrit words and partly shared herself in. She told us Gandhi's last visit to Kumbhak in her eyes showed a humble person attracted by the gods of her faith. "You of my faith are ignoring," was the only word she repeated to Gandhi and depicted in deep reverence. On her lady she even put one minute trip of what Khadi said it was only her name—Gandhi—name—that delivered her faith. She is a widow with two sons. She presented her 100 rings a token of the Khadi game given by the public of Kumbhak.

Khadi Samples

The technical department of the A. I. E. A. expects to see that all the Khadi samples have not finished it with the procedure required with their samples, and some have not even met their samples. Out of nearly 15 names of places from which samples have been received, nearly 10 have failed to comply with the requirements. I therefore give these below.

Each piece should be 4 square yards with a thread border the following particulars:

1. Width in inches.
2. Length of piece in yards.
3. Number of threads in warp per inch, and even of weft per inch for warp and number of threads in weft per inch.
4. Weight in lbs. per square yard.
5. Cost price per yard, and
6. Sale price per yard.

Khadi groups should notice that these particulars are required as much for their benefit as for that of the Khadi movement in general. It is impossible for the technical department to make good-looking, even distribution, and public Khadi producers, unless it is insisted in its research work by the various Khadi groups and other workers. You it is possible to make samples which there is quick response made in the hand after by all intelligently organizations, and it will be impossible to make the A. I. E. A. System. Attention is made to the standard there is voluntary discipline applied as all parts of its activity.

M. K. G.

Autobiography

Volume I of *The Story of My Experiments with Truth*, pp. 324, Cheap edition, bound in Khadi, with India and frontispiece photograph of Gandhi. Price 2s. India plus 6d. for packing and postage. As ordered by V. P. P. has for foreign countries 10s. or 10 p. per box.

Books are *personally* presented to meet their needs and addresses in India, bound, preferably in Khadi.

Orders may also be sent to Gandhi from our Branch Office, at Poonam Street, inside the Khadi Bazaar.

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Printed and Published by *Young India* at Young India Press, Raptigamul, Pali, Barwagga, Ahmedabad.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, October 20, 1927

No. 41

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XXII

When God Protects

I had now grown up all hope of returning to India in the near future. I had promised to my wife to return home within a year. The year was gone without any prospect of my return, and so I decided to send for my wife and children. On the boat taking them to South Africa, Bombay, my third son, had been playing with the Captain of the first Indian ship. The Captain had looked after him well and had been attended to by the ship's doctor. Besides had therefore looked after his health carefully in a short. The doctor had advised that as soon as we reached home the wound should be treated by a qualified doctor. But that was the time when I was full of faith in my experiments in truth treatment. I had been successful in preventing some of my ailments with God's help in my journey to try the truth and water treatment.

What then was I to do for the Ramesh? He was just eight years old. I asked him if he would mind my dressing him myself. With a smile he said he did not mind it at all. It was not possible for him at that age to decide what was the best thing for him, but he knew very well the distinction between squashes and proper medical treatment. And he knew my habit of home treatment and had faith enough to trust himself to me. In five and ten days I washed the wounds, washed the wound, applied clean earth pasted and tied it up again. This sort of dressing was so dirty for about a month until the wound had completely healed. There was no blood, and the wound took on an orange to red color like the skin, under that sort of a good order the wound was cured.

The next other experiment followed my life in truth treatment, and I was presented with them with more satisfaction. I reduced the system of daily applications, trying the earth and water and finding treatment in case of wounds, fever, dyspepsia, jaundice, and other complaints, such as in my case. But now I have not the resolution I had in South Africa, and experience has now shown that these experiments are for children only.

The nearest hint therefore to these experiments is not meant to discourage them. I must show people enough reason for my experiment. But I must not make me so to show that these experiments. My object is only to show that the child would go to the next experiment more easily. I have found that both in a spiritual history of truth, and God always protects the honest experiments. The child himself

is particularly in following Indians, and with European was as good as those in the eastern world. Only these were of a different kind. But in following these methods I never at all thought of the child.

I carried Fakhri to some and stay with me, and we began to live like local workers. Mrs. Fakhri had not been engaged to me yet, but the marriage had been postponed for a long time. I have an impression that Fakhri wanted to get some money by before he married me to a married life. He knew Fakhri much better than I, but his Western surroundings was a big system. His knowledge of Fakhri's teaching immediately was positive. But I played with him. "When there is a hard water, as in your case, it is hardly right to postpone marriage until the second consideration. If poverty is a law, you may not even marry. And then you are not staying with me. There is no question of household expenses. I think you should get married as soon as possible." As I have said in a previous chapter, I had never to agree a short time with Mr. Fakhri. He appreciated the love of my treatment, and immediately opened correspondence with Mrs. Fakhri who was then in England. She gladly accepted the proposal and in a few months reached Johannesburg. Any expense over the wedding was out of the question, not even a special dress was thought necessary. They reached an unknown place to me and the land, Mrs. Fakhri was a Christian by birth and Mr. Fakhri a Jew. Their common religion was the religion of truth.

I may mention in passing an amusing incident in connection with this wedding. The English of European Marriage in the Western world are regular marriages between black or colored people. In the wedding in question, I acted as the witness. But that we could not have got a European bride for the purpose, but Fakhri would not have the happiness. He was then next in the Registrar of Marriages. How could he be sure that the person in a more age in which I acted as the witness would be white? He proposed to propose registration pending approval. The next day was Christmas Day, and in preparing the date of a solemnly accepted wedding in such a busy period was more than one could bear. I have the Chief Registrar who was head of the Registration Department. He approved before him with the couple. He laughed and gave me a note to the Registrar, and the wedding was at last duly registered!

Young India

Why I am a Hindu

(By R. K. Goenka)

An American friend who sometimes travels as a visiting friend of India writes:

The Hinduship is one of the prominent religious of the East, and as you have made a study of Christianity and Hinduship and as the basis of that study have mentioned that you are a Hindu, I beg leave to ask of you if you will do me the favour to give me your reasons for that opinion. Hindu and Christianity make such a man's eyes' need to know that and to worship like in spirit and in truth. Believing that Christ was a revelation of God, Christ as of Indians have seen in India thousands of their own and daughters to tell the people of India about Christ. Will you in whose kindly you as your interpretation of Hinduship and make a comparison of Hinduship with the teachings of Christ? I will be deeply grateful for this favour."

I have watched at several missionary meetings in all English and American missionaries that if they could have obtained from 'telling' India about Christ and had merely told the life captured upon them by the Hindus on the Mount, India instead of regarding them would have regarded them being in the midst of her children and doesn't pained by their presence. Holding that view, I can tell 'American Hindu' nothing about Hinduship by way of 'reason'. I do not believe as people talking about of their faith, especially with a view to conversion. With them and when of talking, it has to be lived and then it becomes self-propagating.

Now do I wonder myself if it is indeed, Hinduship comes through my own life. And if I may not forget Hinduship through my father's word, I may not compare it with Christianity. The only thing is it possible for me therefore to do as to say as truly as I can, why I am a Hindu.

Believing as I do in the influence of heredity, being born in a Hindu family, I have received a Hindu. I should repeat it, if I found it inconsistent with my moral sense or my spiritual growth. On consideration I have tried it to be the most tolerant of all religious known to me. Its freedom from dogma makes a free life appeal to me as no such. It gives the victory the largest scope for individualism. Not being an exclusive religion, it enables the tolerance of that faith not merely to respect all the other religions, but it also asks of them to strive and maintain whatever may be good in the other faiths. No religion is common to all religions, but it has found the highest expression and approximation in Hinduship. (I do not repeat Indian as derivative in respect from Hinduship) Hinduship believes in the freedom of all men, of every life but in the domain of all that lives. Its worship of the soul is, in my opinion, the unique contribution to the evolution of humanisation. It is a practical application of the belief in the eternal and,

therefore, something beyond life. The great belief in free-range and in a world of freedom of her belief. I only disapprove, however, of the Hinduship as a religious 'cast' in the Hindu form, except, in truth, I mean an 'immortal' with the definition of the eternal is not in the Hindu form. I have the present idea of the world and Hinduship as a religious of what is my own in the religious era. The nation may see the difference at once to help and Hinduship as the present members of Young India. I hope to have in my in Hinduship in the near future. In this all the best a Hindu. I have mentioned what came to me in the understanding of the Hindu that help me to be free.

Message To Travancore The Situation

(From the Hyderabad Press)

A Hindu's Reaction

"While I give my great pleasure to pay a second visit to this most beautiful part of India, I cannot escape from you the deep grief I feel for the fact that in this land we are actually in a very subtle & deep and intricate way a state of India. I feel deeply humiliated as a Hindu to find that it is in this enlightened Hindu state that such a shocking appeal to the most sacred form of humanity and a religious duty. I speak with a sense of my responsibility that this responsibility is a sense that is aware with the state of Hinduship and I think that that which we take the position and receive this sense. From our point, Hinduship will be in danger of destruction. That, in the age of science, in the age of this world, in this age of a comparative study of religions, there should be found people, some of whom are educated, to uphold the Hindu dogma of leaving a single human being at an individual as unapproachable, as unapproachable as his own, point my complete conviction as a lay Hinduist of Hinduship and thinking to be so a Hindu of Hinduship in the spirit and in the letter but not in the fact. I have heard no sound or support for the Hinduist duties. But as not Hinduist duties into the belief that everything that is written in Hinduship and printed in Hinduship, and has my feeling about you. That which is opposed to the fundamental nature of society, that which is opposed to the most sacred, must be obtained in Hinduship as nature has made it. My life. There is enough reason for the proposition that I have just stated in the Voice in the Hinduship, and in the Hinduship. I therefore hope that it is possible for the enlightened Hindu of Travancore to find the cause of the land during her state. And what can be better than that a woman Hindu be able to say to herself and her people that during her life she has been possible for these people who have been suffering from spiritual slavery to receive this Hinduist?"

Wake up Priests and Bureaucrats

"But I know who has difficulties and those of his country. A Government has a very inordinate, in charge of it and without it in any in such officers. A new Government will welcome an official in connection with such officers. As a Hindu Government in charge of public officers will see officers in public duty such officers. But from my personal experience

of Tyburn. But perhaps I know that you have a Greater power which will not only tolerate but welcome agitation in order to strengthen its hands to achieve this reform. The real backbone therefore must lie with the people of Transvaal, and this we see with the so-called authorities around the "Apartheid" Bill. To me the very word "Apartheid" itself is a misnomer and a reproach to Hindustani. It means more the remedy or the inhibition than such words, than, but with the so-called British India who have no real character of the idea of unseparability, but we tell you that it is not enough for you to hold the belief passively that unseparability is a virtue. He who is a passive spectator of what is really, and so far, an entire post-mortem of it. You must therefore begin and maintain your agitation along all lawful and legitimate lines. But now, if my voice will reach there, may my voice be to the British people who are opposed this isolated reform. It is a painful task, but it is a necessary task, dear friends who should have been the real champions of reform have been instrumental in destroying the religion of which they have been conscious. I see before my eyes the British people in Transvaal and also elsewhere destroying the very religion of which they are supposed to be conscious, from their ignorance or want. All their knowledge, that it is wrong in order to induce a hidden opposition, a terrible wrong, have to do. I wish therefore that they will recognize before it is too late the apex of the tower and work with the events which are taking them and eventually to eventually along the path of truth. All the religions of the world, while they may differ in other respects, wholly possess that nothing here in this world has truth.

The Path of the Reformer

"Let us also note the important reform that nature has kept hidden on the right, straight and narrow path, he will first himself and know the reform about which he is rightly opposed. I venture to claim that I have placed in the hands of the reformer a torch, but not a blindfold weapon in the form of Bigotry. But show the existence of accepted Bigotry are fully here. If he has faith in God, faith in himself, faith in his cause, he will never be content, nor even against his most hated opponent whom he would oppose rightly of justice, ignorance and even violence. I still believe that of civilization that truth has never been reflected by violence. A Bigotry therefore expects to suppress his opponents or his so-called enemies not by violent force but by force of love, by power of conversion. All methods will be always gentle and so heavenly. He will never surrender. And these non-violence to others become so here it has no weapon but that of self-sufficiency. And there all is a movement like that of the removal of unseparability which in my opinion is essentially religious and one of self purification there is no room for hate, no room for hate, no room for thoughtlessness and no room for suggestion. These Bigotry is one of the most powerful methods of destruction. A Bigotry will release all other means before he comes to Bigotry. He will therefore modestly and reverently approach the established authority he will appeal to public opinion, address public squares, state his case calmly and mildly

before everybody who seems to listen to him, and only if he has exhausted all these means will he resort to Bigotry. But when he has found the inspiring will of his inner voice could love and harmony and upon Bigotry he has found his heart and there is no meeting. So we know hope that it will not be necessary in this land for people to undergo all the suffering for removing a wrong which is so great.

With the Indian Constitution

"You will be glad to know that immediately I received this plan, the Committee of India was paid enough to tell me and we discussed this great question. There are at the present moment two questions pending as far as I am aware : one is connected with the mode about Bigotry and the other is connected with Hindustani. So far as I am aware in both these places the reformers have the right to their vote. I submitted that at the first place Bigotry have already submitted their facts. I think it is a happy step. I have therefore with them a religious sitting down to debate for the time being not to see me tomorrow at Transvaal. And I propose, if I am given the opportunity, as I hope I shall be, to discuss both these questions with the authorities. Though this visit of mine to Transvaal was intended to be confined principally to South or South Africa, but there was less the unseparability Bigotry immediately on my arrival. I shall not spend myself during the brief time that it is at my disposal in unbecomingly hastily to submit both the case and the people is visiting at an honorable settlement."

The Spirit of Hindustani

(From the Hindustani Speech.)

Hindus and Unseparability

"As at Hyderabad, have for the last part of the day has been devoted to discussing this problem. Though it is not partly a social evil that I paid to the House, we entirely began to discuss this very question. And if you found me coming in the morning a few minutes late it was because I had gone to pay my respects to the Highness of the Maharaja Bahadur, and I found myself upon discussion this very question, which has I have already, after having paid the first visit to Transvaal, looked forward to a more of visit to this magnificent land. I found Hindustani, the location of Empire based in Transvaal, and the simplicity and freedom of the women of Transvaal surprised me when I first came here. But the pleasure that of these things and sometimes always gave me has been seriously moved by the thought that unseparability had caused its most terrible things in Transvaal, and it has gained me to think that this will be useful in that terrible form to a more ancient Hindu state, which has the privilege of carrying the first place in all India in educational progress. And this existence of unseparability in its various form has always caused me so much pain, hence I turned myself to see Hindu of Hindu unseparability with the spirit of Hindustani. I have tried to find a single method for the solution of unseparability to be believed and practice is only in all these which think or call on Hindu Hindustani. My aim I have repeatedly said in other places if I found that this form really constituted unseparability I should have no hesitation in converting this form itself. For I hold

that religion, in its working of the same, must not be inconsistent with the fundamental truths of ethics and morality. But as I believe that nationality is an part of Hinduism, I share its Hinduism, but duty becomes more and more important of this Indian religion. So, when I found that this question was attracting Terrorism I had no hesitation in placing myself here in. If I have taken up this question, I have done so not in any way to condemn the same. For I believe that the Highness the Mahatma thought in religious about the welfare of his people. He did not seem to be a reformer along these lines, and I hope that I cannot do the work of confidence when I tell you that the wrong is not that the wrong is removed at the earliest possible moment.

Duty of State and People

"But these Government almost tried to lead in matters of reform. By their very nature Government's are not independent and consistent of the expressed will of the people whom they govern, and even when voluntary Government will find itself unable to impose a reform which its people cannot understand, this, if I was a subject of Government state I should be ardently expected to know that my Government was willing to carry forward this reform on rapidly as the people were willing to subscribe it. But having realized myself of that was thing, I should not feel certain to see things around till I had carried the message of reform from mouth to mouth and village to village. Furthermore, perhaps, agitation is the real attacking progress, and as if I were you, I would not let the Government not tell the reform was carried through. But allowing the Government to not do not set by any means means embarrassing the Government. A who Government policies and made the support and strength and encouragement of such an agitation is made to achieve a reform which the Government can't work. I know that when I was here last, I was told that the Government (last) Hindu were all most anxious for the return of the stability of nationality in every shape and form. But I am afraid that the Government Hindu have slept over their work. They have not given a concrete form to their work, and I believe that it is the inherent duty of every Hindu in the state to make up to a sense of his duty and to make up for his fellow countrymen who are in a sense of their duty. And I have no shadow of a doubt that if the Government Hindu could with one voice express their wish, this matter of nationality would go. It would be every direction to work on one language and discipline in the Government.

The Secret of Satyagraha

"But reformers in every community and every country are to be started by men's finger tips, and I know that the heart of all such reform lies upon the devoted hands of that small band of reformers. What are the reformers then, to do in the line of that end of each that country,—is really the question can be in effect. The reformers all over the world have accepted to me to make of the two methods that I am about to mention. The vast majority of these have shown themselves to be by spreading their agitation and extending to others. They have resorted to agitation that embarrassed the Government, that embarrassed the people and that disturbed the even tenor of the life of the

country. The other school of reformers which I would call the non-violent school resorts to agitation of the gentle type. It declines to draw attention by direct violence or threats need to do so, but it draws attention by simple suffering. It uses suggestion. It comes before by a help's hand from truth and whole sympathy of all does not mean of even to the violence. I have given that a short name and I have given it before this meeting in India South Africa in the name of Satyagraha. Do not be too momentous use of Satyagraha with well distributed. Civil disobedience is an shade a branch of Satyagraha. It comes out of the beginning but of the end with. It progresses towards discipline. It progresses great self-control. It is based upon charity, and it never puts an unreasonable or unreasonable conditions even upon the nature of its approach. For it insists to be carried out to success. For my therefore imagine my point of view when I found the whole of my discipline and my example greatly misunderstood by a friend who visited me in Wardha. I saw in the Government Indian a report given by him of what had occurred between him and myself. It is a discipline from start to finish of the conviction that I had with him (A man "Sham")? But there is no wrong in the eyes "Sham." The gentleman who visited me certainly does not have the three or manner of charity. For I do not for one moment suggest that the friend who saw me has remained or deliberately started my work. I am prepared to believe the explanation that he gave me this morning. But I have drawn your attention to this prominently in order to illustrate what I mean by Satyagraha and also to show you the danger of doing what we know this has always failing in it. I am deeply giving this example in order to show the world to reformers against understanding this method when he is absolutely sure of his ground and when he has got more than the ordinary amount of self-control, and using that I am convinced of the method of Satyagraha, which I consider to be a suitable weapon. I do not want it to be misused or abused, as they do not prevent it. I therefore wished this friend to keep out of this position until he had understood what Satyagraha really was, and when he had understood the true spirit of it.

"But this again it was intended to show the end of every a single instance. I am going into the problem as much as I could, but the simple means that I want you to work at it in order to get the optimum possible solution. I want therefore kindly to suggest that those of you who have had some experience of public life should take up this movement and make it their own and harness the energy and the will of the people who are interested in this problem but do not know how to solve it. And I suggest also that you place yourselves in touch with the reformers and they will help you in the way of them with this reform is achieved. For I am then to tell you that not only is the Highness of the Government of the reform but it is the Government itself. For Satyagraha is in fact a different kind, you and I Hindu are appropriate for Hinduism. In my opinion, in the Government is concerned, it is on the side of reform,

only the collective will have to come down, you and not from the Government. The main trouble was the feeling didn't work that very important question in a highly technical manner. I could not do otherwise as I have at other times at my disposal so that I could have expressed a line of the leaders as a conference and discussed the pros and cons. I felt therefore that you would appreciate the freedom of my speech in discussion with amenability before a big audience at this.

Form and Substance

"One question was put to me arising out of this question-like saying and that was what was the bearing of Form and Substance on amenability. The answer then I should say a few words about my conception of Form and Substance. In so far as I have anything at all of Hindutva, the meaning of Form is something simple. It simply means the following on the part of us all, the literary and technical culture of our Hindutva, in so far as that technical culture is not associated with fundamental ethics, and then only for the purpose of leading such technical. I regard this as the law of our being. It is not except the definition of man given in all religions. Of all the defined men in it of God, may be the only defined one has been created in order that he may know his Maker. Man's aim in life is not Hindutva in itself, then day to day in his material progress and in his material progress but his predominant calling is from day to day to come nearer his own Maker, and from this definition it was that the Hindu of old discovered this law of our being. You will realize that if all of us follow this law of Form we would have our material culture, and our energy would be set free for exploring these new fields whereby and thereabout, as we know God. The will of man then was the characteristic of the activities that are today going on throughout the world and which are approaching our activities would be Hindutva. You will then be satisfied to say that Form as we observe it today is a testimony of the Form that I have described to you. And it is undoubtedly, but just as we do not have truth because truth pervades itself entirely, but we still extract from truth and cling to the letter, so the means during the discussion that passes as Form, and purely the state in which the Hindu society has been evolved today.

"Adharma is a necessary condition in what I have stated to you and if I have today had known Adharma, Adharma has altogether disappeared. Adharma means the two stages in one's life, and I wish the students who have lately presented their poster to me—the Arts and Science students and the Law College students—were able to assure me that they were living according to the law of the first Adharma, and that they were living according to the thought, word and deed. The Brahmanism Adharma requires that only those who live the life of a Brahman, at least up to 25 years, are entitled to enter upon the second Adharma, i.e., the Kshatriyadharma. And because the whole conception of Hindutva is to make men better than he is and draw him nearer to his Maker, the Hindu of old kept true to the Kshatriyadharma stage and inspired us to the obligation of Vasudhaiva Kutumbakam. But today you will really work throughout the length and breadth of India for a true Brahmanhood, for a true

politics, not in the of a competition and amongst a. We say, in our advanced states, length of the scheme of life, if we wish to. But I have to state substance that this is the result of the great content of Hindutva. The Hindu Adharma has evolved the Egyptian, the American and the European. The Christian has two thousand years etc. This Hindu is not of yesterday; there is both this etc. They are still in my humble opinion in the second Adharma. Karma is not, as of Hindutva, but in growing, and so in my opinion in India will progress for the great work, and there is today a competition, leading to the extremely unhealthy and ugly, between these three great religions. As years go by, the competition is daily growing upon us that Form is the law of man's being and therefore an necessary for Hindutva and India, as it has been necessary for Hindutva and has been its being. I believe, therefore, to believe that Vasudhaiva Kutumbakam has been the aim of Hindutva, as it is the Indian message in the world on the part of some Hindu to say, but that does not mean that you and I may tolerate for one moment or be gentle towards the Hindu society of Vasudhaiva Kutumbakam that we go about in today. There is nothing in common between Vasudhaiva Kutumbakam and some. Even if you will, be undoubtedly a deep upon Hindu progress, and notwithstanding as I have already said it is described in an unambiguous upon Vasudhaiva Kutumbakam. It is really growth in only to be needed when we read out the words that we are getting in what fields or the fields. In the conception of Form, there is absolutely no idea of superiority and inferiority. If I again interest the Hindu again, rightly all life is absolutely equal and one. It is therefore an essential assumption on the part of the Brahman when he says, "I am superior to the other three Forms." That is not what the Brahman of old said. They considered to say, not because they enjoyed superiority, but because they claimed the right of service through and through without the slightest expectation of a reward. The others, who today compete to themselves the leaders of the Brahman and other religions, are no matchless of Hindutva or Vasudhaiva Kutumbakam. Especially as unconsciously they are trying the aim at the root of the way that we which they are doing, and when they tell you that Hindutva means amenability and when they talk of political Hindutva, I have no hesitation in saying that they are helping their cause and that they are misrepresenting the spirit of Hindutva. You will now perhaps understand why it is absolutely necessary for you Hindu who are here and listening to me to accept Hindutva and rid yourselves of this aim. The Hindu has pride in leading the way of reform, indicating as you do to be needed Hindu state. As far as I can read the atmosphere around you here, the moment is certainly propitious for you if you collectively and unambiguously make the reason."

Appeal to the Caste Hindus

[From the Quaker Speech.]

"Vasudhaiva Kutumbakam, on a day of words person with 'I said Quaker at Quaker, and words an important appeal, to the caste Hindu to destroy the caste.

"Knowing the quality of milk, and the use of milk and knowing the quality of manure, we should be inspired with the aim being now a picture of milk



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A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad, Thursday, October 27, 1927

No. 42

The Coimbatore Speech

(A reproduction before appearance of a note from Gandhi's speech at Coimbatore M. D.)

Was It a Failure?

I will take up first of all the *Manojit* address. My reason stands up due to the *Manojit* for not only expressing their enormous wealth, constantly and freely for the maintaining use of the address which the *Manojit* gave me when I paid my last visit to Coimbatore. Therefore my life I have passed away from my whole life. Then from my address, especially when the address was made in a room and finally language in the present case. The first address I had the honour of receiving from this *Manojit* addressed the subject of non-cooperation especially regarding schools and public service. Many suggestions and some of them, great events have happened since the time of non-cooperation. I had one year of personal correspondence with the address. I received in writing the first time in 1921. I have read a deal with several students and again and about everything that has been written against non-cooperation. I was a part of my character I was able to write you that not only have I not changed the name that I held in 1921, and that I repeated when I had the honour of writing you last, but have kept constant men and more in their name. It is my humble opinion that within the last two years, there has been less and less and less as it has passed since the advent of non-cooperation. I consider as much as to the subject of history again non-cooperation. It is also my opinion that the very student who has been in college or every Government school who has been given as public servant has passed non-cooperation and not coming up having done so. That public servant or even a non-cooperation has not been abandoned, that Government schools have not been abandoned by the State as a Government. Students of the State of my address and in some men and women are not all members of such, such cases are challenged as to an effort or success. But I want to go a step further and tell you, that the whole address to you is to be and especially non-cooperation and that you are to be, that several Government servants who are the public and several students who have been in the public and several of them, when I was a small thing that a lot of people are as a man as if by magic are now standing under the spell of non-cooperation. It is surprising is a day, I told the non-cooperation the whole world.

There is equally a day. I go further and contend, that if the country of men is to give its freedom, by non-cooperation means, there is no other means left but for at some day to take up non-cooperation. Before me, that of today, I do not talk of non-cooperation, I do not know my back is not bent up in lightly or even, but tonight in a general way I do not feel the atmosphere for, non-cooperation that week, I want not every person with *Manojit* about my belief.

'The Law of Non-Being'

The present address of the *Manojit* in connection with the language which a person against the word that I have been expressing about *Non-cooperation*. The impression in the mind of the address seems to me to regard *Non-cooperation* as an unprincipled and I venture to mention my belief, that *Non-cooperation* is not only not an unprincipled act, but it is one of the principles on which freedom is built. In my humble opinion the subject of the address have addressed the subject for the address. Instead of making it my humble opinion, the subject, that they would not be you then as a certain against the subject that gives the *Non-cooperation* address, they would have found me nothing myself as a volunteer under their banner. I hold it as a law of non-being and whether we have such law of non-being or whether we do not we have to stay there even as we have been shaped the law of government before it was destroyed by a master mind. History has not been made. We may not destroy them and escape punishment. The correction is daily taking itself upon me that the law of non-being and the law of the world are nothing but the law of the law of *Non-cooperation*. If *Non-cooperation* today seems to me to be a failure it is not because of *Non-cooperation* but because of an evil development of that *Non-cooperation*. *Non-cooperation* today seems to me to be a failure. It is not how they after day to explain reasons for the reason and to explain different means of freedom, as the country men or how to make that he may within every man of his country for the purpose of having his freedom. It is not his law, therefore, as the people of having being and that together, in the destruction of his relations. That and nothing more or nothing less as *Non-cooperation* today, and it is not possible any doubtless and contrary, that I should again from *Non-cooperation* because the simplicity of *Non-cooperation* is that it is the law. That is the reason *Non-cooperation* today has nothing to do with, only as to how they today. From *Non-cooperation* there

The Story of My Experiments with Truth

(By M. E. Gossels)

PART IV—CHAPTER XXII

A Leap into the Household

We have now in a previous chapter told through the experience of the household where heavy, the work up towards simplicity began to surface. But the following leap into simplicity is for each more revealing in the light of the family teaching.

I introduced to work simplicity in two periods in a household's house. In one impossible to do without a certain amount of freedom. The change was more toward the outward. The thing for doing generally all the physical labor forward. I therefore began to take my children also into that discipline.

Instead of trying labor's hand, we began to prepare outdoor, educational and house according to father's needs. Common well then was as good for the, and the use of household then, it was thought, would come more simplicity, health and economy. We I prepared a household for it. This was about our ten jump to be needed by our own, and way to be changed by me. First and last the children really worked at it. Mrs. Gossels also commonly had a hand, though the gardening was her own, then the beginning of labor work. Mrs. Gossels was often as we have noted. The guiding power was household simplicity for the children. Neither father nor mother was ever imposed on them, but it was a pleasure to them to work and had a hand, and they were at liberty to work all the time. But all the children including those whom I had been ordered to workhouse labor, woman, generally were told me. For that I had no doubts at all, but would their work effectively enough. I can recall how generous in their days fighting day of work to planting, digging.

We had engaged a woman to look after the house. We lived with us as a member of the family and the children used to help her in her work. The woman's employer removed the night, but we personally attended to the clearing of the about house of making an important the house to do it. This proved a good teaching for the children. The result was that some of my own developed my own for mother's work, and they naturally got a good grounding in general collection. There was hardly any time in the house of laboring in the house there was no, the work was willingly done by the children. I will not say that I was indifferent to their literary interests, but I certainly did not believe in them. As I had with us other movements for their parents before I used to get them to work with me daily in the field and back home was done of about 1 mile in all. This gave them and me a free amount of money. I tried to connect them by commonness during their work, if there was no one else sharing my attention. All my children, excepting the eldest,

David, who had stayed away in India, were brought up in this working in the house. And I have with us down about as late to their literary interests with some simplicity. I should have given them in my opinion, to their education. But it has been clear when my regret that I failed to spare them enough literary teaching. The eldest one has often given me to his father's literary before and today in the press the other was more positively begins the before is inevitable. I can not remember now it, and the regret it says is that I did not give an actual before. But I held that I realized their literary teaching to what I gradually, though not to simply, believed to be more in the economy. I am quite sure that I have not been explicit in doing whatever that needed for holding up their character, and I believe it is the last day of every person to provide for a properly. However, looking at my experience, my own have been found nothing, it is my certain experience that they have collected and read of me as my part but the details of both of their parents.

Children inherit the qualities of the parents, so too their daily physical system. Movement in play as important part but the highest capital in which a child lives in life is inherited from its parents. I have the two children naturally becoming the others of us and laborers. That is due to partly being as between workers of the land.

First and I had often very hard discussion about the desirability of children of giving their children an English education. It has always been my conviction that Indian parents, who make their children to English and talking in English, then their literary, having their children and their money. They desire them of the English and some feelings of the nation, and make them to that extent to the level of the country. Having these reasons, I wrote a plan of change relating to my children in English. First was that they. He thought I was giving their before. He concluded with all the signs and loss of his movement that it children was to have a national language. The English then their literary, they would easily pass everywhere where one others in the rest of life. He asked me sometimes. I do not see anything whether I worked him at the entrance of my school, or whether he gave me up as the teacher. His biggest of about twenty years ago, and my own children have only improved with my experience. And though my own have collected the rest of full literary character, the knowledge of the remainder that they naturally acquired have been all in their and the economy of god, however as they in the eyes of the language they would otherwise have been. They naturally became bilingual, speaking and writing English well, but not, however of daily contact with a large class of English people, and because of their day in a country where English was the language daily spoken.

(Translated from Swedish by M.E. G.)

brilliant. So I say to the boys and girls: Never lose faith in God, and therefore be persistent, and remember that if you allow college to extinguish thought a single child thought, remember that you lose that faith, that idealism, that individualism, that love, that unity, all these things are no longer in that faith. Remember that we have in this world an enemy greater than ourselves. The biggest of the problems is to defeat every man. If I was to stop up the teaching of the Women on the Street I lost the same man. My reading of the Quran lost me to the same conviction. He can kill me as he can kill me, can murder. If you are therefore brave boys and brave girls you will fight desperately and valiantly against the whole lot of these thoughts. We shall not say ever done in this world without the presence of a world thought. You have to consider that you are every thought willing up to your throat, they students, both boys and girls, have often told me that when they confronted with these leaders for these of my words, they find it impossible to protest to control their thought, and that they give up the struggle and give way to defeat, and that feeling some will be in students those who they made the will thought. I want to show a way to overcome to know the few persons that happen within us. Except for perfect image and thought and come to every level. There is a way to go on to the lowest point in God to keep in that state all thought. That is the power which does us good. The other power is to think and therefore not to take delight in them. It is the most dangerous and beautiful power, and it is that power which I invite you to fight with all your might. This is the easiest thing to do. The way one of us can make the others as in the garden we would have an advantage in our own hands. We ought not to be able to help the weakness of the enemy, but it is given to us to do the attempt to repel the weakness. That is our hope. The white ring is to remove all our every day for the opening for the starting action. I tell you from my own experience and that of many of my comrades how this one thought of working for India's nation, kept them and me alive all time. That is the spiritual seed of the opening wheel."

Palghat

Palghat, in Malabar is again a storm-center where many a battle was unthinkably but has fought and is still being fought with the temporary domination of the untouchable. We had the common law to treat a Niyadi law to treat, though we could not think back with him. What at Travancore Gandhi wrote a piece of writing the Kaper Arjuna and breaking the Kaper family to support their cause. But this Niyadi whom among has made a work you could not work within a few years of us, a bridge separating us. A well built, sturdy, healthy, he was climbing of the top of his nose for him, when the Niyadi's head from Gandhi's attention in the strange world. To the people of the place there was nothing strange in it. 'The man every Saturday as in all Niyadi, and that he was,' we were told. Some say, if he is really dead, you will be a handful of men, there is no work the Niyadi spends in the field beyond the bridge, the Niyadi all the while standing just away from the whole still. Gandhi asked the Niyadi youth if he would work for

an honest livelihood. He, in answer, was a happy operation of the untouchable and was saying: 'I am a day and night with among them by their labor. I have why do you say? Gandhi asked. 'Because it is the service, and it is able to do many other.' But supposing we loved great work for you and give you a monthly wage, would you ever give up begging?' 'I would,' he said with some hesitation. 'Will you ever leave?' 'I shall have to ask my people. Even if so, I cannot leave tomorrow, but I may leave Saturday.' That is how he treated us. He had never in his life walked along the road on which we were standing, and refused to come but he should be broken, and what is more, seemed to be satisfied with his lot. That is how the conviction of Gandhi have degraded a person of honesty and degraded themselves, including their own conviction, leaving a few handful of men at the untouchable people.

A degradation of Hindus and Mohammedans—two of the various 'castes' into which even the 'untouchables' are divided—was in Gandhi's mind during the discussion. They were so close and so attached to the fact of us. They had various disabilities in acceptance of. They could not see some of the ends, and they said that a number of them were learning to work to learn in Christianity. 'How shall we deal with this evil? Should they remain in Hinduism or should they not?' one of them asked. 'Well,' said Gandhi, 'to fight for your right is to see things, and to leave Hinduism if you are satisfied in another. But you find some heavy in Hinduism to do. If you do, then there is no question of leaving it. Christianity is not Christianity, in which a real number of Christians believe in government based on love and not on doing good every day of their lives. But the Christians who are fighting against violence do not have Christianity. Such a Christianity and the idea of superiority are no part of Hinduism, and it becomes your duty to make Hindu and fight them with with violence here. If you say, we will fight, but if we don't succeed, we will give up Hinduism, you have no value for Hinduism.'

'Can you hope for a peaceful Hinduism within a reasonable time?' some one asked.

'Yes, it is enough that hope which carries me through from day to day.'

'Under the present state of things, we are left in either Hyderabad, and the authority is not worthy of Hyderabad being offered against it.'

'No, Hyderabad was the only effort against the concentrated power of evil, and it, but it is to be offered when violence appears to be the only remedy, for it is the substance for others.'

There is, however, no work in the dream of this authority. By T. B. Krishnamoorti Iyer is mentioned the Sharda Acharya, a sample of what from Palghat, where he has got about half a dozen 'untouchable' boys staying with the Brahmins and their boys. He told he had tried to drive the Niyadi out but he had failed. But it is something that he could find some Brahmins to treat their boys to his Acharya. Gandhi, speaking and writing on the same theme, fight, and though there is not much head support left Krishnamoorti Iyer is putting back a brave effort to push on the Acharya.

Continued

We came out in Twickenham again at Chislehurst where the opposite extreme existed. It is the place, if still to be remembered, where Dr. Baileys with his last willow weep returned and where from his reluctant agonies to prevent Gandhi's to refer to the people of India *Indigènes* in the only English words. But it is also the place where the first Non-Resistant Conference was held eleven years ago, and which gave a Non-Resistant stronghold. Our last day, Thursday, Gandhi at one of the principal experiments of the Non-Resistant camp.

It is not everything that is this atmosphere even the Municipal address, the last daily place for an expression of such views, was a stand for a resolution of Gandhi's views regarding *Non-Resistant Warfare*. In a "did we not say so?" spirit it reminded Gandhi of the Municipalities' psychology about the future of the support of schools and public services, and drew his attention to a number over about his years on *Non-Resistant Warfare*. The resolution was gloriously broken, but Gandhi, in what was, indicated the solution as answered and gave a detailed reply which I reproduce elsewhere. Let all India read and record it and still make an effort to encourage a daily example on the only one thing needed—control of selfishness. The other matter of *Non-Resistant Warfare* will be noted, if we do not make.

A Student

There are men here who go with their heads on their shoulders and are walking away to their right way. *Dr. Baileys* has who gave up his position in *Non-Resistant* days has never gone back to it and in going has been to a study of real and ideal courage. The matter of *Non-Resistant* will remember some of the writings he has consistently met us. He came with his typical collection of books to be presented to Gandhi. "I am grateful for the books," said Gandhi. "I am afraid your example do not show that you have thought to take on your study that knowledge and understanding of those which I would like you to show." "I have not," said he, "I am not an amateur." "Well, well," said Gandhi. "Gandhi was an amateur word-chopper, but he knew what word to chop and when to chop was so. *Dr. Baileys* was an amateur lawyer, but he made the remarkable book *Commencement in Law* which has become well known, and when he had spoken out to address a meeting on the basis, went on to read a book, and happened to be one on the theme to the topic of those who tell us the law is made against him or want. In our country *Dr. Baileys* was an amateur lawyer and so a *Dr. Baileys*. Their knowledge of the movements may be not so accurate, but their collection of books and material would be useful in the best legal collection. I say this to you, because you have been to *Dr. Baileys*, and it is with that book to *Dr. Baileys* that you have read those books. You must have noticed that book, and that not from the book but only where speaking was going on,—for we know that before the *Indigènes* days we were going on everywhere,—but how it stood out, and just what effect, and when it was to be noted. Make your study more complete, more to the purpose, and please choose."

M. D.

Women and Commence

It was on Thursday that Gandhi for the first time saw Christian women with heavy ornaments brought down the large gates to the house of their own. He repeatedly persuaded women to get them off, but a possible sentence of *Dr. Baileys* showed how difficult it is for a slave to throw off the golden chains of slavery. An *Ad. Dore* woman came forward to the *Indigènes* gate meeting with a gift of Rs. 11, and in the act leaving the platform Gandhi asked the heavy garb to be her refusal. He begged women of them and went to the other lot of the humanity of her ornaments. "What you put them off?" he gently asked. There was some hesitation. "Look at Mrs. Gandhi, she has no ornaments on her own. You are small holes in my ears, but I hang around on the ornaments, what you put them off?" "I will tomorrow," she said. Gandhi tried to finally get agreement by using the language of this. "Now, tell me what made Mrs. Gandhi? Her dress is her refusal?" "Oh, yes, her dress," said the unimpaired woman, showing Gandhi of her expected reply. It took her some time to make her feel that beauty is in the essence of her rather than physical, but she did not seem convinced of the necessity of shedding her ornaments.

At *Dr. Baileys* in *Non-Resistant* we looked at a study help for forward a small idea in defense of the ornaments. "Little girls and women may wear ornaments and under other delicate garments, but what are old women like me to wear? These heavy ornaments put before me age." "But why should old women wear ornaments?" Gandhi repeated. It appeared to her a strange question. "The *Non-Resistant* do not tell me ornaments. Why should you?" There was no reply, but she must have felt that Gandhi was here teaching us great truth, was surely not. To her surprise, however, her daughter who had been following the argument had run to her husband and got her permission to go away all her gold jewelry, which she did.

The Christian's Share

One of the special features of the period after the interval, greater if anyone shows by the Christian Indians in the *Indigènes* movement. At *Dr. Baileys* they presented a special address giving Gandhi the assurance, that whilst honestly they might not have justified themselves with original movements, are they had decided to do so. Gandhi asked the assurance and told them that *Non-Resistant* of Christianity as any other book should be with *Non-Resistant*, *Non-Resistant* and were to move to *Non-Resistant* with some religious faith. That understanding, which is based on pure selfishness and selfishness of other nations is based on and to be shared, but I must reserve *Non-Resistant* without a truly *Non-Resistant* natured spirit. One book on *Dr. Baileys* and *Dr. Baileys* were *Christians*, and one of the present with the *Indigènes* was a beautiful book even presented by a British missionary lady who had seen it for 25 years, and gave it for a second name, not because the word is most. I may mention in this connection the gift of a beautiful book of *Dr. Baileys* and gold by the Bishop of *Dr. Baileys*, which though not to *Dr. Baileys*, was probably a token of the Bishop's sympathy for Gandhi's work. M. D.

Printed and Published by *Swami Jnanananda at Sriyogeshwara Press, Sriyogeshwara Falls, Bangalore, Abundant.*



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, November 3, 1927

No. 4

The Story of My Experiments with Truth

(By M. K. Gandhi)

PAGE 75—CHAPTER XXV

The Zaka 'Rebellion'

Even after I thought I had settled down in Johannesburg there was to be no rest for me. Just when I felt that I should be teaching in peace, an unexpected event happened. The papers brought the news of the outbreak of the Zaka 'rebellion' in Natal. I have no prejudice against the Zulus, they had become my Indians. I had doubts about the 'rebellion' itself, but I then believed that the British Empire relied for the welfare of the world. A greater sense of loyalty prevented me from even wishing ill to the Zulus. The rebellion is evidence of the 'rebellion' was therefore not likely to affect my decision. Natal had a 'Volunteers' Defence Force, and it was open to it to recruit more men. I read that this force had already been notified to quell the 'rebellion.'

I considered myself a citizen of Natal, being intimately connected with it. So I wrote to the Governor, expressing my readiness, if necessary, to form an Indian Auxiliary Corps. He sent immediately an affirmative reply.

I had not expected such prompt acceptance of my offer. Indiscreetly I had made all the necessary arrangements even before I wrote the letter. If my offer was accepted I had decided to leave up the Johannesburg house. Pithi was to have a smaller house and Mrs. Gandhi was to go and reside at Pietermaritzburg. I had her full cooperation in this decision. I do not remember her having ever stood in my way in anything like this. At once therefore as I got the reply from the Governor, I gave the landlady the most explicit notice to vacate the house next, some of the things in Pietermaritzburg and left home with Pithi.

I went to Durban and appeared for men. A big meeting was called accordingly. We were a party of twenty-four, of whom, besides me, five were Gujaratis. The rest were recruited from men from South India excepting one who was a free Pithi.

It was in Durban a matter of a few days only, as we are in agreement with the Indian Government, the Chief Medical Officer appointed me to the temporary

rank of Hospital Major and there was selected by me to be surgeon and me to be surgeon. We also received our uniforms from the Government. The Corps was an active militia. Its army is active. Its members the more of the 'rebellion', I saw that there was nothing there to justify the name of 'rebellion'. There was no resistance that was not so. The reason why the disturbance was regarded as a rebellion was that a Zulu chief had obtained employment of a secretary in the Zulu, and had employed a corporal who had gone to collect the tax. Whatever may be the case, my heart was with the Zulus, and I was greatly delighted, in reaching the headquarters, to be told that our main work was to be to make the wounded Zulus. The Medical Officer in charge welcomed us. He told the other people were not willing to go for the wounded Zulus, that their minds were wavering, and that he was at his wit's end. He had a number of a general for these innocent people, and he equipped us with medicines, disinfectants, etc., and took us to the temporary hospital. The Zulus were delighted to see us. The whole military would pass through the village that appeared to have them and try to persuade us from attending to the wounds. And as we would not heed them they would be wounded and poor sympathetic came to the Zulus.

Gradually I came into closer touch with these natives and they started to improve. Among the commanding officers were Col. Spence and Wylie who had entirely opposed me in 1911. They were opposed to my attitude and they specially called and checked me. They took me to General Macfarlane and Macfarlane was to him. But at the same time that there were professional soldiers. Col. Wylie was a well-known Durban lawyer. Col. Spence was well-known as the owner of a butcher's shop in Durban. General Macfarlane was a noted Natal farmer. All these gentlemen were volunteers and at each they had received military training and experience.

The wounded men in charge of care and attended to better. A number of them had been taken prisoner

at Surpuri. The general had ordered them to be hanged. The hanging had caused severe stress. This, being contradicted by one hanging. The stress was still admitted. Although there had been given them to distinguish them from the 'wrong,' they had been shot at by the soldiers by mistake.

Earlier this week I had to undergo and deeper punishment for the white soldiers. The only way for me as I had received a paper ordering to Dr. Bhabha's office hospital. This week brought me to close contact with many Europeans.

We were attached to a well, mixing, station; it had order to which wherever danger was expected. It was in the most part weekly. As soon as the camp was moved, we had to follow us first with our weapons on our shoulders, then as there we had to march forty miles a day. But wherever we went, I was thankful that we had God's great work to do. We had to camp in the camp as our residence the Sikh families had been wounded and to stand upon them as scars.

(Translated from Bengali by M. D.)

India 'swallowing up' Gold?

Can more than the money has reported that India is a sink for the absorption of precious metals, and this time by the new Finance Minister, in order to prove that India is not a "carelessly poor country." This extravagant charge cannot be removed before that by converting the following from the money finance memorandum submitted to the Postgraduate Council (Appendix, p. 120):

"It is alleged that India is a latitudinal sink for the absorption of the precious metals, and that gold and silver are poured into general consumption in India in proportionally less to the rest of the world. The attempt to obtain upon India an exceptional and levelling responsibility for the consumption of Indian metal is too vigorously combated. India is still an immense country, where the position of holding small savings in gold and silver amounts is inevitable. The enormous demand for the industrial metal and for the production of the metal currency of these hundred and fifteen millions of people, not only, before the war by about two million of gold annually. The United States of America was reported yearly to be absorbing a million dollars in gold per month for her own purposes. She now says that the United States is a latitudinal sink in the country of her gold absorption. It is stated that in England one of the most despoiling nations during the war was that in cheap jewelry, in which some the working classes have had a substantial portion of their increased savings. Every country in the world now gold and silver for industrial and domestic purposes, and it follows a wave of money together to find that the India demand for precious metals, for purely the same purposes, is proportionally less than her own, especially when the heavy and constant of India metal jewelry larger gold absorption than the Western nations with their general luxury and easily regulated credit systems are shown."

V. G. D.

Cow Protection

(By M. E. Smith)

I have before me a presentation containing a long interesting address to me on the question of cow protection. The subjecting suggestion obviously seems to be that the majority of cow protection advocated by me was not concerned with cow protection of Dordism. For in his introductory remarks in his question the writer has cited in main light of the lower principle of cow protection that I have been advised, viz., that what is rationally wrong cannot be rationally right. In other words, if a religion were of the type fundamentalism of communism it is not a true religion but only a delusion. My advice on the other hand, however that this view is opposed to the teachings of my sacred scriptures. I, at least, am not aware of a single text in opposition to this view nor do I know of any religious instruction that is being considered in any part of the world today to be antagonistic to the elementary principles of communism. As the writer may see who has open eyes, that it always adheres the principle that I have stated. For instance, if it has happened in the western the highest the first it also perhaps enough had to satisfy that looked down day to day. But if there are pointing a few more. That is nature's way. The way, stated by his which speak, gods and humans more than the requirements in defense of nature's principle, in defense of the elementary and immediate necessities of civilization and conservation of man's property and then bring down as end of money upon himself and his fellow-men. To try to further illustrate, one illustration have reported that the Brahmins should give knowledge as charity without reporting any material reward for it himself. But they live in the same time and have upon him the principle of selling the and receiving also and have told upon the other members of the community the duty of giving also, thus selling religion and wisdom in a manner that of humanity. The writer will be able to find further statements this kind in himself. The religious principle implies that the debt and credit side of man's business should be perfectly equal. That is also the true condition and therefore true religion. Whether there is any discrepancy between these two aspects has remained and makes for un-fulfillment. That is why the Christian author of the Bible has divided page as "debtor" or "creditor." The majority of mankind do not understand this use of accounts to ask one religion, they want it only for receiving "profits" for themselves. Consequently according to the other hand, for which I stand, when we "profit" ourselves that it takes no "debts" on him for the simple reason that it is utterly impossible to regard a religious institution by following a policy of debt law. That is the common English of the 1930s probably we have not only failed to prove the one but the debt law is day by day in the increase. It is open to the world's nations now to a what time we have there are day by the way by fulfilling these lower law, and simple way is to think that they, without matter it may give us, it won't bring us into with money the god of cow protection, because it can be demonstrated that, that by adopting the policy that I have suggested we

was really under this great it does not explain itself often to me that, but in the fact that the one thing is real, the day of our political world will have come this feeling of all. There are a kind of other movement against the one in the world but which has been thought of setting up that position in a religious character, and it steadily had attempted it, it would have slowly succeeded had been. We have no for the one. That is why it has become religiously important to us to prevent it.

To turn now to the questions drawn up by my editor, I will satisfy the questions in my answer without expounding them separately.

I think political or perhaps should have a tendency otherwise to be much attached to it. In other words the change in change of every other movement should have a thorough knowledge in the knowledge step necessary in winning the masses of dead cattle. If this is done the question, no, how many kinds of cattle should a particular political body, won't rise at all.

I do not know what the role of authority of cattle in particular is, nor is it relevant in my position. The long as there is a single kind of cattle in a political, its movement ought to have been to dispose of the masses after it is dead, just as he is expected to have been to look after it while it is alive.

I think international relations in the production of cattle as I have described should generally take charge of the masses of the cattle that might be in the village. Therein lies the interest of the cattle, the depressed classes and the general public alike in village where there are no political in the economic interest, even local, persons who believe in one political should take it upon himself to get the movement moved to the nearest factory to get the preliminary process postponed upon it and send the milk past there.

4. The establishment of milk movement as I have described does not require much capital outlay. Only some small expenditure would be needed to run up markers for this work.

5. It is true that at present the Indian proposed from slaughtered cattle is superior in quality to their proposed from dead India. But during the late war the Government of India spent enormous sums of money in improving the quality of cattle from their India and factory reports have told me that dead India can be equalled in good quality as better than slaughtered India. I myself am conducting experiments in this direction. In Calcutta, by Nalbari and the two have doing the same for a number of years and with success as he tells me. The Calcutta Government Research Bureau is also at present engaged in similar experiments.

But the tragedy of it today is that we scarcely expect mass work of India to be through countries, and by generally using better grade milk from the milk of slaughtered cattle because inferior perceptions in the use of their slaughter.

It seems to me that actually to protect the export of India of our dead cattle in foreign countries. And that we can easily do by bringing the export trade in India under our control through the establishment of

factories on slaughter house. We export only mass mass masses of export actually to our country but by employing that mass properly can a considerable number of cattle.

I need hardly say that the Government authorities that I have suggested would take in winning the house and other small parts of the dead cattle. In fact it is more necessary than ever.

(Translated from Bengali)

A Lesson for Hindus and Mussalmans

[Perhaps the most important passage in the Epistle is—

ye are my eyes ye are]

'Truth is one, though who sees it is twofold' Another famous passage in the verse of the Prophet is—

مؤمنان ہیں ہم سب ایک دین

مؤمنان! ہر ایک ایک دین ہے

'As every day of mine testified by the words reached the one way, so its progress showed to look, an emotion under what name, with the theme of the Islam High.' Christ said, "In my brother's house we were welcomed" His Sister Anand in the Temple of the South told us a beautiful story from Islamic sources, which makes a splendid commentary on this verse declared, and which therefore I reproduce below. I wish some Muslim reader who best that will read, see the original which the Sister Anand has drawn upon.

V G D I

Al-Hadi! Lead the way in hand, not in.

They continue, have come after "Galla" from them.

By many names and golden I call God
Lead me along the sacred road
He, who made hand under Heaven,
A prophet of his own back gone—
Hadi, Hadi, Hadi, Hadi—
Upon the unknown road do not
Hanging there is no way further
The way, the leader in the guide,
Not my light in candle known
Except Al-Hadi—He alone.

The soil, high in a night
From billion-millions happy men,
An Arab, Persian, Turk, and Greek,
And one not chosen both, to seek
That evening word, with strange names
From a common way, but same
Come with the follow them upon
What word the world should pondered be
'They came', speak the Turk, 'which feel
In change, change, to be good.'
'Not so', the Arab said, 'I say
My word, and the same as say.'
'Come on my brother', the Persian said,
'The Arabic name is said.'
Long regions, for the country's name
Is one and with'. The Greek, who knew
Them before, observed "What of this
Is enough? Ready I will bring
Sufficient from my brother's hand,
And I am, and we shall not fail."

Then struggled they, and not to try
With those who proved he should try,
When, lo! before their eyes did pass,
Laden with sinners, a gadman's ass.
Saying to his fast and sure, and staid,
With eager look, that people said,
'The assen!' said the Turk, and 'the
'Angor!' the Persian 'what should he
Defend?' 'Nay, would'st thou!
The Ass was dead, The Greek was, 'This
Is my salvation!' Thus they laugh
Their prayer to gain.

None to go taught!

Young India

Need For Self-Conversion

(By M. K. Gandhi)

Late last year in his message to his simple words. But there are even one people who question the proposition that there is some thing right even in there are some who question the existence of God. The driving movement, therefore, is a movement to make us realise that there is one thing right. In the words of the many members that we already have of the existence of this need of self-conversion, the debate in the Indian Legislative Council on the Bill to amend Hyderabad laws is an additional and emphatic reminder of that need. The intense resistance arising to the removal of the offending clause was met by an overwhelming majority. Almost all the Indian members, except the chairman, voted against the resolution. The motion showed the sharp difference between the foreign majority and every other. This vote and the debate are a fresh demonstration of the fact that there is a deep and a mark by the discovery of the English 'value' as by our own refusal to recognise and work for our own. This attitude is the removal of the Bill clause is, in my humble opinion, a step towards our goal. National self-respect demands the removal not only of the Bill clause but of every remnant of our slavery, as I repeat this clause is to be. The opinion given here by reason of the fact that it has no material gain to its supporters. There will be within my reach those millions of Indian men to reminding themselves by the realization of more self-respect. Why does our Englishmen feel personally touched by, and would do in the attempt to remove, an clause added to the Indian law? It is not a question to be disposed as such. The motion he adopts showed the way to no doubt other Indians, but if he were to cherish the movement itself, he would lose national self-respect and the power of reminding himself for the nation to which he belongs. Even so if we were conscious of our birthright, it should be a matter for pride for us to know that there are young men who stand the pressure in our midst of a nation that is as hard to the nation. Many Indian members who took part in the debate helped by such encouragement to push. To those the young men who were fighting the terrible battle were acquainted with their freedom but slowly they if

self-conversion. They are nothing wrong in the state standing in a position of public place where there should be nothing only of national honour where there would begin and create the nation.

It seems to me clearly pointed out that this Hyderabad is now stated as General Hall to pass. It would be just as appropriate and necessary if instead of General Hall it was General through whose motion was moved in order to perpetuate it with of 'Englishmen.'

There was in the debate a motion of the state offered in behalf of the European. It was certainly, temporarily and gloriously washed, nevertheless it betrayed the European majority. That for which General Hall stood was necessary for saving the Empire. And in order to save the interests of General Hall, it became necessary for the debate in the House. Mr. Thompson, the author of The Other Side of the Hill was a member, and to mention a famous address presented to General Hall's regiment by 1700 Indian of Madras ten years after the Mutiny. I have no means of ascertaining the circumstances in which the address was presented, but it does not appear to me to be at all strange that such an address was presented, for it is possible to quite look towards their contemporary status. Was not General Dyer presented with a similar address in January 1911? And it would be strange if even now Sir Michael O'Dwyer, if he returned to India, did not find 140 Indians to present an address to him, if it was their duty in the interest of good Government. There are the most wonderful things which are not and trouble in any one there?

It is a matter of great pity to find Englishmen without conscience in which they would be criticised to me expressed by Englishmen. I remember the wife of a European leading lady opposite at a conference at which on speaking in a resolution to loyalty a Indian Indian presented himself to say that he considered every Britisher to be his teacher and that he owed all he was as British. The Indian performance was so excellent that that night and it proved me.

But let me the extreme view of the Indian Council disapprove the young men who are fighting the battle against symbols of slavery. They must not be angry against other Englishmen or the Indians who are now opposing the resolution. They must have faith in themselves and their cause, and they will attract the very men who are opposing them. The attitude, at which they have laid the foundation, is based on reason, if they will keep it strictly non-violent and within the protected limits.

Autobiography

Volume I of The Story of My Experiments with Truth, pp. 304, Cheap edition, bound in cloth, with India and photographs of Gandhi. Price Rs. 1-0-0 plus 50 paise for printing and postage. Rs. 1-5-0 by V.P.P. Price for foreign countries Rs. 2-0-0 post free.

Books are particularly popular in need their names and addresses in English and, preferably in English.

Gifts are also to be had in London from our British Office, at Princes Street, inside the Library.

Manager, Young India

The Theory and Practice of Satyagraha

[The following is taken from an article by Gandhi, published in the Indian Member of Indian Councils which was started in 1914 as a successor of the eight years' *Varanasi* or *South Africa*. V. G. D.]

Conceded not to its utmost limit, Satyagraha is independent of geography or other national conditions, certainly, even in its elementary form, of physical force or violence. Indeed, violence is the negation of this great spiritual force, which can only be indicated or touched by those who will actively endure violence. It is a force that may be used by individuals as well as by communities. It may be used as well as political as it demands ethics. Its successful application is a demonstration of its permanence and inflexibility. It can be used often by men, women and children. It is totally untrue to say that it is a force to be used only by the weak so long as they are not capable of using any violence by violence. This superficial view took the incompleteness of the English expression, 'passive resistance.' It is impossible for those who would themselves to be weak to apply this force. Only those who realise that there is something in man which is superior to the brute nature in him and that the latter always yields to it, can effectively use Satyagraha. This force is to violence, and therefore to all tyranny, all injustice, what light is to darkness. To put him on one's hand upon the lowest side of the scale, the government of the people is possible only so long as they accept either consciously or unconsciously to be governed. We did not want to be governed by the British but at 1921 of the Government, and it had to go before that satyagraha force. Two years ago, it was to be seen when they were called upon to return to the Act, or to return the position presented under the Act, and then to start out and within the force of the satyagraha as for a period long enough to appeal to the sympathies of the government in the Government. We have taken long to achieve what we are about achieving now. That was because our Satyagraha was not of the most complete type. All Satyagrahis do not understand the full value of the force, nor have we men who always have attention rather than violence. The use of this force requires the adoption of poverty, so the more that we must be satisfied whatever we have the characterised to live in stiller condition during the past struggle, all Satyagrahis, if any at all, were we prepared to go that length. Some others were very Satyagrahis indeed. They came without any intention other than with mixed motives, but when with mixed motives some even, when engaged in the struggle, could gladly have renounced to violence but for more violent supporters. That is not that the struggle became prolonged, for the reasons of the present system. In its present form, things have happened which, for this reason, prolonged the struggle of the individual and as an absolute necessity, so that a perfect Satyagrahi has to be almost, if not actually, a perfect man. We cannot all suddenly become such men, but if my proposition is correct — as I have it in my mind — the greater the yield of Satyagraha to us, the better men will we become. In fact, therefore, I think, Satyagrahi, and it is a force, which, if it became universal, would revolutionise social conditions

step with dignity and the ever growing addition under which the notion of the West, we growing and we living almost created to death, and which fully prepared to revolutionise even the notion of the East. If the past struggle has produced even a few Indians who would dedicate themselves to the task of becoming Satyagrahis as ready as possible, they would not only have served themselves in the best sense of the term, they would also have served humanity at large. Then, indeed, Satyagraha is the highest and best education. It should not, not even the ordinary education or better education, but it should present it. It will not be denied, that a child, before he begins to write or alphabet and to gain worldly knowledge, should have what the seed is, what truth is, what love is what peace is, what is the end. It should be an education of soul, education that a child should learn, that in the struggle of life, it can easily conquer him by love, truth, by truth, violence by self-sacrifice.

Weekly Letter

Dear for the week:

21st October—Bombay—Satyagraha, No. 1, 1911-1911.

22nd October—Bhopal, No. 1, 1911-1911 plus other papers (Saguna International).

24th October—Karnal, No. 1, 1911-1911 plus No. 1911 (Saguna).

26th October—Delhi, No. 1, 1911-1911, Satyagraha, International and National, No. 1, 1911-1911, Satyagraha, No. 1, 1911-1911.

28th October—Kolkata, No. 1, 1911-1911, Karmagat, No. 1, 1911-1911, International, No. 1, 1911-1911, Satyagraha, No. 1, 1911-1911 (Saguna) plus other papers from villages plus various other news items.

The Work

The very number of the pages of the type is sufficient to indicate what a crowded week this has been. Early hours of the evening of people to take Gandhi to places crowded out of consideration for his health, and partly because of Gandhi's anxiety to finish the book India was primarily in view of the 'Theory' movement to present in Delhi 'an important and rather urgent matter.' The work had to be pushed with work and stress of a man or two notwithstanding nature. For Gandhi would have loved to spend some days in places which we still feel of the end of the world of the Holy City. It would have been his last good to be longer with the 'India of Gandhi' who overwhelmed him with their enthusiastic offering of comments in the morning and even at his place of residence, and it would have been a delight to have to give some days for Gandhi and Vinod and Karmagat and Karmagat, all holding with enthusiasm and full of promise of a hearty response. But it was not to be. "That which takes me to Delhi is the hope of national service," said Gandhi. "and I feel that it would be wrong not to respond to the invitation of the 'Theory.' After all, in the past 1911."

"All people under the name with God. There is no God, no God."

Polopolygagan

And I have discussed in another Polopolygagan. It was a week to let go Polopolygagan, when Sgt. Haglmann had kept several very nice letters for us, in the shape of somewhat opened documents, several envelopes, and what not. But now to those one of latest books, the minutes of the Adhans last through Sgt. Norpan a beautiful offering set of their own handwritten letters, and a record of their work. It is rather difficult to prepare an abstract from figures of which every line is a chapter of some striking fact. But I must wait the convenience of publishing all the figures they have sent. Let the reader notice from the following statement what a morning Khadi has been and can be to his starving brethren and sisters in the hands of India.

"The total number of spinners in the Adhans Begulas is 1,775. The number of villages around is 112. Spinning started from the districts during the last three months July, August, and September Rs. 1,225-1-4. Below are figures showing the earnings of these spinners:

Village	Name of spinner	July	August	September	Total for three months
Polopolygagan	Petikka	2-2-0	2-2-0	2-12-0	6-1-0
Polopolygagan	Pervil	4-2-0	4-2-0	4-12-0	12-6-0
Chakapandian					
Poloyan	Poloyan	2-2-0	2-12-0	4-2-0	10-10-0
Arachapolygagan	Pervil	4-2-0	4-2-0	4-12-0	12-6-0
Thakurda	Kollan	4-2-0	4-2-0	4-2-0	12-6-0
Polopolygagan	Chappal	4-2-0	4-2-0	4-2-0	12-6-0

"These earnings may not always be of any spinners only but may be of a mother and daughter, or of two sisters or the like working with one organized power."

"The total number of women now employed in the Adhans is 155."

"Below are figures showing the earnings of a few women during the months of July, August and September last year:

Village	Name of woman	Earnings for 3 months
Chakapandian	Polopolygagan	Rs. 47-10-4
Verapolygagan	Pervil	" 105-4-0
Uppolygagan	Arachapolygagan	" 124-10-0
Thakurda	Mukundam	" 121-10-0
Chakapandian	Verapolygagan (2 women)	" 211-4-0
Musali	Polopolygagan	" 49-10-0

"The weaver deposits (pay) with the Adhans out of their earnings came to about Rs. 1,433."

"Five village shikhs are employed by the Khadi work of the Adhans and their earnings are approximately:

Name	Earnings for 3 months July, August & September
Kadi	Rs. 65-10-0
Vera	" 44-10-0
Thakurda	" 24-10-0
Samam	" 45-10-0

"The shikhs have saved and deposited in the Adhans Rs. 75-10-0 in all, besides other investments that they have made."

"From the earnings up to Rs. 1,433, September 1937, as at a period of 15 years, the Adhans has produced Khadi valued at Rs. 1,225,000 and sold Khadi worth Rs. 1,225,000. The production during the last calendar year stands at Rs. 1,225,000."

"The wages paid to spinners, weavers and shikhs during this period amount to Rs. 1,225,000, i.e., 50% of the total expenditure."

"The expenditure on the members of the Adhans and paid employees during this period is Rs. 14,700, i.e., 5% of the total expenditure."

"The other and other expenditure for this period was Rs. 7,700, i.e., 5% of the total expenditure."

"Taking the total value of the cloth produced, 10% represents wages paid to spinners, weavers and shikhs, 5% represents expenditure on machine maintainers and paid employees, 5% is other necessary expenditure and 70% represents cost of raw materials."

"The Adhans closed on 15th September of this year shows that the Adhans has been able to save out of its Khadi work enough to cover all its expenses."

"The Adhans is now giving some material relief to people who would otherwise go without any such materials. The Adhans sent the Adhans Free Department during the last three months was 15,145. The number of persons treated was 3,000. 100 operations were performed."

"The Adhans has trained 11 'volunteers' young men at present. 20 women of this class have been trained to spin regularly in their own houses and are giving their part to the Adhans."

'The Khadi Capital'

The address of Thoppey called their place 'the Khadi capital,' when Gandhi visited it three years ago. They have had years of famine, and being regard to that fact, the place they gave was fairly satisfactory. But it was not for the place that the 'Khadi Map' had gone there. The world here has collected at they had given him nothing, but had named him that at least in their capital there was not a single foreign cloth shop or a single grocery, and not a house with foreign cloth and without a spinning wheel. Indeed, by the side of the few Khadi shops which, mostly do wholesale export trade, there are spinning shops which do a much greater number, and Khadi shikhs only are allowed one of the thirty five thousand bales of the hundred cotton that the one produces, and Khadi shikhs work only for a very small portion of the spinners and weavers, who live in the regions of Thoppey. If the address of Thoppey was to have what a few Khadi capital should be like, let there was in the few villages of the first name of Thakurda Begulas, where the post has left the all that a portion of an old map and an old capital. Just one has

Wages of the shikhs: monthly:

just the old map of a Khadi capital in a month. The people of Thoppey were called happy, but they were happy with whatever they possessed. They were free from greed. They were truthful. And they were all that, because they were satisfied of the 'new thing' made."

Superstition and Idleness

The village, they seemed to be like the monks, 'moral and truthful about every thing.' A few young men sought an education with Gandhi for a few years in Thakurda, and worked like for the best part of the village. They were satisfied as to how the Adhans would that his responsibility as long as the

continued to be a Brahmin. "Even this," said Gandhi taking an extreme case to drive the matter home, "even this is not superior to a prostitute. Are you satisfied?" "No," said the student quite shocked. "I am," said Gandhi, "you have had no sense of superiority. And she has been proud of her purity, she would have been ashamed. But she was not even ashamed of it. She was pure, because it was impossible for her to be otherwise. Are the Hinduism teachers of their supreme height? You a bit of it. But if they were, they would assume to please. Even so, please, if it becomes synonymous with superiority, and an expression of opinion, and is nothing better than a better word for words, Mr. Mehta for the spirit of Hinduism is a selfish class he said. "Is a selfish class as only one thing—DUTY—wherever where thought of superiority can duty? Please in nothing more than an indication of the duty that has been handed down to each one of us by our forefathers. In the West, when they talk of the maintenance of the law of the nation, they talk of raising their standard of life. In India we need not talk of raising the standard of life. For, here we are outside under the sun, when the standard is within every one of us. We can only strive to become men's representatives of walking and following the duties and of giving answer to God. But you are today attempting the impossible task of spreading the two forms of the Brahmin and lower. I submit, no return. Let us have the primary fields and by all these different branches, but let us not try the one at the cost. You will be lost forever, and during the two weeks which you have lived and grown. Out of the necessary requirements, what if in the end the trade with the rest appears like a ribbon. But if you keep the rest honest and then finally enter it, it will mean they have been a long way from.

"But as I said the two cannot be destroyed. For the two Brahmins will stand off. There and yet must meet in the wonderful dignity. I will admit that there are for Brahmins today, for Kshatriyas, for Vaishyas and even for Shudras. For the Shudra too has an individuality. We are all above today. We were today before the ancient might of a tyrant. Let us all agree to hold each one of us his college, that of us will have to be Vaishya, for it is the Vaishya who hold in order their hands.

"We will serve the Brahmins, not because of his superiority, but because of the superior service that he renders to us. It is because we are degraded today that we cannot think except in the terms of superiority and inferiority."

A Gita Class

But Gough Thacker does not work, the most standard, relatively it is superior to any other in India. It is India work for a considerable number of people. If only in some measure purchase the Gita is produced in the villages than it. And however slow the progress, it is there. Look at the figures of money received by the publishers during the last year from 1954 to 1957:

1953-54	Rs. 5,075-15-00
1954-55	" 11,775-00-00
1955-56	" 14,000-00-00
1956-57	" 19,000-11-00

And the A. I. S. A. Ghosh Trusts and the Ghosh Ghosh Company have a fair amount of sales notes. And I understand that speaking on the printed notes of keeping the roll from the date for hundreds of villages during Indian years.

But apart from this, there were other gratifying facts about the Thacker trust. A teacher from a school in the neighbourhood came with his pair of Bibles and said that a pair of Bibles made out of his year. I said how so much as four pairs. The Head Master of the local school, though a Hindu, took them, was happy taking him to it, and not entirely without some-made clerk. He expressed his desire, and when they were moved, promised that he would now getting for Bibles, and after consultation with the teachers declared at the public meeting that they would all appear in Ghosh from the next day.

But the Head Master did more. Being a scholar of Sanskrit, he gathered together about 50 students from the school who had expressed their desire to learn the Gita, and all of them came at 4 a.m. one morning to request Gandhi to inaugurate their class. Nothing could have given Gandhi more pleasure than this moral function. For, as he said in his speech that evening, "I cannot imagine anything as gratifying as a student study at the Bhagavad Gita, and I submit will remember that they are to have it not in order to pursue their spiritual knowledge, or even their knowledge of the Gita, they will know that they have it in order to derive spiritual wisdom and to enter the moral dimension that has been. So now the progress in a recent study of their book can help become a true servant of the nation and through it of humanity." And by a strange but fortunate coincidence this day also (as in Bhagavad) happened to be a Sunday—the day on which we read the third chapter concerning the gospel of service in at work. "The Gita," said Gandhi, blessing the students, "contains the gospel of Truth, the gospel of Hindu or Muslim and the gospel of Amity or Knowledge. It should be a harmonious whole of these three. But the gospel of service is the basis of all, and that can be more necessary for them who want to make the country free that they begin with the chapter concerning the gospel of work? But you must approach it with the five necessary equipments, viz., *shraddha* (reverence), *dan* (work), *brahmacharya* (celibacy), *upvasatha* (non-attachment), and *niroddha* (non-attachment). Then and then only will you be able to reach a correct interpretation of it. And then you will need it to liberate in Brahmins and not Shudras, as we were now-days try to do. And it with the necessary equipment and I assure you you will have peace of which you were never aware before."

Calcutta and Mangalore

But I went (you see to Calcutta, where just arrived he said in the words to one of the principal editors of the presswork, and I was told the major part of the press was given by the Government. But then the Government is not doing but anything more than their duty, but that the Mahatma people have not yet reached their share in the national work. It was a pleasure to be to have the privilege of the hospitality

of a Gujarati who is not only a whole-degree Khadi weaver, but who has also fashioned his life in the Khadi spirit. This is the implication of Sri Lokeshwar Parasharam who years ago gave up his business in Calcutta to take up the national business of Khadi, and is about half a dozen Gujarati families in Calcutta who are wearing Khadi exclusively.

Not the least striking of the features was a meeting of the so-called 'artisans'! Among their other grievances they mentioned lack of educational facilities, and Swadish made a fervent appeal to the 'gurus.' Hriday who had gathered there to read a treat which should form the nucleus of a treatise on establishing educational schools for the Ashoka children. In a few minutes about three hundred copies were put down to the press, one of the ablest technicians being by Sri Yashwanth Narasimhaiah, who had come all the way from his distant village to pay his contribution to Khadi. Will other Swadishists take a leaf out of his book?

Marginalia recorded, especially the wonderful enthusiasm of the women and of the teenagers, make one happy to describe it in more detail. But I have already referred to it, and I know that they can score the credit due for a measure of their satisfaction.

M. D.

The Use of Tractors

(By D. R. Anderson)

Sri D. R. Narthanaiah has written me a kindly letter dealing with my explanation, in South Africa, to the South-Indian students, at the Khadihar Urad. His criticism, as might be expected, is marked by some technical rigour. It is, therefore, a pleasure to answer it.

Concerning to my illustration of the use of the Ford tractor bounding up the soil in the backward area of South Bengal, and our refusal to consider favourably its use in an ordinary case, he replies:

"If the use of labour-saving machinery to uplift so-called Hindus or 'natural' life, and therefore never to people, then I say that the use of the 'Ford tractor' in the first instance was equally wrong, and a move in the wrong direction. 'A sinner is as good as a saint.' Thus, suppose the 'Ford' had not been invented, would we almost have helped you either to prevent the flood, or to repel an invasion any better? I wonder."

I had fully expected this criticism and there is much more in it. For if even the use of machinery is objected to at all, it is obviously difficult to have where to draw the line. Yet to every thing human, it is surely the highest privilege which to justify the right one. Life has a hope of its own which often goes beyond the limits set by the materialised faculty, when it is alienated from other sources of knowledge.

Let me remind Sri Narthanaiah's objection by a practical example of my meaning. I was travelling from Durban to Mombasa in company with a half-breeded, anti-national and individualist American engineer, who was on his way to sell machinery in Asia. I told him the same story that I told to the South-Indian students in South Africa. At the end, I asked him the question: "Would you sell Ford tractors in a village area like that of South Bengal or Middle China?" He said to me: "No, Mr. Anderson, I wouldn't have the heart to

do it." Thus he added simply: "Not for a hundred years, at any rate."

Generally, I do not object the use of machinery in its proper place. I do not imagine machinery, such as the hydroelectric station in Uganda, proving of infinite value to mankind. I regard the machine itself as a machine, and I would improve in its efficiency for village use, if I could. But the use of machines, according to my estimation, must always be subordinated to the true values of humanity. That was just the point, however quiet, of the answer of the Chinese professor to the Swadish. Where humanity can be shown clearly to be benefited by the machine, I would obviously prefer to keep the humanity and keep the machinery.

Sri Narthanaiah, in a later note, refers to the Poet's article on 'The Call of the Character.' I have not got the Poet's article with me, but I know full well his eye-sharpened understanding of machinery, when it was humanity. He has magnificently expressed his sympathy in his play, called *Red Revolution*.

Personally, I do not think that there is really a fundamental difference between the Poet's view of machinery and that of Mahatma Gandhi. It seems to me to be rather a question of proportion. But here other people's opinions may differ from my own.

Let me come to the machine itself. I have been convinced by hard facts that the over-employment of India is both mental and human. It seems to represent the one last hope of preserving the Indian village life from falling into decay. We cannot completely compensate the compensatory losses of industrialised Indian villages into the alien life, Colombia, England, and America, reproducing all the horrors of the industrial Revolution, which degraded England a century ago.

At the very moment, I am struggling desperately to prevent the sale of villages from China to America, for I know, only too well, the moral tragedy of the alien of America. Yet at the same time, I am working and producing day and night, what machinery can be used in order to prevent this beautiful land of China from being dominated by foreign firms in the future. My thoughts go to the direction of hydro-electric schemes in the upper reaches of the Mahanadi, and also of powerful steam-turbines to open up the dried streams of the Chinese lakes. That will show my attitude to machinery from both points of view.

Many times over, from that practical experience in South Bengal, I have debated this very same problem with all sorts and conditions of men, just as I did with that American engineer on the voyage from Durban to Mombasa. After we have talked the whole matter out, each one of them, who would first object to my point of view, but nevertheless agreed with me in the end. I believe, if I could get the same chance of working at the subject practically with Sri Narthanaiah, I could convince him also.

Let me say in conclusion that my illustration, given in South Africa in order to explain the Khadihar Urad, could only make clear a fraction of it. They should not be over-estimated as offering a full explanation.

Printed and Published by Anand Ashram at Nivaganga Ponn, Kanchi, Madras, India, Government, Government.

Was it a Failure?



Subscription (Single copy Rs. 2)
One year Rs. 20
Six months Rs. 12
Foreign Rs. 7, 10, 12, 15

Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad Thursday, November 10, 1927

No. 44

Essentials of Hindu Muslim Unity (Gandhiji's Speech at the Jaipur Muslim Seminar)

The hope that even just interested to you are problems of big blood and better service who was the blood-brother to me, the late Ahmed Mohamed Kachhola whom I intensely loved as I see the hope, and think often I think I had better tell you something. Amongst the Hindus and Mussalmans that lived in North India in the days of the Moghuls there was not a single Indian who could compare with Kachhola in his bravery and his integrity. He sacrificed his life for the better and progress of his country. He stood up for his business and for his wealth, not for his friends, and plunged himself wholeheartedly into the struggle. Even in those days the great Hindu-Muslim differences were and there cropped up, but Kachhola held the scales even between the two. He was even accused later of partiality for his countrymen.

And he had learnt this great virtue of patriotism and tolerance not at any school nor in England, but in his own home, for he was a true Rajput with differences. Rajputs were accused at the way in which he met their opponents and treated them, and his numerous circumstances was then very helpful to them. It is he who led the Moghuls and he died in prison—He had a son called Ali whom he had treated in my view. A lot of it he was wonderfully restrained, and I loved him. His career marked a day of that during the second month of January, and yet he had an ill-will towards those boys. To day so-called religious demonstrators in other in sympathy with a Hindu, if not better, for other sympathy. All had no such feeling, no hatred. Well, both the Hindu and the Muslim are called to justice with, and may their example inspire you.

In those days when Hindus and Mussalmans seemed to be one and ready to shed their blood for one another, and for their country, I appeared to the authorities to have Government schools and colleges. The many years that have passed have left me a study amongst the living what there is to be done out of these institutions, and I am fairly of opinion that those who requested to the will reveal their lack, and I am sure the future leaders of India will reveal their readiness with approval.

I am glad to find here some of the traces of those great days, and I am very happy that you are trying your utmost to keep the flag flying. There is much to be done, but the world seems crowded with good and true men. I ask you all to every generation that the

children of the country, but to remember that hatred for you may be the freedom of the country depends on you. Freedom has very little to do with your having the better or even with some sustained playing of the ball. If you have not the things needed for the freedom of India, I do not know where else to go. These things are fast of God and freedom have lost of my own is a combination of work called as Dharma. If looking to these two essential things to be had in your institutions, I do not know where else to go to look. But I know your problems, I know Kachhola's, and I am sure that these two essential are being very carefully taught.

I do not mind the unsatisfactory state of your finances. In fact I am glad that we should be being torn hard to work, so that we may all the better cherish our Mother and her kin.

Referring to the rights which he said that it was difficult for me to come to Delhi. But to come to the fact a Hindu and a Muslim. It is not to please you that I come here, but to please myself. I come with a selfish and so clear, and that is to tell you that in spite of the stress of hatred and pains raging outside your walls, in spite of the Muslim wronging of the Hindu and Hindu wronging, you have been well kept your hands out, will not keep your hands, will give as return as your hands in hatred, nor even as your mind glad over the wronging and as religious going to work and vain. That is the only hope that has shown me to you.

You will have noticed that I have said nothing about Khadi or salt. That is because even Khadi and salt are nothing before the essential I have asked to you above. You may ply your salt, and wear Khadi, but if you do not do the things I have told you, your Khadi and salt will be of no account. But you will, I am sure, not forget what Kachhola's has told you about the necessity of wearing Khadi. You will hear in such that it is by means of Khadi that we are supporting 30,000 spinners today besides the kind of women, workmen, carpenters etc. Do not forget that many of these are Mussalmans. Without the Khadi the Mussalmans women in many places would have been starved. There is no other way of identifying yourselves with the Hindu and Muslim poor than that of wearing Khadi.

Always all keep yourselves pure and clean, and learn to keep your garments even in the heat of this, and have the memory of the examples I have cited to you ever present in your hearts.

Weekly Letter

From Mangalore To Bombay

The happiest days of the week were those taken up by the total voyage from Mangalore to Bombay. Crocin did most at every part of it, but the journey could not be more useful or pleasant. Goodnight is great, and a little because on the beach taking him to the boat by sailing one of the girls of the party was waiting for him. Though she looked in vain for Khadi women among the passengers on the boat, it was a consolation to find a majority of them who came at various parts to see Goodnight wearing Khadi. Among them were two young men who were caught on the part of the journey. 'What will you have your meeting proper?' one of them asked me, considerably establishing a point of contact. 'Just before we retire,' I said. 'We should like to join,' they said, and from their conversation they seemed to know something of Goodnight's daily routine and appeared to be members of the Khadi fraternity which, thank God, is spreading its branches now in the remotest corners of the land. One of the young men had never expected to be a student and had never attempted himself in Khadi. He was hawking, thank, and said he told us to encourage his son with every mouth. 'I am taking no satisfaction, though,' he said proudly, and tempted me to ask some questions. 'How do you gain your livelihood? Do you do anything else?' 'No,' he said, 'I give all my time to Khadi, and though I am not exactly well-to-do, I am nowhere making both ends meet. My father does not like my ways, but I am thankful to my father Khadi.' At this stage the other, quite a bit and more talkative, took up the conversation. 'He is one of our best workers,' Khadi said. 'It is a pity he is not in charge of the Khadi Department here. The man he should be an assistant to Khadi. But my friend would really double the rate.' I suggested to them to make a representation to Mr. Chagalkar.

'And what are you doing?' I asked. He said he was a student from Karachi and a limited Khadi worker.

'Have you got many like you in your College?' I inquired.

'Quite a fair number, more than we had some time ago. Many of the foreign students wear Khadi and have Khadi. We have a branch of the Khadi Fraternity.'

'And do you also wear Khadi?'

'I am sorry I don't. I wish I could.'

'What prevents you?' and the answer exhibited a lack of personal authority being exercised in all the details of life.

'I could understand your father still persuading you to leave the College,' I said, 'but why should he come in the way of your learning Khadi to your spinning on the loom?'

The student was put in an apology for his father, which was nothing better. 'My father fears that all that would interfere with my studies.'

'That, the best way is show him that it does not in the way of the things and to pass your examinations also.'

'But,' said the friend, taking the end out of the bag, 'my father does not like all this. He does not

like my wearing Khadi. He does not want me to interfere in Young India [By the way, he appeared to be a useful member of Young India]. What can I do?'

And he presented the problem at the hands of personal authority in children's education with a healthy and responsiveness which should attract liberty from the present parent. If the father of the boy happens to read these lines, and if at all a good example might with him, I may win for him through the medium of Mr. Anandil Swartha of Ahmedabad and his daughter. The young lady is an ardent Khadiist (or so her father formerly describes her, as ardent 'Khadiist'), and while her sister and brother are preparing for the ordinary university course, she is working for the Vidyapeeth women's community, with meeting and speaking in her special capacity. She is the only woman Khadi worker in the family, and the father, who perhaps does not at all share her views, not only takes great care that the individuality of the daughter is not smothered, but encourages her to carry out her convictions.

In Bombay

I remember a writer writing chapters on the wild music shown produced by a man which gained a whole town, and we all know the 'dashed' way in which photographs manipulate their camera under the rules and sketches of the structure of a film. The poem represented the appearance to belong to this 'dashed' idea. He must have something to spin interesting you into it, an author that happens to his class who may be able to write. An attraction is provided in, to the greatest my role, as thrilling as a religiously capital in taking a dancing man.

So, in the end, the poem representation in Bombay had their go at Goodnight. I put up just one thing from all that Goodnight said to them. 'That is not for the poem,' said he to one of them. 'But have I told the poem representation some to see in Khadi. That would be some representation for the trouble they give me. I would accept myself that whatever may be the trouble to me, the man is speaking some of his money for the poem.' I do not know if the trouble will be the same to have. The condition for confession would appear to be talking within the privacy of the office.

The Parish Conference

After all, the paper that devoted the Khadi Conference in which Indian from all parts were invited as a parish Conference was not the wrong. It is apparent that many of the leaders, who responded to the Khadi invitation, did so more out of curiosity than anything else. But there is no doubt that it was too large a demand on their country to invite them to a Conference on subjects of which the nature was not at all indicated. Matters which are important to the Khadi may not be so to the Indian leader. All money, whether in private or public affairs, is held and more presumptions against them responsible for it.

A Khadi Mural

It was with a heavy heart that Goodnight visited Delhi previously for the first time after the business had. The memory of the Delhi Khadi Conference and the dark events of the morning are enough to make any heart sick, and Goodnight could not disguise his

Health Hints

[There is much that is full of wisdom and common sense in that slender little volume by the Doctor of Asquith—*Ray Newman*. I call it a few words observations on the preservation of health, based on things we do experience, and the experience of one who has suffered from more of the ailments of the rich.]

—B. D.—

Work-Cure

"Most of the entire world—particularly among women—feeling, nervous, nervous, nervous and indigestion, come from lack of occupation. This was noticeable during the War, when females who had never been tired of dressing their symptoms worked like horses, and what with little sleep and too food added 50 per cent. to their general health."

"If doctors had the idea to suggest work instead of rest, their recommendations would have immediate results. Unfortunately, it is the feeling among medical men today to say we are all overworked, and their mistaken position finds many a fool to follow them. From my own experience I can truly say, then, if any, would believe that I have now become here been kept by too much work."

Sleeping-Cure

"Most men and women eat, drink and sleep too much to keep their minds active or their bodies healthy. Children are seldom so greatly overeating people, and have with positive results when they have eaten enough. I am convinced by observing how much time people spend of their lives in eating and drinking and how seldom they are so to that they realize. They will give their plates with light green peas and fish, without making out of this talk a concept that doctors the Vitamin Cure, and are surprised when their stomachs or their complexion become like children's health."

"It is an established fact that the more you eat the more you work is not, and starvation-though not recognized by doctors—is a rule now for half the population that think stomach. I do not think there are many women to prevent people from starving, but it is high time that some of the aristocratic functions devoted against alcohol would be related against work."

"The risk and rule, finding themselves proving to, except their stomachs were a joy to themselves, but having them select their conditions and distributed their weight, they return to the same way of living as they did before, and I have hardly a friend or a contemporary who has prevented an entire and clear types."

"It is this country you can walk, talk and speak in public about with-control, medical, then and medical doctors—almost any medical subject—but you may not mention medicine, and yet as one of my experiences will show that most of our bodily suffering comes from insufficient drainage, not physical action. You may walk, stand or light sky at this proposition, but come or later you will have to live it. The average person in my class (starvation that may be) has three, if not four meals a day—breakfast, lunch, tea and dinner, more here as we will come have two supper instead of dinner, so that as it says, they fill their stomachs

three times a day, and drink themselves before if they do not spend at least eight hours in bed, whether asleep or awake. In spite of this, whether from lack of more or outside exposure, illness is suffered especially, with the most disastrous consequences they can and they return are unable to take enough exercise to open the pores of their skin, and as a result are not really possess of primary rule in which is the starting point of many of the troubles which prove fatal to their life."

"When you have of some hours, you will sleep the doctor, but it would be more to the purpose to ask about the damage of the system than of the feeding. We may be on the eve of a great scientific discovery in connection with cancer, but in the meantime little is known about it. It is a big forward to learn in what part of the world cancer is believed to originate either cancer, and it is possible that, if people were more educated and as we only say of cancer would be influenced to tell more of cancer as much as they could of their diet and habits, it would be more valuable than all the experiments made upon mice and rabbits."

"After the age of forty we are made as much food, drink or sleep as they did in their youth. It is a pitiable to say they are complacent, but when middle-aged people tell me they could not live without sleep or else have sleep, I assume they should be guided if they can get on, and more is enough for the majority of mankind. But more are not as much represented by they to by their life and a kind of sense that—though difficult—is to understand. Some of the strongest people I have known have been bed-ridden, and seeking medicine as much as finding sleep or well regulated health."

"The Lord Mayor of Cork lived from the 10th of August 1858 till the 10th of October of the same year without food, but he was kept warm in bed, and his doctors gave him mild opium. Reading this made me realize for the first time that if eating or sleep could accumulate poison, how much more danger there must be in overeating."

"Body men in a moderate fire is a type old age and spend most of their nights in paper or meditation and some of them are highly intelligent, whereas outside are always the larger have than they are inside. Although sleeping too much cannot be said to be a danger, it is a disadvantage. . . . Sleep, like everything else, is a matter of health, and although one can lay down on food while the more you exercise, present in it which is the more that you will be."

"Children seldom live, except to find years of health which are immediately to themselves."

"How does the world we understand men have interpreted that differently—no may say, without reservation, that that I've been made in the image of man—but the Christian religion has made him in the image of women. You might have supposed that you being filled with the highest kind of imagination, women would have used themselves with protecting light, but Christian women understand you. Pushed to its highest perfection, you can jump off a roof without being hurt. The position of it never makes you sensible and without making you blind. So say you

equations I have seen it separate the *dyon* from their parents, the *brion* from their family, and by ignoring the dimension that have captured generations of men—the man for the education of suffering, it has inverted the *brion*, trapped upon the *dyon* and showed the I hope I can believe of all great and hidden, and I do not suppose the Almighty exact by what and we come to Him as long as we may ourselves, there is a line word in the words "There shall have been other gods but He" and the best of persons that increase God by good He to great.

¹⁰ But, either *Frankenstein*, *God-creations*, *Devils* are, come in December, November, September, no doubt will come forth. We are anything, and the world, the world, as the body when temper has been aroused. There is only one form of expression that we can take, and that is contained in my text which forbids you to withhold it from you. — But not the one go down now, now, now! ¹¹

Collection in South India

Collective work today highlights how to build trust, equity and social equity.

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1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

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Enigma, Ex. 12-47E-7-9, Tromsøregion, No. 121124;
Tromsø and Gjesdal, Ex. 142-5-7, Eneida, No. 142
Tid. Ex. 141/142-5.

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[illegible]

Takeaways

Trichostema, No. 41712 TL, Schumann, No. 11041
Lepid. No. 2787 TL, Kuhn, No. 8495-6, Munz
coll., No. 344; Thell. No. 21243 TL.

The first of these is the

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Cherwell, Pa. 15004-0, Telford, Pa. 15080-0
 Erdos, Pa. 15104-0, Scranton, Pa. 15201-0
 Ferguson, Pa. 15110, Pottsville, Pennsylvania, Fair-
 market St., R. 424-11-0, Pottsville, Pa. 15901-0
 Hartman, Pa. 15710-0, Kutztown, Pa. 15004-0
 Jones, Pa. 15401, Telford, Pa. 15080-0

No. 21, Karpulov, No. 24-2-2, Melnikovskiy, No. 25, Kucharskiy, No. 26, T-24, No. 23-22-2-2.

1. *Journal of Management Education* 30(1): 10-20
 2. *Journal of Management Education* 30(1): 21-30

Colony: No. 1, 1975-2-4; Polynesian, No. 1, 1975-2-7.
 Cichlidophorus and Chloroceryle: No. 1, 1975-11-3, Argentina.
 No. 114-2-4, Polynesian, No. 1, 1975-11-3, Argentina.
 Redpoll: No. 1, 1975-2-4, March 1975, No. 11, Total
 No. 1, 1975-1-3.

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Neoplatonism. See 1,132, Neoplatonism. See 1,132-134;
Neoplatonists. See 1,171-173; Plato. See 1,114-116; Sto-
icism. See 1,133-134; Socrates. See 1,114-116; Total
See 1,134-136.

Age Group	Percentage
18-24	~10%
25-34	~10%
35-44	~10%
45-54	~10%
55-64	~10%
65-74	~10%
75+	~10%

Tollens, No. 1-68-11-01, Artl. No. 1-73-18-0
Glynnham, No. 1-13-4-0, Acct. No. 1-29-15-0
Pellandus, No. 1-10-0; Thermanian, No. 10 Total
No. 1-73-1-0

The following table shows the results of the regression analysis for the dependent variable "Number of employees" (Table 1).

Torshavn, No. 191-1-3, Kopenhagen, No. 1910-1-3,
Alger, No. 191-1-3, Odessa, No. 1910-1-3, Hongkong,
No. 191, Krasnodar, No. 1910-1-3, Krasnodar,
No. 1910-1-3, Krasnodar, No. 191, Chongqing,
No. 191, Krasnodar, Odessa, Krasnodar, Odessa,
No. 191-1-3, Odessa, No. 1910-1-3.

Costs

[illegible]

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Callahan, R. 1971-12-2; Callahan, R. 1972-1-2
Callahan, R. 1972-1-3; Callahan, R. 1972-1-4

Age Group	Male	Female
0-14	10	10
15-24	80	70
25-34	20	20
35-44	10	10
45-54	10	10
55-64	10	10
65-74	10	10
75-84	10	10
85+	10	10

Conjunctiva, No. 1,425-15-8; Adenoidectomy,
No. 1,426-15-8; Tonsillectomy, No. 724-15-8; Pyelonephritis
No. 549-5-8; Schenck's disease, No. 687-5-8. Total No. 3,423-15-8

100

Ernstkampf, No. 3.111-1-7.	Harzer and Knechtgen, No. 700-1-4.
Ernst, No. 3.111-1-7.	Polysyllabismus, No. 700-1-4.
Ernst, No. 3.111-1-7.	Stadl, No. 3.111-1-7.

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Total No. 1,138-11-0
Manufacturing, No. 114-4-4,
Grand total Total National Sample No. 1,023-11-4

100

North Korea and Manchuria, No. 1,001-0-0.
 Russian for Japanese Food Relief, No. 100, Tokyo
 Republic, No. 1,001-0-0-0.
 Last Book reviewed, No. 00-01-0, No. 1,001,000-0-0-0.
 In Indian Book, Mysore, No. 1,001,000-0-0-0.
 In Chinese Food, Yenching, No. 1,000-0-0, No. 1, 0, 0, 0.
 Japan, No. 1,001,000-0-0-0, No. 1, 0, 0, 0, 0.

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Which is the Nobler Part?

[The following is Professor T. W. Higgin's translation of one of the fables, if not the fable, of the *Pathik Jataka*, called *Suppadda Jataka* or 'A Lesson for Kings.' I think the last two paragraphs which are not only inconsequential but also spoil the beauty of the conclusion.]

V. C. D.]

Once upon a time, when Radamathia was reigning in Benares, the famous Buddha emerged to life on the banks of his natal stream, and after the customary ceremony had been performed, he was safely born. And when the day came for choosing a name, they called him Prince Radamathia. He grew up in due season, and when he was twelve years old, went to Yakshachia, and became accomplished in all arts. And after his father had he ascended the throne, and ruled the kingdom with righteousness and equity. He gave judgments without partiality, hatred, ignorance, or fear. Hence he was equipped with justice, with justice also his ministers administered the law. One tale being thus decided with justice, there was one who brought him news. And on those words, the king and bunch of hui-pai-wei came to the King's court. Through the judges sat all day in the court, they had to leave without any case coming to justice. It came to him, that the Hall of Justice would have to be closed!

Then the prince Buddha thought: "From my sitting with righteousness there are those who come for judgment, the birds too come, and the Hall of Justice will have to be closed. It is better not, therefore, and to consider with my own hands; and if I had the 'right' of sitting in my court, I put that away, and justice only rules!"

Thereafter he would let some one to let him his father, but saying: "I am not him, he has no one who would tell him of any fault, but heard only his own praise."

Then he thought: "It is from him of me that there were again only good things, and not bad things," and he sought among those people who lived outside the palace. And finding no fault with them, he sought among those who lived outside the city, in the suburbs, at the four gates. And there one finding no one to find fault, and having only his own praise, he determined to touch the country place.

So he made over his kingdom to his relations, and returned his chariot, and taking only his chariot, left the city in disguise. And reaching the country through, up to the very boundary, he found no fault, and having only of his own virtue, and so he turned back from the entrance, leaving, and returned by the high road towards the city.

Now at that time the King of Kosala, Mallika by name, was also ruling his kingdom with righteousness, and when seeking for some one to be himself, he the noblest he had found in the palace, but only heard of his own virtue! He seeking in many places, he too came to that very tale. And there he came too to him in a low seat with peaceful mind, where there was no space for a chariot to get out of the way!

Then the chariot of Mallika the King said to the chariot of the King of Benares: "Take thy chariot out of the way!"

But he said: "Take thy chariot out of the way, O chariot!" In this chariot, which the Lord sent the kingdom of Benares, the great King Radamathia."

And the other replied: "In this chariot, O chariot, which the Lord sent the kingdom of Kosala, the great King Mallika. Take thy chariot out of the way, and make room for the chariot of our King!"

Then the chariot of the King of Benares thought: "They say then that he has no chariot? What is there to be done?" After some consideration he said to himself, "I have a way. I'll get out later and be it, and then I'll be the chariot of the prince to get out of the way, and so make room for the other."

And when he arrived at that resolution, he asked that chariot what the age of the King of Kosala was. But in reply he found that the ages of both were equal. Then he inquired about the extent of his kingdom and about his army, and his wealth, and his women, and about the money he had to be, and his sons and sons and sons. And he found that both were lords of a kingdom, there hundred houses or more, and that in regard of army and wealth and women, and the women on which they lived, and their sons and their sons and their family, they were just as a pair!

Then he thought: "I will make way for the other chariot." And he said: "What kind of righteousness has this King of yours?"

And the other replied: "Look and look at my King's righteousness," and on producing his King's wisdom as evidence, showed the first chariot.

"The strong he overcomes by strength,
The mild by meekness, Mallika,
The good by goodness he overcomes,
The wicked by the wicked too.
Such is the nature of this King!
Move out of the way, O chariot!"

And the chariot of the King of Benares said: "Yes."

"Well, have you told all the virtues of your King?"

"Yes," and the other:

"If there are his virtues where are there his faults?" replied he.

The other said: "Well, for the more, they shall be found, if you like." But saying, then, what is the kind of goodness your King has?"

And then the chariot of the King of Benares called said him to himself, and showed the second chariot:

"Anger he overcomes by meekness,
By goodness he overcomes what is not good,
The strong he overcomes by gentle gifts,
By truth he moves the wicked of him.
Such is the nature of this King!
Move out of the way, O chariot!"

And when he had the response, both Mallika the King and his chariot stepped from their chariot, and they took out the horses, and presented their chariot and made way for the King of Benares.

Printed and Published by Benari Dass at *Shriyama Press, Benihigraon, Patna, Saranyoga, Chaudhary.*



Varnashrama & Distortion

Subscription { Single copy Rs. 2
 One year Rs. 4
 Six months Rs. 2
 Foreign Rs. 7, 8, 12, 15

Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, November 17, 1927

No. 45

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XXIV

The Birth of Satyagraha

There was no shaping themselves in Satyagraha. But this self-purification on my part was, as it were, a preface to Satyagraha. I can now see that all the principal events of my life culminating in the rise of Satyagraha were merely preparing me for it.

The principle called Satyagraha seems too long before that some was wanted. Indeed there is not here. I myself could not say what it was. In the past also we used the English phrase 'positive resistance' to describe it. When in a meeting of Congress I found that the term 'positive resistance' was too severely interpreted, that it was supposed to be a weapon of the weak, that it could be characterised by hatred and that it could hardly maintain itself as violence, I had to lower in all those statements and explain the real nature of the Indian movement. It was clear that a new word must be coined by the Indians to denote their struggle.

But I could not for the life of me find out a new word, and therefore offered a verbalised piece through Indian Congress to the reader who made the two suggestions to the point. As a result Mahatma Gandhi coined the word 'Satyagraha' (Sat means, Agitation, and and was the first. But in order to make Mahatma I changed the word to 'Satyagraha' which has since become accepted in Congress as a designation for the struggle.

The history of this struggle is for all practical purposes a history of my life in South Africa and especially of my experiments with truth in that sub-continent. I wrote the major portion of this history in French and translated it after I was released. It was published in *Young India* and subsequently issued in book form. Mr. V. K. Gokhale had been translating it into English. Dr. Chundrabhanu, but I am now attempting to have the English translation published in book form at an early date, so that those who will may be able to familiarise themselves with my

most important experiments in South Africa. I should recommend a perusal of my history of Satyagraha in South Africa to each Congress member as soon as you can read it clearly. I will not repeat what I have just done there but will in the next few chapters deal only with a few personal incidents of my life in South Africa which have not been covered by that history. And when I have done with those two, I will at least proceed to put the reader more into of my experiments in India. Therefore say one who wishes to continue these experiments in their strict chronological order will now do well to keep the history of Satyagraha in South Africa before him.

(Translated from Sanskrit)

Autobiography

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Manager, Young India

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Manager, J. J.

Yoke of Foreign Medium

A friend sends me the following interesting extract from Mr. R. Narayana Sastri's *Study in Sociology* published in 1920:-

"The Altimore boys show great readiness in acquiring knowledge, and the several papers have placed the missionaries well and high places in the land. The proficiency is so great due to the full climate, which ought to give them superior energy. As an Indian student of some experience, I was truly that the Indian student is unable looking to mental powers. There are reasons which go far to explain the somewhat unsatisfactory results of Anglo-Verminian education in the country, and they are reasons more closely related to the particular students in the field than to the theories above explained are usually based on the subject. The attempt to make the students fit his thinking as a foreign language has naturally the effect of suppressing originality and encouraging methods of work which is still further fettered by the hand and feet of the Government Department, which pretends 'science' and attempts to lay down the whole volume of school teaching with the minutest particularity. Till now is a help to indifference or to contemptuous looking, but because the best teacher. . . . Great number of students are very poor. It is the poor, in fact, who seek knowledge in order to make a living. Knowledge is not a sacred and sacred, the body impurities and the body enters the environment that is more to be healthy and vigorous thinking. Yet, with all these adverse conditions, the achievements of Indian students after years are with abundance, finished, beautiful, even more than greater success of foreign professors and points further than the story of many an average Indian scholar. It is a measure always against Indian who enters that there is an 'growth of knowledge for its own sake.' The phrase has school become almost too familiar. It may be asked how many European students, who have a living to make, seek perhaps current foreign language dependent on them, and a skilled foreign language in matter before they can even begin to use their good in right, would be found to cherish that wonderful but unceasingly new 'love of knowledge for its own sake.' Education not being compulsory in India, even students are struggling youths who have to make their living. The rich either do not study, or pursue knowledge in their own way and as accordance with their native tastes, or might naturally be expected. The imposition of a foreign language as the medium of all higher education has not consisted of a bright on the subject's path. Had the native languages been allowed a fair chance, they would in all likelihood by this time have developed some really interesting and scientific phenomena of their own, instead of 'submitting to their undeveloped condition. A further point of 'English' education in India is that it has led to so far that the use of school and college has to be got Government service - only that and nothing more. This action has been taken, but of course, by Government itself making school and university institutions the best and qualifications for its service. The result is that English education is regarded chiefly as a means of obtaining employment in some Government office, and there is almost a total

absence of the much advertised 'love of knowledge for its own sake' in connection with our schools and colleges. A still further result is the growth of a class of English-educated men whose greatest aim is really to secure of the requirements of Government, so that they can avoid only with the object of making a good under Government and consequently enabling themselves to be promoted and appointed if they cannot succeed in their object, personal aims, as it has been, under such discouraging circumstances and with such meagre possibilities. An official in Mysore recently declared that he could not have business without finding an 'Orientalist' man standing under every tree along the road, with a petition in his hand for employment in a Government office.

"It is no late in the day now to attempt to reverse entirely the policy of English education adopted half a century ago under Macaulay's influence. Too good and ill it must remain and the best work to make of it, as indeed Lord George's Government is making by its by its social inquiry into the conditions of secondary teaching, and by its recent University Act. But will the country consider with us that education organised generally in a foreign tongue must fail to bring out the best that is in the student, and must remain more of a parasite than a real offspring of the national genius of the land. The difficulty in the way of employing the native language for purposes of instruction is the very practical one that the Government and the Education Department is a foreign imposition, and the impossibility of drawing without and teachers of the best Western training who are at the most time proficient in those languages. But it appears reasonable enough to hope that in course of time these conditions will remedy themselves, through the growth of a truly native system of public spirit who will create native knowledge a genuine possession of the Indian, instead of a monopoly of the 'Englishment.' When this knowledge is laid to flow in the natural channels, as a part of the speech of the people, it will be much more widely diffused, and will become the basis of a real national progress. Then, if ever, there will be the love of knowledge for its own sake, and the confidence which has led to education being regarded as merely a passport of bread will become a thing of the past. The love of knowledge was once strong enough in India, and may be so again. The anxiety to obtain Government service with its death is modified in form, as their openings for the employment of talent are small. It is a mistake, however, to suppose, as many Europeans do, that results of progress are being obtained by the Government and the missionaries almost by right of themselves and taken out of their national hereditary work and calling. The boys who attend high schools and receive English education are after all only a small percentage of the population, and are mostly the sons of Brahmins, Kayasthas etc., who are really dependent on clerical and official work for a means of livelihood. The remedy for the misgrowth of education in India is not to extend education, which an official Government can do, but to liberate and revive the trade, commerce, and manufacturing of the country so as to furnish other and varied means of employment for all the available ability in the land."

There is nothing new in the above content for the readers of these pages. But it comes as a fresh reminder of how the foreign media has treated the growth of the youth of the country as the Hindu role has limited the growth of the nation.

H. K. G.

Young India

Varnashrama and its Distortion.

(By H. K. Gandhi)

The reader will find in another column the Editor's interesting letter on the Hinduism and Varnashrama question. I gladly respond to his invitation to explain my views on varnashrama more fully than I have done in my speeches during the recent Round Table Conference, which have been more or less fully expounded in these columns.

Let me start the issue by reminding from consideration the celebrated story of a Hindu who has lost his head cut off by him by reason of his having dared to become a Brahmin. I do not read Shastri's theory, not only not of history. The story of the description of Shastri as not in keeping with the general character of him. And therefore may be said in the various Varnashrama, I hold my firm to be incapable of being developed a Hindu or for that matter any one else. The story of Shastri, if it proves anything, proves that in the days when the story came it was held to be a capital crime for Shastri to perform certain acts. What is the fact as to the meaning of the word Hindu's law. I have heard even an enlightened man give in the whole nation. But this would not alter the fact of various unapproachable prohibition speaking against the Hindu or some stage in the evolution of Hinduism. Only I do not want to join the National in doing penance for the alleged description of Shastri, for I do not believe in a historical penance by that man having been developed by a historical person called Shastri. For the general penance of the so-called lower orders of Hinduism, especially the so-called untouchables, I am as a Hindu doing penance every moment of my life. In my opinion Shastri's like that of Shastri have no place in a religious consideration of the question of varnashrama. I propose therefore merely to say that I believe in the varnashrama, and I should not hesitate to repeat the definition if it was proved to me that the interpretation put upon it by me has no relevance to Shastri. There are others who say, Mr. Shastri says, two different words. The intention of his statement would not be better to hold the progress of life for which the law of varnashrama is a necessity. The law of varnashrama that a person should, for his being, follow the mental occupation of his birthright. I hold that to be a universal law governing the human family. Its breach entails on it has entailed various consequences for us. But the vast majority of men consistently follow the headstrong occupation of their fathers. Shastri required a great service to mankind by the discovery of and conscious challenge to this law. If man's is distinguished from lower animals' leading to

to know God. It follows that he must not devote the chief part of his life to making experiments in finding out what occupation will best suit him for meeting his livelihood. On the contrary he will recognize that it is best for him to follow his father's occupation, and derive his own due and intent in qualifying himself for the task in which mankind is called.

Now that the difficulty suggested by my correspondent does not arise. For as far as I am concerned, my understanding of Shastri's law of varnashrama is not in keeping with the law of varnashrama as it is. Thus Mr. National says of Brahmin parents and I have of Vaidya parents may consistently with the law of varnashrama as it is. I have no objection to my having a Brahmin mother or a Brahmin father, though as a Hindu I do not believe that a Hindu would depend for his food on the charity of his neighbours and I as a Vaidya would be working my hand by selling drugs or medicine. Every man is free to make any social service so long as he does not offend against the law.

In this connection of the law of varnashrama as it is superior to my other. All occupations are equal and it is possible to be far as they are not in conflict with moral precepts or public. A man may have the same status as a Brahmin. What is not Mr. Shastri who said that it was in Hinduism more than in any other religion, that life was an end and not a means. (Page 1)

There is an idea that at some stage of the evolution Hinduism without varnashrama, and the nature of varnashrama and including natural and spiritual. But the notion of inequality seems to me to be wholly against the spirit of Hinduism which demands every thing in equality. There is no room for the recognition of superiority by one class over another in a scheme of life based on science where service from is established here to all life.

Let it not be said against this law of varnashrama that it is that the law of varnashrama is of all evolution. In my opinion the law of varnashrama does not fit the law by all and nature to establish the only steps working of it, namely varnashrama. Today we seem to think of and mean for universal parents which we in this very nature, humanity, and we do this about in the nature of the new thing possible.

If I am told that the interpretation put by me upon varnashrama is not supported by anything to be found in the *Shastri*, which we called Hinduism, my answer is that the order of conduct based upon fundamental reasonable maxims of life very often fits in with as we gain fresh experience and make such observations. It is possible to have many more of the Hindu which we no longer recognize as Hindu or even worthy of observation. *Varnashrama* means we have and common in all religions. The latter vary in their application. And as religion has indicated the variation of all possible applications. They must expand with the expansion of ideas and knowledge of new facts. Indeed I believe that the contents of words given with the growth of human experience. The association of the words *varnashrama*, *brahmin*, *untouchables*, *varnashrama* etc. is infinitely older to-day than it was during the human historical past. Applying this principle to the word *varnashrama*, we must not be bound, it would be foolish not wrong to be bound, by the common interpretation, assuming that it is inconsistent with the requirements

of the age as with our goddess of minds. To do otherwise will be foolish.

Esays connected with the manner above indicated has nothing to do with with such as we have it today, and is probably or is becoming and appearing as essential part of the preparation of the 1911-12 Union. That these prohibitions were introduced for the convenience of various is possible. Restrictions against professional meetings are necessary for any nation of this level in advancement. Restrictions on professional doing away others from necessary consideration as differences in habits. The disregard of these restrictions formerly carried, or what is more, should now carry as much as legal punishment or forfeiture of man's name.

Various were religiously free. It was an intellectual and intelligible decision. But the matter is no part of the law of union. A labor for between may not become a hindrance although both may be and should be stated as freedom.

The most fruitful question I heard asked in Tamil had was, that between good and badness union might appear under my interpretation, they must either be worked under a different name or destroyed altogether by means of the end which it surrounded them. The question faced that my interpretation would be ignored and yet my authority would be freely applied for supporting under most of cases the Union Committee and tyrannies practiced at the present day in Hindustan. They further stated that as the people themselves made and were more spontaneous than and that the matter of union was always present, but the tyranny of union was rampant everywhere. All these objections have to do with union in these. But they are objections which can be answered against many accepted institutions that were more good. A reformer's business is to create the independent mind and to set about reforming it. If the union can be separated from A. Union is however not a mere institution made by man but it is a law discovered by him. It cannot therefore be set aside, as better means and possibilities should be explored and which for the good of society. We have seen that the will is not in the law or the institution itself, but it lies in the direction of superiority and inferiority which are superadded to it.

The question too when has the law to be worked in these days when all the free union or sub-union break number of the restriction, coming by all means local and otherwise to advance their national union, and when some integrate themselves over others who in their turn are doing something for the state. The law will make itself out even if we observe it that it will be the way of punishment. If we will escape punishment, we will submit to it. And seeing that we are just now engaged in applying to ourselves the workman rule of reward if the State meaning the people (physically). It would be well to recognize ourselves as one nation, one Hindu, even though some may be thinking and some may be suffering and some others may be engaged in commercial pursuits. I remember in 1911 the Chairman of the Social Conference in India suggesting that formerly all were Brahmins, and that now the all should be

recognized as such, and that the other names should be abolished. It appeared to be that, as it appears to me now, as a valid suggestion. It is the smallest superior that has to descend from his height, if the union is to be possible. Those who for ages have been engaged to consider themselves as the lowest in the social scale cannot suddenly have the equipment of the so-called higher class. They can therefore run to lower only by mistake, in other words by destroying unity itself. In the scheme of reconstruction I have in view, to unite him has made of the introduction, for I did not plan for uniformity in the law of union or otherwise in Hindustan. They in common with the rest will be absorbed in the Hindu. Out of these the other three unions will gradually merge perfect and equal in status through suffering or corruption. The Brahman will be very few. From all will be the matter that will not be the hierarchy in the un-extended union of today, but will produce and become of the union being done that time for the nation. The lowest will be the Hindu for an un-extended union a minimum amount of labor will be taken from Brahman. The most important will be the Vaishya—a union that would include all professions—the agriculturists, the workers, the artisans etc. This union may sound stupid. I however prefer to live in this stage of my imagination, to try to live up to the un-extended union of a society that I am endeavoring to describe. It is rarely given to individuals to live their own stages even though they may not be able to see them through by unity. Every nation has made its beginning with the individual, and this which had others, unity and the looking of a root and was accepted by the society in whose midst the nation lived.

Ready made Khadi Clothes

A Tamil friend makes some suggestions about ready made Khadi clothes which I repeat as follows:

"Just as we have ready made Khadi caps on the market, why not Khadi coats and shirts both after the Indian and European styles? Ready made Khadi shapewear should be manufactured enough to find the different varieties of clothes that are sold ready made and to have these made of Khadi."

The suggestion is worthy of consideration by Khadi shops. It will be one method of cheapening Khadi and providing remunerative employment for the poor shoemakers. If the Khadi nation has persistence enough to take a little less than the market pays the willing men to release the price of Khadi required for the material. Mrs. Mahadevi Puri has found out ingenious patterns which the maker in Khadi and charges prices which her chosen customers gladly pay for the knowledge that they are not only supporting Khadi but also give who might otherwise have been without such a clear method of earning livelihood as Khadi work provides for them. In Bihar and Tamil Nadu, I saw ladies who were working industriously in Khadi. There is no reason why even educated English should not go in for toiling with a view of serving Khadi at the same time that they may be serving themselves.

M. K. G.

A Chinese Philosopher

[*Study for Third Journal, 1917, has an article by Mr. Hsueh Hsueh-shan on Hsiang Tsi, a Chinese philosopher who lived about the same period (500 B. C.) as and is about the same age (80 years) as Buddha. The following extracts provide interesting illustrations of the teachings of Hsueh.* V. G. D.]

"London who wish to assume the responsibility of ruling the country should seek the prime source of virtue. It is lack of mutual love. Richer than any known law, yet less known of men, is that rich, other known in order to benefit them. One must live alone one themselves but not those of others, as they think the others for the benefit of their own. Kings love their own countries, but not others, and therefore fight with other countries for the sake of their own. The source of all this evil action is lack of mutual love. If all through the whole world will regard the feeling of others as their own, who will then rob, steal or defraud? If kings regard other countries as their own, who will fight? When there is mutual love there is peace, when there is mutual hatred there is war."

"Any principle which can create content should be perpetuated. That which cannot create content should be discarded."

"Of all men attacking a country by war is the greatest. If people talk of morality and high virtues but do not try to abolish war, they are concerning themselves with comparatively small things, not with morality."

"There is a man who steals his neighbour's coat and steals some peaches and places them on. When this is known, he is condemned by the public, and when caught will be fined by the Government. Why? Because he has injured his neighbour to profit himself. And if he steals from his neighbour a dog, a pig, or a chicken, he commits a wrong greater than the stealing of peaches and pears. Why? Because he has done a greater injury to another man and the greater injury he does, the greater the wrong and greater shall be his punishment. And if he keeps on for so as to murder an innocent man, take away his life and child, and rob him with a sword, then his crime is still greater. Why? Because he has done thereby a greater injury. And the greater the injury a man does another, the greater is his crime and the greater shall be his punishment. In all these cases the goodness of the world agree to condemn this man and declare that he is wrong."

"But there is the greatest of all crimes—the injustice of men better by another. But the goodness of the world not only refuse to condemn it, but even praise it and declare that it is right. What we say that those goodness know the distinction between right and wrong? Killing one man constitutes a crime and is punishable by death. Applied the same principle, the killing of ten men makes the crime ten times greater and ten times as punishable, finally the killing of a hundred men increases the crime a hundred fold and makes it that many times as punishable. All this the goodness of the world consistently condemn and pronounce to be wrong. But when they come to judge the greatest of all wrongs,—the injustice of one state by another (which is a hundred thousand times

more wicked than the killing of ten innocent men),—they cannot see that they should condemn it. On the contrary they praise it and call it right. Indeed they do not know it is wrong. . . . There is a world which condemns a petty wrong and praises the greater of all wrongs, the attack of one nation upon another and calls it right. Can we say that the world knows the distinction between right and wrong?"

"Brahman and Non-Brahman"

[*Dr. B. B. Nathaniel of Kharan writes under the above heading:*

"I have been following with deepest interest all your utterances on the Brahman and Non-Brahman question, and especially those during your recent tour of the Southern Provinces. As much and also as you who has studied this question in his own, I venture to present you my doubts and difficulties with regard to your treatment of this question."

"I agree with you in leaving the Brahman and Non-Brahman question as a free issue or aspect of the institution of caste-discrimination. Only we ought really to say caste instead of caste-discrimination. For there is no question of difference here. But in conducting such discussion it has been the usual practice both in the press and on the platform for so many years not to lay emphasis to mean, that I mean, we need not mind the necessary qualification at this stage."

"I take your speech on the subject as reported in Young India of the 12th and 15th September. In your speech at Tanjore, your latest on the subject, it is to be expected that you set short your repetition of the 'non-discrimination doctrine' more convincingly, saying, 'But I cannot go deeper into the subject before a large audience of this kind.' I wish this latter say persuade you to do so before your Young India audience. In that speech, referring to the 'original', 'absolute' caste-discrimination you said: 'As a matter of fact the world has not apprehended this side to fight against this law,' and similarly at Coimbatore you said: 'The nations of the West and India itself eventually are obliged to follow that law.'"

"Well, if these declarations of yours had stood by themselves, no sensible opponent of caste (or caste) — even though he was a 'white' — in his opposition to it — could have had cause to quarrel with that side of caste, the same anti-discrimination. Because, in declaring, you seem to mean by caste as more than the natural law which operates in other kinds and other religious communities that caste, and thereby the division of labour largely (and only partly) along hereditary lines. If our caste had been that, then as Brahman caste-discrimination operates in Hindustan caste-discrimination would have had to be based in India. But our caste is not that. What caste really always has been is the artificially maintained, hereditary caste-discrimination called 'caste.' So it is foolish, as it was 'once upon a time,' to deny caste-discrimination, as it is to say, it is to reverse the cause. It is a system of caste-discrimination and religious discrimination according to caste birth."

"For me, therefore, let us go back to the days of King Rama of Ayodhya. You know how this sacred Scripture remark of yours was taken as the completed

of a hypocritical Brahman subject of his own to discipline one of his Shudra subjects for having treated as the 'uplifted' minority of the Brahman — viz. the religious question proper to the fourth ashrama, which itself is denied to the fourth varna! The cannot altogether deny this dark episode to be a bright story. It will not do to say that this episode may after all be an interpretation of the original Bhagavad, for that first remark that the story has been thus accepted for long centuries without dissent. Without trying to palliate it by any way, we must bravely admit it as a blot on our movement, even 'the original, idealistic' movement by which you profess to stand. Now, Madhusudan, if you and I will be true Shudra, and not 'Vaidya' and 'Brahman' only, — for I am to 'Brahman' percentage, — then we are bound to worship the memory of Shukhrata, the 'Shudra' master of Banash that, as the oldest instance of religious freedom we have, and the first example on record in India or perhaps the whole world. Madhusudan, are you prepared to do this work too? Then only may the flag be taken out of the anti-Brahman agitation, and a united Shudra arise out of the ashes of this agonised struggle. I say, let Shukhrata be vindicated, let Brahman be to live yet and prosper.

"While you present yourself as though it were not more than the expression of a natural law or human society, you add almost to the same breath as you did at Tagore: 'I believe that just as every one inherits a particular dress, so does he inherit the particular characteristics and qualities of his propensities, and to make this inheritance fit to achieve such success. That first inheritance, if he (I say) will not up to (h) would put a legitimate mark upon our national weakness, and thereby our energy is not free for extending the field of spiritual research, and spiritual evolution.' If it were so, all the day should rush to poverty and Samsara, and more — even — take to cold and political reform of their country, which perhaps, after fulfilling the householders' life, they have bravely entered upon the fourth ashrama of the protected age. This, it would be touching upon the 'the spiritual power' of Brahman and Kshatriya for a Vaidya to take to politics! But would it be a solitary rule? And how stands the law of heredity?

"If we but think over it, it will be clear as daylight that we have ourselves the principle of heredity by struggling with (you say) materialism in the name of religion. History shows us how it has played Madhu like an angry a critical monster in the past. Only in Akbar's reign Akbar's own daring and almost successful attempt to reduce Hinduism to a minority over Hinduism was killed, if I remember right, because his following was provoked upon to desert him on the ground of his 'low' non-casteal percentage. It is therefore to (give him in Madhusudan, the lord of History the direct and proper (for Hindu, the Brahman anti-Brahman) had subjected to the control of some Brahman leaders to recognise the Kshatriya status (I even the ruling anti-Brahman Madhu Justice, a status which involves the right of having their religious ceremonies conducted with Vedic mantras. The way says, as you did at Tagore, that 'materialism as a present unfettered and purified in a continuous purity of the original.' Now if we go back even to

Manu, we find how the 'original' law cannot but already subjected into some of through what marriages and alliances. Through inter-caste and inter-varna had not yet come to be forbidden, still inter-caste marriages seem to have become in that age unaccepted enough or disallowed enough to force the offspring of such marriages to form new castes by themselves. (This makes the story, in which of the 'original law' you would accept the Rigveda, e. g. of today.) And even in those times the law was based on the third caste. The Shudra was forbidden the use of the golden ashoka, and they were liable to have their ears filled with molten lead if they were chosen to have Vedic mantras chanted. Of course you would stress these features of even the 'original' materialism, as giving support to Hindu anti-Brahmanism. But suppose, then you have the antecedent of our present materialism, the 'materialism purity of the original,' as you choose to call it.

"In this, whether we have four castes or forty-castred (as today), they have this feature in common — Partition must be hereditary power. If a Brahman's son does not a bad priest but priestly to be a good mechanic, he must be a priest and never a mechanic on pain of degradation from caste, and on the contrary, if a non-Brahman's son does not appear as a priest then as a mechanic, he may serve, serve upon in some society as a priest. In other words, then the Hindu, the son of a priest may serve society in any one or more ways upon to his talents, and to not bound to carry on as a priest, good, bad or indifferent, and on the other hand, the son of a soldier or mechanic may also as a theologian. In fact, most of the progress of history have had very hostile religion; and the children of parents have most often been among the strange. Soldiers have become mathematicians, and mathematicians have become soldiers and priests. Thus heredity is not all — 'materialism' and a number of other things, as well as heredity, nature is made a man to a woman what he is like it, and determine his to his place in and the nature of his to his service to society.

"So here is the conclusion I have arrived to the Brahman anti-Brahman question. Just as you of Vaidya percentage hold the Vaidya as a class responsible for the enormous downfall of India, so I who happen to be Brahman by birth have an inclination in declaring that the Brahman as a class are responsible for the enlightenment, both spiritual and material, of all India. From those to whom much was given, much was expected. But also, a narrow heredity born of a class-casteal selfishness stand in the way of their giving of their best to the world only. And good has been the lot of all Brahmanists, and with them of the Brahman."

Ashtang Bhajanswami

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Manager, T. L.



Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, November 24, 1927

No. 46

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XXV

More Experiments in Dietetics

I was unable to discuss dietetics in my thought, word and deed, and I was equally unable to devote the attention of time to the Satyagraha struggle and its sequel for it by substituting purity. I was therefore led to make further changes and to impose greater restrictions upon myself in the matter of food. Again while the matter for the previous change was largely hygienic, the new experiments were made from a religious standpoint.

Working and continuing in that way played a more important part in my life. Purity is more generally associated with a husbanding after the pleasure of the palate. And so it was with me. I have encountered many difficulties in trying to control passion as well as taste, and I cannot claim even now to have brought them under complete subjugation. I have restricted myself to be a heavy eater. What kinds have thought to be my vehicles has never appeared to me as that, light. If I had failed to develop interest in the matter that I have, I would have succeeded sooner than I have and not my down long ago. However, as I had adequately studied my shortcomings, I made great efforts to get rid of them, and thanks to this endeavour I have all these years passed on with my belly and got in my bit of work with it.

Being conscious of my weakness and unacceptably coming in contact with my usual company, I began to take to religious fasts that as to fast on the Christian day, and also to observe Jeunastomach and similar holidays. I began with a fast day, but from the standpoint of pure and I did not find much to choose between a fast day and a day of food purity. I observed that the more indulgence of taste in practice with the former as with the latter, and even more, when we get accustomed to it. I therefore came to attach greater importance to fasting or fasting only one meal a day on holidays. Moreover if there was some occasion, the person or the like, I was glad to refuse to eat for the purpose of fasting.

I also saw, that the body being now directed more actively, the food yielded greater relief and the appetite grew better. In addition upon me the fasting was to make as powerful a receipt of indulgence as of restraint. Many similar later experiences of mine as well as of

others can be adduced as evidence of this standing fact. I wanted to compare and find my body, but as my chief object now was to achieve restraint and a conquest of the palate, I abstained from meat food and thus neither, and at the same time we tried the amount. But the relief was after me, as it were. As I gave up one thing and took up another, this latter attended me a further and greater relief than its predecessor.

In making these experiments I had several companions, the chief of whom was Hermann Kallenbach. I have already written about this friend in the History of Satyagraha in South Africa, and will not therefore have to go over the same ground. But Mr. Kallenbach was always with me whether in fasting or in dietary changes. I lived with him at the one place where the Satyagraha struggle was at its height. We discussed our changes in food and derived more pleasure from the new diet than from the old. Talk of this nature needed quite pleasant in those days, and did not make more of all together. Experience has taught me, however, that it was wrong to have doubt upon the worth of food. One should not be in order to please the palate but not to keep the body going. Whenever signs of some substance the body and through the body that eat, to special relief disappears, and then alone does it begin to flourish in the way nature intended it to do.

Any number of experiments is too small and so sometimes is too great for studying this sympathy with nature. But satisfactorily the manner is now-days having strongly in the opposite direction. We are not allowed to mention a multitude of other lines in denouncing the probable body and trying to get rid of the evidence for a few fasting moments, with the result that we still ourselves, both body and soul. In trying to eat the old things, we give rise to a limited new one, in trying to enjoy the pleasure of meat, we lose to the end and even our capacity for enjoyment. All this is pointing before our very eyes, but there is some as blind as those who will not see.

During these and such other objects and the truth of ideas which led up to them, I now propose to describe the dietary experiments at their length.

[Translated from Navamam]

Brakman Non-Brakman Question

(A Continuation)

[During Gandhi's tour in South India non-Brakman friends in various places sought interview with him, and discussed the various aspects of the Brakman non-Brakman question. The same question was often asked at various places, but the scope of the answers depended on the capacity of the questioner at each place. I have brought all of them together here and now give them in the form of a statement. This covers all the talks in Tanjore, Chittoor, Thoothukudi and Tenkasi. I was not present during the conversations at Madras, but I think the collected talks will cover the topics discussed there also. I want, at times, the reference to the question in public speech at Chittoor, Tanjore and Chittoor which I have already given in these pages, and I wish also talks already mentioned, as the interview was at Thiruvananthapuram on capacity and identity. M. D.]

Clear the Issue

Gandhi— I want you to make your position clear to me, as I do not want to be told that I refuse to try to understand or sympathise with your viewpoint. The Government tell us my stand is that the real cause of the movement is political.

Non-Brakman friend—The movement is often due the symptoms of an political aspect. There is the social and the religious aspect as well.

A Christian friend—The case of the Jordan party is due to the belief that the Brakman have a corresponding tendency and hence action is needed. I am speaking in reference only to the South Indian Brakman of today.

[At this stage there were some talks questions and answers. I summarise below Gandhi's replies only. M. D.]

Gandhi— But should you not be considering the question whether the cause that Brakmanhood has taken in South India? In South India wherever today a Brakman exists he has been given him by the non-Brakman. He has an independent power. Is that the contribution in South and West India is not similar a particular brother is a Brakman or a non-Brakman, but who that he can lead. In the People's League, a non-Brakman, or suppose as a leader. In the U. P. there is Mahatma, a Brakman. In Bengal Subramanyam Bose, a Brakman, was as much respected by the non-Brakman as by Brakman. In Gujarat the Patel Brakman, non-Brakman, was as much respected by the Brakman as by non-Brakman.

In South India you seem to have divided Brakman and non-Brakman into two camps, but divided India into Brakman and non-Brakman, which have may include Mohammedans and Christians as well. Now I want you to have a clear-cut crystallised notion of pure non-Brakman and Brakman.

Supposing you start to be merely political, and of denying the alleged Brakman attempt of places of power, I am perhaps understood you include definition of the term non-Brakman, though even here I see many difficulties.

But if you also start at religion, or the removal of religious and social disabilities, I should like to discuss to follow your definition of 'non-Brakman' so as to include artificialities. There is the question of unreliability

or temple entry, for instance. With the loss of religion in the world, how can a non-Brakman effectively religious? May a man declare the return of Islam? I fear that all non-Brakman interference in the matter of religion will be looked upon with the general suspicion.

I want you therefore to have the line as clear-cut as possible. As far as your disabilities are concerned, does not he to want to clear them? They are there, and the desire amongst you here to clear religious disabilities. You have no disabilities since the disabilities others. As to places of power, or I had my share in the matter, I should strongly advise all Brakman to leave them all for you, but when you take the cry of Brakman monopoly as Khadi matter I simply cannot understand it. The whole movement seems primarily the non-Brakman matter, particularly all members of the executive committee of the A. L. F. I. A. are non-Brakman. In South India you go on to insist insisted that the Brakman who are in Khadi matter have joined it for material gain! And as for an voluntary service is concerned, to be in all proper to make the cry of monopoly! But even there, give me non-Brakman who will really say employment, and I promise that all Brakman will receive their place. As far as I know, the majority are those at considerable number.

The Law of Karma

Q. We do not understand your emphasis on non-Brakman. Can you justify the present caste system? What is your definition of caste?

A. 'Karma' means predestination of the degree of man's pollution. The law of karma is that a man shall follow the pollution of his ancestors by working his land. Every child naturally follows the 'colour' of his father, or shares his father's position. Karma therefore is in a way the law of heredity. Karma is still a thing that is unexplained in India, but even the man treated for their fathers' sins, and the law for them. It is not a human invention, but an inevitable law of nature—the statement of a tendency that is never present and as such the Karma's law of heredity. Just as the law of heredity was stated even before it was discovered to be the law of nature. It was given to the Hindus to observe that law. By their discovery and application of various laws of nature, the people of the West have only secured their material possession. Similarly, Hindus by their discovery of the hereditary social tendency have been able to adhere to the ethical ideal which is other nations in the world has achieved.

There has nothing to do with caste. Caste is an inheritance, not its inheritance, says Brakman. All the conventions that we employed to-day were never part of Hinduism. But don't you find similar evil conventions in Christianity and Islam also?

Right there we reach as you say— Even with the worship of gods that accompanied in the idea of karma. It is the tenacity of karma that has degraded Hinduism and India. Our failure to follow the law of karma is largely responsible both for our economic and spiritual ruin. It is the cause of unemployment and impoverishment, and it is responsible for unreliability and dishonesty from our side.

But in travelling with the present movement firm, and consistent practice to which the original law has been reduced, do not fight the law itself.

Young India

Message to Buddhists

The following is the text of the speech delivered by Mahatma at Vidyapeeth College, Calcutta, in reply to an address presented to him by the All-India Congress of Buddhist Association:

Disciples about Temples

"I thank you very sincerely for the address that you have given to me. I appreciate the courtesy, in that you have supplied me with a translation of your address in advance. I am deeply grateful to His Holiness and the monks for the hospitality that they have presented me with. I think, always when it is a great privilege that I have received the translation of an address, and I can give His Holiness and the monks in the presence of the assembly the assurance that I shall always write to denote that translation. Your address mentions it and His Holiness also just now mentioned the fact about the Buddha Ganga temple which is situated in India. I have been interesting myself in this great institution for a long time, and when I presided over the deliberations of the Indian National Congress at Calcutta, I had the privilege of doing what was possible on behalf of the Congress in this connection. I had come to me by some address from His Holiness the statement that took place in Calcutta with what I did at the Congress in this matter. I did not think it proper to take part in that controversy nor do I think was any to go into it. I can only give you my assurance that everything that was honestly possible for me to do to advance your cause I did and I shall still do. I can only tell you, however, that the Congress does not pursue the attitude that I would like to be known. There are several difficulties which in connection with the preliminary rights. There are technical legal difficulties due to the law. The Congress appointed a Committee of the fact that was at its disposal to go into this matter and if possible even to come to terms with the Mahatma who is at the present moment in possession of the temple. That Committee has already reported, and I take it that some of you have seen the report of that Committee. That Committee endeavored to have an address presented, but it failed in its efforts to do so. But there is absolutely no reason to lose hope. However, I can tell you that all my personal sympathies are sincerely with you, and if the rendering of its position to you was in my giving you can have it to do. In your address was mentioned another temple that is situated in Ceylon. I do not know anything about the controversy regarding this temple. I therefore, the more of you to give me particulars about it, and tell me if there is anything that I can do in connection with it when I am in your midst. The only thing I feel proud that I should take a personal interest in is if I find that there is anything that I can do, and I should do so not in order that I can oblige you, but in order to give myself satisfaction.

Am I a Buddhist?

"Now, you do not know, perhaps that one of my sons, the eldest son, started me at being a follower of Buddha, and some of my Hindu countrymen also do not hesitate to mention me of speaking Buddhist words under the name of Buddhist. I sympathize with my Hindu countrymen and the admiration of my Hindu friends. And moreover I feel much proud of being named of being a follower of the Buddha, and I have no hesitation in declaring in the presence of this audience that I am a great debt to the implication that I have derived from the life of the Enlightened One. Indeed, at an anniversary celebration in the new Buddha Temple that has been erected in Calcutta I gave expression to this view. The leader in that meeting was Anandabhai Bhambhani. He was saying over the fact that he was not regarding the temple that he derived for the same which was close to his heart, and I remember having indicated him for speaking there. I told the audience that though they could notice the name of Buddhism might have been driven out of India, the life of the Buddha and his teachings were by no means driven out of India. This incident happened I think not three years ago, and I have been pushing them to show that the view which I pronounced at that meeting. It is my deliberate opinion that the essential part of the teachings of the Buddha was never an integral part of Hinduism. It is impossible for Hindu India today to return her steps and go behind the great statement that Buddha uttered in Hinduism. By his human nature, by his great understanding and by the immediate purity of his life he left an indelible imprint upon Hinduism, and Hinduism was an eternal debt of gratitude to that great teacher. And if you will inspire me for saying so, and if you will also give me the permission to say so, I would venture to tell you that what Hinduism did not contribute of what gave to Buddhism today was not an essential part of Buddha's life and his teachings.

Hinduism and Buddhism

"It is my firm opinion that Buddhism is neither the teaching of Buddha found in all profiles in India, and it would not be otherwise, for Buddha was himself a Hindu of Hindu. He was initiated with the fact that was in Hinduism, and he gave life to some of the teachings that were rooted in the Vedas and which were congenial with reality. His great Hindu spirit was to try through the force of words, unassuming words, which had over the golden truth that was in the Vedas. He made some of the words in the Vedas yield a meaning to which the men of his generation were more amenable, and he found in India the most amenable soil. And therefore the Buddha was, he was followed by and is revealed not by one Hindu but Hindu. One who was devotedly interested with the Truth too. But the Buddha's teaching the life lived was all-pervading and all-embracing and so it has enriched his own body and every corner the face of the world. And at the risk of being called a follower of Buddha I state that achievement as a triumph of Hinduism. Buddha never rejected Hinduism, but he transcended the law. He gave it a new life and a new interpretation. But have come the point where I shall

and your forgiveness and your generosity, and I wish to appeal to you that the teaching of Buddha was not accomplished in the Indian whether it was in Ceylon, or in Burma, or in China or in Tibet. I know my own limitations. I try to state in straightforward English how, possibly, a Buddha born far from Indian Territory would plough out in a Buddhist conviction. I know that I speak in the presence of very learned priests and equally learned laymen, but I should be false to you, and false to myself if I did not declare what my heart believes.

The Belief in God

"You and those who call themselves Buddhists acknowledge India, have no doubt that in a very large measure the teaching of the Buddha, but when I consider your life and when I re-examine the records from Ceylon, Burma, China or Tibet I feel astonished to find so many inconsistencies between what I have seen in Buddhism as the central part of Buddha's life and your own practice, and if I am not thing you are, I would like honestly to run through those prominent points that put me at variance with you. The first is the belief in an all-pervading Providence called God. I have heard it explained from without myself and I have read in books also claiming to express the spirit of Buddhism that Buddha did not believe in God. In my humble opinion such a belief constitutes the very central part of Buddha's teaching. In my humble opinion the conviction has come over his existence and just reception of all the basic things that pointed to his generation under the name of God, he instinctively rejected the notion that a being called God was situated by nature, could report of his actions, and like the kings of the earth could possibly be open to temptation and bribe and could possibly have favourites. The whole and sole is mighty indignation against the belief that a being called God existed, for his conviction the being that of which is other than he might be pleased,—although this was his own creation. He, therefore, concluded that in the right place and declared the master who for the time being seemed to emerge that While There. He explained and understood the strength and indestructible character of the moral government of this universe. He philosophically said that the law was God Himself.

What is Nirvana?

"God's love are stated and understandable and are explicable from God Himself. It is an indispensable condition of the very perfection. And hence the great conviction that Buddha discovered in God and simply believed in the great law, and because of this conviction about God Himself, came the conviction about the proper understanding of the great word Nirvana. Nirvana is substantially not other existence, no, for as I have been able to understand the central part of Buddha's life, Nirvana is other existence of all that is here in us, all that is within us, all that is comprehended altogether in us. Nirvana is not like the death, dead peace of the grave, but the living peace, the living brightness of a soul which is conscious of itself, and conscious of having found its own state in the heart of the Eternal.

Buddha's Greatest Contribution

"The third point in the first conviction is which the idea of equality of all life came to be held in its totality

within India. Even in Buddha's contribution to humanity was in restoring God to the eternal place, in my humble opinion greater still was his contribution to humanity in his constant appeal for all life, to all that is here. I am aware that his own faith did not rise to the height that he would like have seen faith accept. But the teaching of Buddha, when it became Buddhism and travelled outside, came to mean that men must of whom he had not the sense that a God with an ordinary man. I am not aware of the exact practice and belief of Ceylonese Buddhists in this matter, but I am aware that since it has taken in Burma and China, in Burma especially the Burmese Buddhists will not tell a single school, but it was not without telling the schools for them, and dividing the members for them for their food. Now, if there was any teacher in the world who believed upon the inevitable law of cause and effect, it was inevitably Quakers, and put my practice, the Buddhists outside India, would, if they could, avoid the effects of their own acts. But I must not put an undue strain upon your patience. I have but lightly touched upon some of the points which I think is my duty to bring to your notice, and in all conversations and equal humility I present them for your serious consideration.

Debt to Buddha's Children

"One thing more and I shall have done. Last night the members of the Executive Committee asked me to speak at one of their sessions of the committee. That had been Ceylon. I have now left much time for myself to suggest the message before you, but I shall try to summarize it in two sentences. One thing is that you who regard Buddha as the ruler of your hearts are something to the land of his birth, whose millions of his descendants for whom he laboured and for whom he died are today living a life of misery, living in a state of perpetual miscontentment. I venture, therefore, to suggest that I shall ask you to establish a living bond between yourselves and the ruler of your hearts. If you will follow the central part of his teaching and regard life as one of responsibility of all material things, all his being teaching, you will at once see the beauty of the message of I shall which Nirvana means simply living and high thinking. Tying these two thoughts with you, I suggest to every one of you to let the law and even the law and make out your own interpretation of the message of I shall. I think you agree for the great wisdom that you have shown, for the wisdom and for the knowledge, and I hope that you will receive the humble message that I have given to you in the same spirit in which it has been delivered. Repeat it as a message set from a noble, but from a better mind."

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Weekly Letter to Lanka

Lanka, a name by which every Indian child knows Ceylon, Lanka which was first known to our ancestors with Rama, whose land it was, was founded by Rama, Lanka which a knowledge of history teaches every Indian to connect intimately with Hanuman, at the last where Lord Buddha's teaching spread and flourished and still abides, Lanka which has ever been religiously one with India, inasmuch as it clung with India throughout national existence, Lanka, of which the people, in spite of the culture directed and imposed by the West, still look like the Indian's look and are, Lanka at a time when Gandhi's is his vanguard of our day, even has been longed to visit—yes, has with the object of seeing the land whose religious history makes it "a part in the history of the world," thus for studying King Buddha's in those quarters, as well with the object of studying the life of a people whose Bishop Butler classed as his apostles, whom he termed "the noblest breed in all the natural realm;" thus with the object of sympathizing with and if possible, guiding a people, whose dechristianized in his eye, and whose progress in his eye, by which means as "Western civilization," but which, in the language of an English historian, "only the wise and broad and catholic" came as a change upon the land.

But this visit, when it has actually been about, happens, as Gandhi said to the Ceylon Indians in Colombo with sweeping gestures, to be a "necessary" one.

And yet the reception and welcome that he has been having ever since his landing at Colombo on the evening of the 11th was warmly friendly with the warmest and the most enthusiastic and that he has received everywhere in India, The Municipality, which is more or less a Government body, presented a religiously worded address which was read by the Chairman who is a member of the Civil Service. H. K. the Governor showed Gandhi a warm welcome through his Colonial Secretary and invited him to a friendly meeting. The bulk of these Gandhi was warmly expressed. It was no wonder, then, that the people's reception was something extraordinary in its spontaneity and enthusiasm. Thousands have got the Guruswami through which he was intended to pass, and at most places standing had to be controlled by vigilante committees by others. The British and the Christian Ceyloners have not with the Hindu Ceyloners and Indians in extending their religious welcome and offers of sympathy for the same that took Gandhi to Ceylon. They have refused to regard the visit as a "necessary" one, and considered it instead to be a humanitarian one. All alike have stretched their arms for Gandhi's hand, the Ceyloners no less than the Transient Government officials as has the private individuals, Members of Council as has the common shopkeepers, the students no less than their

parents and grandfathers, and the clergy and the monks and the barbers and the labourers showed their right to help in a cause which was so much their own as of their more fortunate brothers. Part of the house where we have been put up has been converted into a Gandhi shop, and even morning with night the shop is thronged by customers drawn from all sections of the people. In doing Gandhi's last intention respecting the people of Ceylon have placed him at their own, and one of the many results of the visit may be to lift Ceylon into more intimate union, if possible, with "Mother India," as expression used to the latest address which landed Gandhi in the depths.

Meetings

It was futile to attempt to give an idea of the various meetings as a summary of the various speeches. I can but mention some of the salient features. The Ceylon Indian Home Association was made in Colombo—Srs. Subramaniam Chatter and Phangay, Indraprasanna had volunteered to preside at by Ceylon and represent the Ceylonian members there. The Ceylonian meeting, the first in Ceylon, was a triumph of their efforts, and their enthusiasm—those at the table more than at their meeting—were a credit to them. The student participation was no less than that by students in different places in South India. The labour meeting—a somewhat gathering, which had to be addressed through an interpreter simultaneously, was a triumph of orderly arrangement and organization, and their hardwork paid and the quiet work of their advocacy was entirely the result of H. K. Government's initiative. In my last place in India then was that before as well organized as here. The Indian—Mahatma—only twenty were in number came to Gandhi's meeting with their hardwork contribution of Rs. 400.

Just as at Madras, the intellectuals in Colombo wanted from Gandhi three tall of speeches, both in English and Tamil. There in Madras had no reason having heard him long ago, but for the Ceylonians that was the first reason. The reception by the British Ceyloners was an impressive one—over five hundred people in their yellow robes seated in the spacious hall of the Wednesday College to greet their benefactor as Gandhi. Gandhi's reply consisted in brief his words to the enlightened Ceylon, and his acceptance of the efforts of the Ceylonians and Indians. He said as clear what in his opinion were the three greatest causes about India, and in doing so covered up his message to the British. I reproduce the speech verbatim elsewhere.

The speech of the T. M. C. A. was not an address to the Ceylonian Christians, but to the Christians all over the world, delivered with a fervour and passion perhaps never before reached during recent years. It was an appeal to each and all to turn the midnight lamp, "to love the life, to live the religion and to let's speak for each." It was a speech impudently launched to collect the sympathy of the millions in his name for truth, and also its sympathy for the cause for which he was living, and for which he would live to die. But the discussion of the last became an elaborate and intricate that he had no time left for dealing with the bearing of Jesus' message on India. I propose to give that address in the next issue.

H. D.

[Continued from page 374.]

Q. Do you believe that qualities attaching to virtues are inherited and not acquired?

A. They can be acquired. The inherited qualities are always to be improved and are never exhausted. But we need not, ought not, to make any account for gaining virtue. We should be satisfied with those we have inherited from our forefathers so long as they are pure.

Q. Do you not find a man exhibiting qualities opposed to his family character?

A. That is a difficult question. We do not know all our antecedents. But you and I do not need to go deeper into this question for understanding the law of virtue as I have understood it, except in your my father is a trader and I exhibit the qualities of a soldier, I may exhibit some other qualities as a soldier but must be careful to work my head by trading.

Q. Ours, as we see it today, consists only in marriages about, kidnapping and law-marriage. Does preservation of virtue then mean keeping them within time?

A. No, not at all. In its present state, there are no restrictions.

Q. Can they be restricted?

A. They can be, and virtue is preserved even by marriage into other races.

Q. Then the mother's virtue will be affected.

A. A wife follows the name of her husband.

Q. Is the doctrine of reincarnation, as you have expounded it, to be found in our literature, or is it your own?

A. Not my own. I derive it from the Bhagavad Gita.

Q. Do you approve of the doctrine as given in Bhagavad's?

A. The principle is there. But the application is not applied to me fully. There are parts of the book which are open to grave objection. I hope that they are taken into consideration.

Q. Does not Bhagavad's contain a lot of injustice?

A. Yes, a lot of injustice to women and the so-called lower 'castes.' All is not Bhagavad's that goes by that name. The Bhagavad is called Bhagavad's and is to read with much caution.

Q. But you go by the Bhagavad Gita. Is my virtue as according to good and better. How did you keep at work?

A. I came by the Bhagavad Gita because it is the only book in which I find nothing to reject. It lays down principles and leaves you to find the application for yourself. The Gita does talk of virtue being according to good and better, but good and better are indicated by work. Lord Krishna says, all virtues have been created by me—*vyaktaṁ kṛtāṁ ca*. I support by work. The law of virtue is nothing, if not by work.

Q. But there is an exception about women?

A. No, not at all, though I do say Bhagavad's is the revelation of other women, but in the book is the indication of the body. It means respect to superior virtues but no superior status. The marriage superior status is suggested, it becomes worthy of being temples under feet.

Q. Now you have. Do you know that the mother of that Tamil woman says there is no caste by birth? At birth, he says, all life is equal.

A. He says it is an answer to the present-day recognition. When respectively we showed, by my virtue, he had to make his virtue against it. But that does not set at the rest of virtue by birth. It is only the inferior's attempt to set at the rest of inequality.

Q. The present position is so distorted, that may it not be the best thing to give it up altogether and begin on a clean slate?

A. Only *Uchita* conduct. We cannot by a stroke of the pen clear Hindu society. We can find out a method of working the law, not destroying it.

Q. When workers of Bhagavad's raised one another, why not you?

A. It would create a new movement. My own does well in the name of Bhagavad's and he was the greatest man I.

Q. So long as you do not destroy virtue, unredeemability cannot be destroyed.

A. I do not think so. But if unredeemability goes to the dogs in the context of unredeemability, I shall not mind a law. But also having his heart so defined by me as unredeemability?

Q. But the apparent virtue you are in support.

A. That is the lot of every reformer. He will be regarded by uneducated people, but you do know that some of them went on to establish Hindutva. Others would have me if they could from the Hindu side. I have given perhaps a false impression, though for the sake of unredeemability I went to Tyburn. I am the author of a Congress resolution for propagation of Hindu, establishment of Hindu Muslim unity, and removal of unredeemability, the three pillars of Hindutva. But I have never placed establishment of unredeemability as the fourth pillar. The most drastic means are of giving a strong impulse to unredeemability.

Q. Do you know that many of your followers distrust your teaching?

A. Do I not know it? I know that I have many followers only so called.

Q. Hindutva was driven out of India because Hindutva dominated the opposition. Hindutva they will drive Hindutva out, if it does not move their side.

A. Let them drive. But I am certain that Hindutva has not gone out of India. India is the country that united most of the spirit of the British. Hindutva was to distinguish from the spirit of the British as well as Christianity from the spirit of the Church. They were successful in driving out Hindutva, because they had contradicted the moral teaching of the British.

Q. The more Hindutva who contradicted the good things of Hindutva has contradicted the worst things, even when the British came, by not allowing unredeemability only was thought and nothing in them even Hindutva.

A. The one right is a certain extent. But you are wrong in doing the job as Hindutva. It is the whole of Hindutva that a respectable Hindutva having become dominated goes due to unredeemability. There was no deliberate wickedness, but the result was a human tragedy.

Q. But as long as you are the most "conscientious-chairman," it belongs to you to do the will assertions of today.

A. The actual is, destroy the will assertions and return consciousness to its purity.

My Programme for You

Q. There is an entire class of students. How shall we go back?

A. All I have to say to you is, do not destroy the foundation, but as try to purify. Indeed you are trying to destroy a new religion in reality which we are in progress. Hinduism is synonymous with Hinduism. That is to say, the only term we had for Hinduism was Hinduism, i.e., Krishna Yajna, and we trying to destroy that you are trying to destroy Hinduism. Fight the Brahmins not by task, what he assumes as your rights and try to reform him. But it is to use his progress, every Brahmin. There are Brahmins and Brahmins. One is an evil and evil reformer, the other is an opponent of reform. The most simple the task of the reformer Brahmin is your side, and with their help sweep out the conservative part of your programme, which are being about the salvation both of Brahmins and non-Brahmins.

Fight the tyrants of reform and not all them. "We shall not call you Brahmins if you possess wealth and power, and if you are not learned and are not able to teach to the true religion." Then you will not make any distinction from them. You will worry as a Hindu religion is being about reform, you will respect the schools and temples which distinguish against any non-Brahmins. You will want open places of pure Brahmins, of learning and without a worldly influence. You may build new temples if the old ones refuse to accept the actual transformation.

Then there is the question of hinduism. I should not make that a ground for quarrel with anybody. But I should respect a nation where there was a living law.

Then I would destroy with materialism and try to deal by them as I should with a blind leader, and break to pieces all Hindu custom and tradition. And therefore when I marry my boy I will go out of my way and seek a girl from other countries. We are really in hinduism today by spiritual custom that you will, you give me a girl to describe in Japan, and you will not take a girl from Germany to make in India girl.

Then I would give the same materialism education, a prevailing in the principles of Hinduism and materiality. They are leading a purely material life today. I would desire them to reform from being materialists first and then a pure and clean life. You can easily expand these questions and work out a big revolutionary programme.

What Has Hinduism Done for Us

Q. We are progress by Hinduism. May we know what Hinduism has done for us? Is it not a legacy of evil superstitions and practices?

A. I thought I had made it clear already. Paradoxically, Hinduism had a a unique contribution of Hinduism to the world. Hinduism has moved on from today, i.e., past. If Hinduism had not come to my notice the only reason for me would have been Hinduism. I really think because Hinduism is a law which makes the world work today as. From Hinduism we have Hinduism. What we are today is not pure

Hinduism, but often a parody of it. Hinduism is world capital for plunder from me. In the future, but would speak for Hinduism even as if I was absolutely pure I would not need to speak to you. God does not speak with his tongue, and even in the manner that he comes near God becomes like God. Hinduism teaches me that my body is a limitation of the power of the real within.

Just as in the West they have made wonderful discoveries in things material, steadily Hinduism has made still more marvellous discoveries in things of religion, of the spirit, of the soul. But we have to go far from good and bad discoveries. We are shocked by the material progress that Western science has made. I am not concerned of that progress. In fact, it shows more as though God in His wisdom had provided India from progressing along those lines, so that it might fulfil its special mission of reaching the world of materialism. After all, there is something in Hinduism that has kept it alive up till now. It has retained the hell of Hinduism, Hindu, Persian and Egyptian civilisation. God's work would you. Where is Rome and where is Greece? Can you find today anywhere the body of India, to call it the ancient Rome, the Egypt was India? Go to Greece. Where is the architecture. Alike civilisation? Then come to India, let me go through the most ancient records and then look around you and you would be surprised to say, "Yes, I can have nothing India still better." Yes, there are temples, but how and there, but there are not temples build under them. And the reason why it has survived is that the soul which Hinduism has taken it was not developed about material, but spiritual form.

And the only contribution the idea of soul's identity is the soul's mission is a unique one. To me our mission is a great idea which is capable of expansion. The foundation from the modern, predestination is due to me a positive thing. It made me something. It says, "This is the law." It is my business, it is your business to live the life, and then we will have no influence on you. Then take the contribution to man, Brahmin, Chakravarti, Hinduism, not in spirit of the more modern nations, have left their impact on Hinduism. Hinduism is by no means a quiet thing as a dead religion.

Then there is the contribution of the four castes, upon a unique constitution. There is nothing like it in the whole world. The Ganges have the water of different corresponding to Brahmins, but not as an institution, whereas in India every boy had to go through the four castes. That a great exception is that. Today we are not doing, thought to do and believe in that of all, because we are denying Hinduism.

There is yet another thing I have not mentioned. The Vedas and they point out that it was denied in Europe that transmigration is not a theory, but a fact. Well, it is certainly the contribution of Hinduism.

So far consciousness and Hinduism are understood and denied by the relation. The remedy is not materialism, but materialism. Let us ourselves be ourselves the true Hindu spirit, and then we whether it is for the soul or not.

Printed and Published by Shree Anant at Newsworld Press, Santhigauri Path, Sarangpur, Ahmedabad.

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Edited by M. K. Casadevall

Alameda: Thursday, December 1, 1927

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1. **Low** 2. **Low** 3. **Low** 4. **Low**

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No. 147; Equisetum, No. 147-148, Radium,
General parts, No. 148, Radicle morning,
No. 149; Canogahe Young Man's Club No. 150.
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No. 74, Kaituma General No. 75
Makuluva, No. 11677, Kaituma, No. 11
Makuluva No. 11678

Key Columbia Collection - Johns College.
 No. 400, Captain Tamm Women's Case,
 No. 1451, Salsburg-Letter Cases, No. 1450,
 Tamm West End American, No. 101,
 Tamm Letter Cases, No. 1451, 20, North,
 No. 1451, Tamm Performance by Tamm
 and, No. 400 10, Washington, No. 101
 Tamm and the Tamm Case, No. 1451.

The Associated Value

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the general point, but they brought in a suggestion that they must create the shop in their own way and offer a special price. The hotel agent, that Gandhi referred to, then set out points of praise for the method and high-bourgeoisness of the Party and a more substantial sense of the debt he owed to them. The presence of all the Party always makes Gandhi feel completely at home, and when once he starts talking to them he finds it difficult to stop.

The Realisation

But I must return to the company which I gave much more than my office, and which, however the wheel is feeling of impact, that Gandhi could not give more of his time to the hostile Indians. I referred to my previous letter to the momentary gathering at the Indira in Calcutta. During this week we met many more such gatherings on the two estates about Batalia, Narora Ellys and Indira. What little and yet vital ignorance! I met groups of them as they were vainly trying to get a glimpse of Gandhi above the vast sea of Indian heads rising before them.

"Why have you come here?" I asked.

A woman who was inspired at the thought of the speaker answered with a counter question: "Tell me why you have come?"

Another woman's look up the staircases and said: "Don't you know? We have come to see our guru."

"Your guru?" I asked. "Do you know him?"

"Of course, Gandhi."

"How you paid something for the guru?"

"Certainly, a day's wage, at least."

"Do you know what use he is going to make of your money?"

"No, the guru he must have some good thing in mind."

We explained to him the purpose of the Khadi collection.

"Do you know what he wishes you people?" I said.

"He wishes you to realise the dignity of labour, to lead clean and straight lives, when he accepts conditions which force you into machine and moment love, and when all tells you that the drink habit is worse than a snake bite, while the can bite the help the other poison and corrupt the soul, and so he wants you to try from the same as you do from a living snake."

But they were listeners. We had successfully illustrated their situation. They had come to the marketplace! And in no life there, we saw across a few roughen wall showing the effects of drink, and one drawing to point you with "Mahatma Gandhiji" on his lips!

Then one at Indira. Let not the reader, however, see any with the suggestion that this was the case everywhere. At Indira there was a considerably quiet morning which Gandhi addressed the speakers of those quarters of his time, and as he appeared to them they had not yet given their mind, every possible like this and in great as rule, while the speech was going on. It was an unrepresentative scene, nearly three hundred eyes being then collected on the spot. At Narora Ellys the same thing happened, once and above the point of No. 4207 the morning collection were about 25,000.

And so we all were joined then Gandhi at the market place to discuss the law that there is that simple life, not that in their houses—regard even to a garden of Eden like Narora Ellys—share and 'top' their actions, and show them how to avoid disease like Indira, or common amongst them, even to three health resorts the most have tried to meet the pleasure and the European (against), and many people's with them for the improvement of the lowest lot, but it could not be. He could only leave for them the example of purity and chastity. One can only hope and pray that it will reach them, and that examples so that they may no longer allow the business of the Indian labour to go to rest and rule. It is their business as well, and they will remain straight and strong only so long as the business is straight and strong.

A Sacred Episode

In the momentary speech that Gandhi has had to make during these long days in Indira, as usual, failed to strike an informed and informed note. One of the men at one place asked of Gandhi's mother, and an old European lady walked along their way with the same question. With averted eye Gandhi said, "Yes, she is my mother." The next morning at a public meeting which the old man started, people moved here and asked: "Why 'mother' had not come. Gandhi said: "A gentleman did last night refuse her for my mother, and for me so far but it is not only a pardonable mistake, but a welcome mistake. I've spent part the last week to be my wife by mutual consent. Now nearly 40 years ago, I became an orphan and for nearly thirty years she has filled the place of my mother. She has been my mother, nurse, cook, housekeeper and all these things. It is the early morning of the day she had come with me to Delhi for the first time, I should have gone without my feet, and so we would have looked after my clothing and women's matters. So we have come to a reasonable understanding that I should have all the houses and she should have all the drapery. I cannot say that none of my mother will help before. One of all the kind things you have told about her, and I hope the explanation I have given will be accepted by you as sufficient cause for her absence."

"We will forgive me for having been up just then over a heavy personal explanation. But if the man is true of me and especially the women, will understand the woman side of the explanation and appreciate the love of it, we shall all be the happier for it. For I have no doubt that it is not necessary for me to explain to a people inspired by the spirit of Gandhi's life, that life is not a bundle of arguments, but a family situation. That which separates men from men is essentially man's recognition of the necessity of putting a seal of humanity on every argument." And that had me in the name of drink, which makes him have a share in every one of the speeches that he has made.

But I must close. There was the meeting with the Indira ladies of which I should like to take note in this connection. But space forbids it this week. The speech of the Captain Richard O'Connor was a weighty one, and I reproduce it elsewhere in another.

H. D.

To Subscribers whose Subscriptions expire by the end of December, 1937

We earnestly request you to send your subscription in good time in order that the mailing of your copy may not be stopped or delayed. The last day for doing so is to return in letters the end of the current month so to insure this office without fail to send you a Y. I. P. No. 5-4-4 at the beginning of the next month so as to enable us to render your next year's subscription in time to allow your copy to continue without a break.

Manager, Y. I.

Young India

Hindu Muslim Unity

(By K. K. Gandhi)

Dr. Ambedkar told me when I was recently in Delhi, that he heard in Calcutta from certain men that I had lost faith and interest in Hindu Muslim unity, and that I was visiting Mussolman friends such as the All India Muslim League, and that he was in order to stop my Hindu and Muslim, respectively, I should make a declaration of my faith before a public meeting in Delhi. I could not accept the proposal of only because the old Delhi of Muslim rulers Ajmal Khan and Ghous Shah Khans had become the new Delhi of Indians when it was difficult for me to stay and work there to address public meetings. I have promised Dr. Ambedkar that I would close my position as early as I could through these pages. This I do now.

My interest and faith in Hindu Muslim unity and unity among all the communities stands as strong as ever. My method of approach has changed. Whereas formerly I tried to achieve it by addressing meetings, going to preaching and passing resolutions, now I have no faith in these devices. We have an atmosphere for them. It is an atmosphere which is saturated with distrust, fear and hopelessness, in my opinion these devices rather hinder than help unity. I therefore rely upon justice and truth (fraternalism) and of bloodship as my youths. Hence I have lost all desire to attend meetings held for achieving unity. This however does not mean that I disapprove of such attempts. On the contrary, those who have faith in such meetings must hold them. I should wish them all success.

I am not of one with the present temper of both the communities. From their own standpoint they are perhaps entitled to say that my method has failed. I recognise that among those about opinion street, I am in a hopeless minority. By my trying past to meetings and the like I could not render any useful service. And so I have no other interest but to use and only established, where I cannot serve by my presence. I regard it as my service. If I mistake.

You see there is no hope now through truth and non-violence. I know that they will triumph when everything else has failed. Whether therefore I am in the majority or not or I have a majority, I must go along the course that God seems to have shown me. Today are violence is a more policy is a better road. It means well as a policy when there are no

other means working against it in your own camp. But when you have to contend with those who believe in violence as a road to be entered under given circumstances the experience of non-violence breaks down. Thus is the time for the end and yet believe in non-violence to test his creed. Both my creed and I are therefore in my hand. And if we do not move to violence, let the while or the violence theme test the creed but me. I know I am often obliged to struggle against myself. I have not become incapable as yet of violence in thought at least. But I am striving with all the might that has given me.

Now perhaps the reader understands why I am not found in the company of the All India Muslim League. They will hold me to their path. They are still so close to me as these Muslims. I am not away the having shown to my lot with the Mussolmans in the last of their path. I should do so again if the occasion arose. But though we have a common cause we have not common methods to-day. They would have had me at Delhi and Calcutta. Since the League claim we have not been able to open us to the meeting of Delhi. But thinking that India upon agreement on all matters to me with the same. Fraternity is to be real must ever maintain the right of human differences, however sharp they may be. I regard our differences to be honest, and therefore let those who suspect a trick or even violence because we know that my friendship with the All India Muslim League and other Mussolman friends when the reader can easily guess whether we are or are not.

Help from America.

Going to continents travelling I have not been able to publish earlier the following letter from the Hon. John Haynes Holmes.

"When the great news came to me of the terrible floods which swept through your country in August, I published the story of it as in story. I have followed that up now with a public appeal in cooperation with Prof. Ralph Ward, for contributions to what we are calling a 'Dreadful Relief Fund.' We are putting our appeal in various religious newspapers and liberal magazines, and I hope for some good results."

"Meanwhile, Godly has established its own Fund, and I am sending you herewith a group of other interesting writings on the relief of the flood. We will send along other funds as fast as they come."

"May I request in you my personal sympathy over this great disaster which has befallen you and your people? I am particularly distressed that Abenabed should have suffered so terribly and that the Ashram should have been in the midst of the calamity. Any further information you can send me may be of great help in raising further funds."

I am sure the reader will not look at the amount received from America. We have no right perhaps to expect any help from distant lands in our land calamities, such as the recent floods in England. It is therefore the nature of the relief and unexpected American contributions that we need.

The Story of My Experiments with Truth

(By B. K. Gandhi)

PART IV—CHAPTER XXV

Kamacha's Courage

Thanks to her late Mrs. Gandhi's recently changed death through cancer illness. The case was due to household violence. At the time of the last of these monstrous Rajagopal was going on or was about to commence. She had frequent hallucinations. A medical friend advised a surgical operation, to which she agreed after some hesitation. She was extremely excited, and the doctor had to perform the operation without sedation. It was successful, but she had to suffer much pain. She however went through it with wonderful bravery. The doctor and his wife who nursed her were all natives. She was in Dacca. The doctor went on leave to go Johannesburg, and told me not to have any anxiety about the patient.

In a few days however I received a letter to the effect that Kamacha was worse, her week to sit up or lie, and had some serious complications. The doctor knew that he must act, without my consent, give her what he must, so he 'phoned to me at Johannesburg for permission to give her last tin. I 'phoned back saying I could not grant the permission, but that if the case is a condition to express her wish to the matter she might be respected, and she was free to do as she liked. 'Oh,' said the doctor, 'I refuse to touch the patient's wishes in the matter. You must state yourself. If you do not know me then to permit otherwise than I like, I will not hold myself responsible for your wife's life.'

I took the train for Dacca the same day, and met the doctor who quietly broke the news to me: 'I had already given Mrs. Gandhi last tin when I 'phoned to you.'

'Now, doctor, I call this a fraud,' said I.

'No question of fraud in providing medicine to die the patient. In fact we cannot consider it a crime to distribute poison to their relatives, if thereby we can save our prisoners,' said the doctor with detachment.

I was deeply pained, but kept cool. The doctor was a good man and a personal friend. He and his wife had laid me under a debt of gratitude, but I was not prepared to put up with his medical morals.

'Doctor, tell me what you propose to do now. I would rather allow my wife to be given what she had, even if it means her death, rather of course the doctor to take it.'

'You are opposed to your philosophy. I tell you that so long as you keep your wife under my treatment, I should have the option to give her anything I like. If you don't like this, I must necessarily ask you to remove her. I can't run her the other way round.'

'Do you mean to say that I must remove her at once?'

'Wherever did I ask you to remove her? I only want to be left entirely free. If you do so, my wife and I will be all that is possible for her, and you may go without the last tin any day or two more. But if you will not understand this simple thing, you must go to ask you to remove your wife from my place.'

I think one of my sons was with me. He actively agreed with me, and said Kamacha should not be given last tin. I said again to my wife. She too really was made to be executed in this matter. But I thought it my painful duty to do so. I told her what had passed between the doctor and myself. She gave a wonderful reply: 'I will not take last tin. It is a nice thing in this world to be born as a human being, and I would far prefer die in your case than poison my body with such administration.'

I 'phoned with her. I told her that she was not bound to follow me. I called to her the names of Hindu friends and acquaintances who had in various ways taken part or were in contact. But she was adamant. 'No,' said she, 'you remove me at once.'

I was delighted. But without some agitation, I doubted to remove her. I informed the doctor of her resolve. He confirmed in a rage: 'What a selfish man you are! You should have been allowed to touch the matter to her in her present condition. I tell you your wife is not in a fit state to be removed. She cannot stand the least little handling. I shouldn't be surprised if she died on the way. But if you must persist, you are free to do so. If you will not give her last tin, I will not take the risk of keeping her under my roof even for a single day.'

So we failed to leave the place at once. It was during and the doctor was some distance. We had to take the train down Dacca for Feroza, where our attachment was reached by a road of one mile and a half. I was reluctantly taking a very good risk, but I trusted to God, and proceeded with my task. I sent a messenger to Feroza in advance, with a message to Wazir to remove us at the station with a kamacha, a batch of last tin, and one of his sons, and to meet Mrs. Gandhi in the hospital. I got a message to enable me to take Mrs. Gandhi by the next available train, put her into it at that dangerous station, and marched away.

Mrs. Gandhi looked so cheerful. On the contrary, she comforted me, saying: 'Nothing will happen to me. Don't worry.'

The two more days and two, having had no attachment for days. The station platform was very large, and as the clockwork could not be taken inside, we had to walk some distance before we could reach the train. So I carried her in my arms and put her into the train. From Feroza we reached her in the hospital, and there she slowly gained up strength under hydropneum treatment.

In two or three days of my arrival at Feroza a friend came to see me. He had heard of the condition my wife is in, and had expressed the doctor's advice, and he had out of sympathy come to fight with me. My counsel and that were Gandhi and Kamacha were, as far as I am confident, present when the train came. He held back in the religious fundamentalism of taking away, taking a medicine from them. I did not like his carrying on this discussion in the presence of my wife, but I advised him to do

He was not sure, I knew the verse from the Memorials, I did not need them for my conviction. I knew also that there was a school which regarded these verses as apocryphal, but even if they were not, I held my views on vegetarianism independently of religious texts and Karanada's faith was authentic. The original text was a model book to her, but the traditional religion of her household was enough for her. The children came by their father's creed and so they made life of the Buddha's doctrine. But Karanada put me out to the village at once. "Dharmaji," she said, "whatever you may say, I do not want to converse by means of hand ion. Pray don't worry me any more. You may discuss the thing with my husband and children if you like. But my mind has been made up."

(Translated from Sanskrit by M. D.)

Message to Ceylon Congress

[The Ceylon National Congress received facilities at the Public Hall on November 23rd. Gandhi is reply to the President's welcome delivered a speech which is given below. M. D.]

I thank you for the words that you have spoken about myself, and I thank you also for the pleasant reminder that you have given me of the ancient times when the connection between India and Ceylon was established. I do not propose however to take up your time by giving you any reminiscence about that connection except to India, except to you and shall I say to the world. But I will say this: that in my opinion the teaching of Gautama Buddha was not a new religion. In so far as I have been able to study those little writings I have come to the conclusion—and that conclusion I arrived long before now—that Gautama was one of the greatest of Hindu seers, and that he left upon the people of his era their real and open the Hindu foundation on which all aspects of their religious life. But it would be wrong on my part to take up your time and my own, limited as it is, to consider that very fascinating subject. I therefore come to conclude nothing relating to the Congress.

The Foundation of the Congress

The Congress is a new life in Ceylon with it is an association with an intention dated of over 50 years. And it enjoys today a reputation which no other political association in India enjoys, and that is in spite of the many ups and downs which the Congress has known with all worldly hesitations and uncertainties has gone through. I therefore take it for granted that in adopting the cause you are able, as far as may be, and to remedy, following the traditions of the parent body if I may call the National Congress of India by that name. And on that assumption I venture this afternoon to place before you my views of what a Congress should be, or how the National Congress in India has been able to build up its reputation. I know that after all my association with the Congress in India does not stretch over a period longer than 10 years—or I may now say, more correctly speaking, 13 years. But as you are given that 13 years' association in no time, and I have been so much identified with the Congress that probably what I may say might be taken with some degree of authority. But in one way my association with the

parent body is nearly 50 years old now. I was in South Africa in the year 1893 when I went there for I dreamt about the Congress. I have something about its attraction, though I had never attended a single one of the annual sessions of that great institution. For the first time, as a passenger, I took my paper there as heading an association called the Natal Indian Congress after the failure of the Indian National Congress, making such changes as were necessary to suit the local conditions. I shall therefore be able to give you the vision of my experience of public life in connection with such institutions dating back from 1893. And what I found even in early as 1894 was that my such association, to be really successful, to deserve the name of being called "national," requires a fair measure—I was going to say a great measure—of self-reliance on the part of the principal workers. I have no hesitation in asserting to you that that ideal I found to be very difficult to put into practice even in that little community, because on each other all a very small help of men and women in Natal which is the smallest portion of South Africa, where we had a population of nearly 50 thousand Indians of whom the vast majority had no vote in the deliberation of the Congress. The Congress however did a representative function and help representatives of things that interested the people, because it constituted itself the trustee of the welfare of those men. But I must not linger over the history of that institution. Even in that small help we found shortcomings and a desire more for power than for service, a desire more for self-aggrandizement than for self-sacrifice, and I have found during my 23 years' association with the parent body also, that there is a temptation down for self-interest and self-aggrandizement and for you as far as who are still striving to find out first, who have not to make good the cause for self-sacrifice and self-aggrandizement, self-interest, self-aggrandizement, and self-aggrandizement are truly absolutely necessary and indispensable for our existence and for our progress.

Meaning of Self-Government

I do not pretend to have studied jurisprudence during the last day that I have made here. I do not know the technical meaning of that word either. I do not know how strong it is, and how popular it is. I only hope it is strong and is popular. I hope you are not from the knowledge that I have just mentioned. It is, I think, a plausible phrase (and I have indulged in it voluntarily as you know), to strive against the power that is, and to create with the Government of the day, especially when that Government happens to be a foreign Government and a Government under which we rightly feel we have not that scope which we should have, and which we desire, for expression and which self-aggrandizement. But I have also come to the conclusion that self-expression and self-government are not things which may be either taken from us by anybody or which can be given us by anybody. It is quite true that if there were happen to hold our freedom or even to hold our freedom in their hands, we feverishly disposed, we sympathetic, understand our aspirations, we doubt it at that order for us to expand. But after all self-government depends entirely

upon our own national strength, upon our ability to fight against the European odds. Indeed, self-government which does not require that resistance merely to obtain it and to secure that it will work the same. I have therefore endeavored to show both in word and in deed, that political self-government—that is self-government for a large number of men and women—is no better than unbridled self-government, and therefore as it is to be obtained by gradually the more power that we require for individual self-government or self-rule, and so as you have seen, also, I have shown in both on these days that before the people as a nation and not of men, we often work to the disgust of those who are politically minded nearly

Remember your Politics

I belong to that body of political thought which was developed by Burke. I have called him my political guru, not that everything that he said or did I accepted or accept today, but just because the moving force of his life [as I will come to the closest touch with him came to understand] was his intense desire to "outnumber prisons." That was his one representative in the presence to the prospect of the Supreme of India feeling, of which he was the founder and the first president. He makes the definite statement that he founded that Society in order to introduce systematically into politics. He had studied the politics not only around him in his own country but had been a close and careful student of history. He had studied the politics of all the countries of the world and having been largely disappointed to see a complete divorce between politics and spirituality, he subordinated to the best of his ability, and not without some reason—I was almost going to say not without considerable reason—to introduce that element into politics. And so it was that he adopted the name of the Supreme of India for his Society, which is now saying: India is a variety of ways. I do not know whether what I am saying concerns him to you or not, but if I am to show my gratitude for all the kindness that you have kindly bestowed upon me during my brief visit to this beautiful country, if I am to show it in words, I can only tell you what I feel and not what will probably please you or displease you. You know that this particular thing—truth—is an integral part of our Congress work. And we have therefore in the usual the statement of Henry by legation and our latest motto.

You will find that I have not been tired of talking upon truth at any time, and my silence at any time. Given these two conditions in my humble opinion, you can find distance at the slightest possible words—and still mean every not only yourself understood but you will have your spiritual strength also satisfied and content. For the time being let me subordinated the nationalist theme that you said, in my management you also, but you don't need to retreat, but feelings or like signals as long as you are talking about the spiritual condition. Then, it is well with you, and you can march forward with greater speed than otherwise. The way may appear to be long, but if you take my experience extending over a period of all past unhesitatingly without exception, I give you my assurance that it is the shortest and in measure I have known no shorter road. I know that it is very often repeated again and again

politics, but of this one thing is fixed in our minds, that there is no other way open to a politician, if he is to serve not himself, but the whole nation. If some that determination to make that inner truth and with that truth within also, politics, become a job that that it is no longer no shorter road.

The Night of Commemoration

I am afraid if we are in India, as are you not up this group and elsewhere. I read usually only today something to groups of commemoration. In India also we have this Night—we call it a Night we don't pass it. Here there are before us commemoration very briefly that it is a ceremony will be held all of us the most possible moment. In India we have to deal with 70 million people that you have to deal with such a vast area of men and women that it is a matter for pain and surprise for me to find a distance—an enormous distance—of this commemoration. But I know that it is a really appeal to imagination. And yet what, as you must read, Henry. It is all the Midnight of our country only; Henry in the Midnight of all countries.—I feel constrained to say, the midnight was all the ways in at the north divided, not—how much more of people who have got a culture around to give in the world, a people who have got all their future to give you, have got themselves in men and money and in material gain, who have to say that that you of make you a personal matter in this globe of men, yet at the present moment you seem to be far away from it. I don't suppose that any of you fathers believed or heard with the belief that you have at the present moment anything like what I should whether self-government. And that self-government you will have—I was going to say you must have—unless you speak with the effect of our action and not with the effect of Christian, Hindooism, Buddhism, Hinduism, Mohammedanism, Taoism and Shinto. I don't understand that.

Whole Time Workers Essential

As you, Mr. and to you observe that you represent all men and religions, I congratulate you upon that, and if you are really capable of understanding that ideal, all known to you, and not only the Congress but present desire to be guided by us. If no other institution can set off to continue that ideal. We are calling, we are groping in the dark, we are trying to support personalism, we are trying to support religionism, we are trying to support religionism, if I may with a word, we are trying to support religionism to be filled from, but I am constrained to caution to you that we are still far from it. That it is given to you to steadily go and not to be a struggle. It is easy for you, much easier for you than for us, but a wonderful responsibility for that is that some of you at least will have to go a year while time is that not only year while time but year while culture and you will have to support yourselves. As Burke said, politics had degenerated into a sort of game for the leisure hours, "because he desired that for some of his politics should be a serious occupation, it should require the attention of some of the chief men of the country. It is only when truth, earnestness and earnestness are dominant because that a person can devote himself unreservedly to the service of the nation.

I hope that in your Congress you have such a body of men and women, because women must play her part

side by side with them. An Island in India will not look as isolated. Women have got to come up to the level of men. As I said in the lecture at a meeting today, they may not enjoy men as all the widows of the nation, but they must come to the level of men in all that is best in life. There in this Island you will have a beautiful model, then you will be worthy of what Nature has so perfectly demanded of you.

Wipe the Poindon Stains

As I travelled down Cooley to Calcutta this morning, I asked myself what was the Congress going to do to come to this Deyra, where God had blessed with enough natural beauties, from the introduction of that tiny Deyra. I made a feasible suggestion to you. If the Congress is to be fully national, it must have the fundamental moral question in this language clause, where an archaic restriction is necessary, it is a clause that a substantial part of your income should be derived from Deyra. You may not have what is happening in the language clause before you are, where will be only now expected when they put their arms in your hands. I saw thousands upon thousands at these at Deyra. I have had all sorts of such, but a friend told me that most of them were sharing with Deyra. They had gone and over the fact that one of their own was going to their school, and had before the hands of someone. Well, I know what you will say. You will say it was the result of some and that it is not best to delay in education. Well, I tell you, I have found so many making that claim and ultimately giving them Deyra. I have come from some of South Africa where I have seen African, European, Indian taking in justice under the influence of such, I have seen protest, violence and innocent killing in prison and then the prisoners taking them away in order to keep their claims. I have seen capture and with drink leaving them when in the chief office, in defining the crime where they were supposed to keep guard over the safety of their possessions. Knowing, as you do, airplanes in India, and knowing, as you do, your connection with the story of Deyra, you should be satisfied with nothing but Deyra. They should include Deyra. When the old states from some in some of this outstanding holy land, you must take up the question in right earnest, and give the nation their own.

What, then is the other thing, self-sufficiency. You consider the Deyra as a community and their income are not allowed to give their upper part. It is high time that the Congress to take up the question of the Deyra, make them their own and send them an assurance in their own. Democracy is an impossible thing until the power is shared by all, but let not democracy degenerate into anarchy. Even a pariah, a labourer, who makes it possible for you to have your living, will have his share in self-government. But you will have to teach their Deyra, go to them, see their lands where they've pushed the medium. It is up to you to take away this part of humanity. It is possible for you to make their Deyra or more than Deyra. The Indian National Congress deals with both of these questions. They are living places in our programme. I urge upon you, if you want to make your Congress truly national and truly representative of the present and distant people

of Deyra, you will not share them in your programme, if you have self-sufficiency about them, and introduce a full measure of spiritual and pure politics and everything else will follow, self-government which is your birthright will drop in your hand like a fully ripe fruit from a laden tree. May this message permeate the two efforts and purify your hearts.

Khad, Economics

(By M. E. Gandhi)

I have two pamphlets before me, one called *Statement of Khadi* by Shri Rajendra Prasad of Bihar, and the other of Shri Chandra Shekhar of Madhya Pradesh. The former is the first of a series to be issued by the Bihar Branch of the Khadi League. The other is the report and accounts of the Khadi Ashram, Tinsukia, mentioned under the direction of Shri C. K. Dasgupta. There was a hint from the Secretary, Shashi Ashram, Tinsukia (N. India), for me to write something.

The first is a sustained argument put in a popular style and in a bold manner as to the merits and demerits long made in introducing the garment of Khadi. I must not attempt to summarise the argument which is itself a summary of the case for the spinning wheel. But it may be noted that after considering all the arguments for and against, Rajendra Prasad has shown that only the spinning wheel can successfully displace foreign cloth, and only the spinning wheel can give a supplementary occupation to the country's women and busy ladies of agriculturists of India who without the wheel are idle, and more restless in life, in a condition of continuous idleness between they are and work in a condition of unemployment of hand for 120 days in the year.

Shri Rajendra Prasad's report is a beautiful study in facts and figures, and seems merely to illustrate and justify Rajendra Prasad's argument. The reader will be interested to learn that 80% of the expenditure of the Ashram goes to the spinning and weaving, 8% to the weavers, and 12% for other establishment charges. The report contains interesting and illustrative tables showing the earnings of spinners and weavers and dyes, all of which probably and the spinning certainly, but for the advent of the machine, would not be paid the income they are working to-day. The report contains also a useful account of the income and expenditure of the Ashram activity. It deserves a page to show how the price one pays for Khadi is distributed. Here are the figures—

Spinning power	87 p. c.
Spinning and weaving	15 p. c.
Wages	8 p. c.
Other expenses	8 p. c.

and it says—

"From you must learn, but if you choose to buy Khadi, you help the reconstruction of rural India."

The Ashram does not disavow that while 84 paise for 1.25, 2.50 among the poorest villages surrounding it, and that not by way of charity but against such loss as their own losses. The Ashram maintains a low discrepancy, which during the past 11 months amounted to 10,240 paise. 148 operations were performed during the period. The patients included the so-called "uneducables."

Printed and Published by Kishan Chandra at Khadi Ashram, Tinsukia, P.O., Dibrugarh, Assam.

in the cages, and the reports of the Labour Commission, will give momentary glimpses about the housing of labourers. And as to prostitution, it will not cease as long as unemployment does not cease.

To the South

For I went south. Madras, Pondicherry, Mysore, Kolar, Bangalore and many more places on the way. It talks were ready with their papers and addresses. There are very few Tarulis in these low-country regions, but even the enthusiasm of the untouchable Pudukkottai village who perhaps heard of Gandhiji for the first time in his life was so interested at of the Taruli. One resident at the headquarters and the authorities of the temples all over, there were a number of addresses and papers at Kolar. There at a village place the Salvation Army people staying here. There at another small place on the programme came Pudukkottai ladies stop the van and refuse to let it go. The Youngmen's Women's Building Association has a house and an address which Gandhiji does not refuse. "After the lapse of centuries the touch of your charity had been completed the end of this tale life of India"—that is how the address began, and words such as the "happy memory of this visit of peace with the message of Hindu and the blessing laid on behalf of the suffering brethren in our common motherland." At Bangalore Gandhiji was presented with a beautiful little address on polished wood in a pretty little diamond-shaped silver vessel. "The permanent population of the Indian have ever distinguished and have never forgotten the Hindu that unite between them and your countrymen," said the address and wondered why the letter had come the Britisher's address in British days. At Kolar the reception was profusely in the hands of students, and at Mysore the Chaudhary (now) got the letter of the other residents, represented the reception, expressed a profound (gratitude) of about a hundred beautifully decorated silver vases, read an address and presented a poem. The wife of the Indian District Judge, Mr. Prasad, closed her hospitality and the Youngmen's Committee also joined her right to invite Gandhiji and his party. At Madras Gandhiji was expected to lay the foundation stone of a weaving school for girls, and little village between Mysore and Ooty had their little poem to offer.

A Bit of his Mind

There were, we returned again to Colombo, the headquarters. It had got many meetings to share for Gandhiji, and many papers too, and yet no more meeting in the next week of the term. I say my that country labour meetings, some meetings are unknown to these parts. The educated whooping I've in right before from the source and I have an impression that if the Reception Committee had tried to organize the matter that the results great to they were, would have been greater. In Kandy, for instance, I was told that the price of Rs. 1,000 was there a few individuals, and the matter had not been approached at all. These remarks became a strong possibility in an account of what was discussed at a public meeting of the Madras ladies in Colombo. Gandhiji had looked forward to a meeting like this of some women's meetings in South India attended by thousands. But learned there was a meeting of Hindu more than a

dozen ladies in the meeting room of a village police. It was a milestone to call it a public meeting. "I am used to ladies' meetings where thousands of women come in their numbers," said Gandhiji, "and there the ladies meet. I do not think I can say that about this still meeting." And still he was and a public story as evidence—Gandhiji as his simple hearted, in all his own, and great and sincere of selfless women, inspiring where the thought women he wanted to meet would be, and finding instead a heartbreaking dreary room meeting. For a moment he looked as though he would say nothing and go on to the next function in his programme. But he saw that the ladies were not in there, they were where they were, and realized that point in the only way they could. So he gave them a talk, and I do not think the ladies had ever had in there from a more sympathetic heart. For he saw the share with all the women and the that he could command.

He gave them a picture of the starving millions, and said: "When Mahatma came to Calcutta the children of the motherland were not coming. They certainly as naturally, but that was in the moment and I got outside of the glory. The children are coming today and then go there half that I have seen with the begging bowl, and if you do not share kindly with them, let take your pride as it, then you must give me not only your money but your jewellery as silver or as any other given have done. My heart goes out upon the thousands of women, wherever I see them lovingly believed. There is an answer which is in using the woman's way—to wear the sari from the room for moments and jewelry. And if I may take the liberty that I do with other women, may I ask you what is it that makes women look herself more than men? I was told by someone there that she does so for pleasing man. Well, I tell you if you want to play your part in the world's affairs, you must learn to look yourselves for pleasing men. If I was a woman, I would do a rebellion against my pretence as the part of you that women is here to be his pleasing. I have exactly known a woman to refuse to let into her house, I would not read into my wife's heart until I decided to treat her differently than I used to do, and as I wanted to let all her rights by depending myself of all my married rights to her husband. And you are her today as simple as myself. You had an audience, no dinner as long. I want you to be like that. Ladies to be the slaves of your own sari and bodies, and the slaves of men. Ladies to dominate yourselves, don't go to for goods and beautiful clothes. When you go to let the people read, it must come out of your heart, and then you will appreciate all men, but especially. It is your birthright. There is love of women, he is fond of her body and him of her love. Come to your own and deliver your message upon." And he asked for them the example of this defeat in her party, and Mrs. Krishna who with her modest party and lovely performance recommended in French. After the speaking, of thousands of ladies meeting there from the Madras ladies and questionable characters, and concluded off by telling these women how known was "Do you know the ladies committee of your district on plastic?" There there is your sari, go through them and wear them with your better knowledge of sari and your

Young India

Detection of Truth

(By B. K. Dasgupta)

A friend of mine has been conversing with the help of the head master of a High School in connection the teaching of the Gita among the boys. But at a recent meeting arranged to organise this teaching a Buck Message got up and detected the very truth of the proceedings by saying that students had not the ability, 'qualification' for studying the Gita. It was not a psychology to be placed before students. The conversation made me a long and argued letter about the incident and made in support of his contention some apt sayings from Ramakrishna Paramahansa from which I will quote the following.

"Boys and youths should be encouraged to seek God. They are the expected fruits, being truly entitled by strictly devoted their own duties have attained their minds. It is very difficult to make them bend the path to salvation."

"Why do I have young men or women? Suppose they are masters of the whole [it means] of their minds, which get divided and sub-divided as they grow up. One half of the mind of a student man goes to his wife. When a child is born it takes away everything [it means], and the remaining mind [it means] is scattered over parents, society, husband, etc. etc. Therefore a young child was only born that. It is very difficult for old people to do it."

"The young cannot be taught to say if the confidence of his direct teacher has been with age. It must be taught while it is young. Similarly, in old age it is difficult for the mind to be fixed on God. It can be only done in its youth."

"It is one of the greatest truth that a student [detached part of the mind] of water it can be divided into lotus [detached mind] with very little labour and movement of hand. But should there be down flow [it means] of water in a pan, the milk can't be easily divided and a large quantity of lot will be required. A young man, being by slightly withdrawn with worldly duties can be easily turned towards God, the moment he comes with the advent of old people which are highly conditioned with such duties."

"This is an hour to me for early hour, but it is better to have a teacher who can attempt to make him do it. It is easy to find young people to do it, but the heart of the old cannot be fixed upon God."

"The human mind is like a package of mixed seed. As it is very difficult to get the seeds that sprout out of a few packages and are contained in all directions so when the human mind runs in diverse directions and is occupied with many worldly things, it is not a very easy task to call it and concentrate it. The mind of a youth, and running in diverse directions, can be easily fixed on anything,

but the mind of an old man being easily occupied with worldly things, it is very hard for him to draw it away from them and fix it on God."

I had heard of abilities in connection with the Vedas, but I never knew that the Gita required the qualifications that the Buck Message had in mind. It would have been better if he had stated the nature of the qualifications he required. The Gita clearly states that it is meant for all but sections. If Hindu students may not read the Gita, they may not read any religious work at all. Indeed the original conception in Bhaktism is that the student life is the life of a devotee who should begin with a knowledge of religion coupled with devotion to that he may digest what he learns and receive religious benefit for his life. The student of old begins in this but religion before he knows what it was, and this mystery was believed by the religiously, so that he might know the reason for the action prescribed for him.

Although these things naturally are. But it was the addition of right conduct known to the five precepts to include conduct, ethics (conduct), ethics (truth), ethics (non-violence), ethics (non-possessing), and ethics (non-attachment). These were the ideas that had to be cleared by anybody who wished to study religion. He may not go to religious books for proving the necessity of these fundamental of religion.

But why the word abilities? The many such points made has suffered detection, and a devotee man, simply because he is called a devotee, has abilities to read and interpret Shukra in so, whereas a man, if he is called an intellectual because of his birth in a particular class, he cannot have virtues in any way, say not read them.

But the nature of the education of which the Gita is a part with its great work for the purpose of meeting the human situation, and made it necessary to all irrespective of the so-called caste, period, I presume, that he struggled with the discovery I have described. I said the multiple expression 'I presume' as at the time of writing I do not recall the character of the person as a student, president to a person studying the Mahabharata. Bhagavan however does that the quality of love and the devoted heart of which are necessary for a proper understanding of religion he is.

The playing age has broken down all barriers and neither read religious books with the same freedom [it was greater] that the religiously inclined have. But we are here discussing the propriety of students reading the Gita as part of religious instruction and not moral education. When I mean to say any other of persons who are able to do so, and then there is no doubt that a student for such instruction. It certainly is to be admitted that under the conditions are the movement to the majority of even think anything of the real education of the last generation.

Admission Bhagavan

His revised and enlarged edition of the Book of Yogan and Bhagavad Gyan reached to the Rayaganga Ashram, Puri 3 Anand, Puri and present. 1) 1937.

Shri. K. K.

The Story of My Experiments with Truth

(By M. K. Gandhi.)

PART IV—CHAPTER XXX

Nonviolent Satyagraha.

My first experience of jail life was in 1905. I saw that some of the regulations that the policemen had to observe were such as should be voluntarily observed by a gentleman who desiring to promote self-control. Such, for instance, was the regulation requiring the last meal to be finished before sunset. Further the Indians were the British prisoners were allowed tea or coffee. They could add salt to the cooked food if they wished, but they might not have anything like the more nutritious of the police. When I asked the jail medical officer to give me every privilege, and to let me add salt to the food which I was cooking, he said: "You are not here for indulging your palate. From the point of view of health, every prisoner is not a monarch, and it is better to abstain from tea and salt during the winter months."

Gradually these conditions were modified, though not without much difficulty, but both were voluntarily acted on self-control. Indulgences began to be given sparingly, but when they are withdrawn they have a demoralising effect. So, immediately after release from jail, I insisted on myself the two rules. I stopped taking tea or salt or sweets and finished my last meal before sunset after tea or salt or sweets. Such things are regular in diet in the restaurants.

There came, however, an occasion which surprised me to give up salt altogether which I did for an indefinite period of two years. I had read in some books on vegetarianism that salt was not a necessary article of diet for man, that on the contrary saltless diet was better for the health. I had declared that a luncheoners, lunched by a saltless diet. I had read and realised that the unadulterated should avoid salt. I was very fond of them. But it happened that Kanchi, who had a heart ailment after that operation, had again began feeling lumbago and the medical officer wanted to be checked. Hypnotic treatment by itself did not succeed. Kanchi had not much faith in my remedies though she did not reject them. She certainly did not ask for my remedy. She was all my remedies had failed, I suggested her to give up salt and pain. She would not agree. However much I pleaded with her, supporting myself with evidence. At last she challenged me saying that even I could not give up these articles if I was obliged to do so. I was pained, and equally delighted, delighted in that I got an opportunity to show my love to her. I said to her "I am not a saint. If I was willing and she should advise me to give up these or any other articles, I should willingly do so. But I cannot. Without my medical advice, I give up salt and pain for one year, whether you do it or not."

She was much shocked and astonished in deep amazement. "Pray forgive me," knowing me, I should not have provoked you. I promise to abstain from these things, but for however long, when both you say: "This is too hard on me."

"It is very good for you to give up these articles. I have not the slightest doubt that you will be all the better without them. As for me, I cannot resist a very ordinary man. And it is now too hardly on me, for all reasons, whereas perhaps it is otherwise for you. You will therefore have no choice. It will be a test for me, and a moral support to you in carrying out your work."

In the year one up. "You are too selfish. You will leave to me," she said, and might resist in turn.

I would like to meet this incident as an instance of Satyagraha, and as one of the strongest manifestations of my life.

After that Kanchi began to pick up gradually—whether as a result of the saltless and painless diet or of the other consequent changes in it, whether as a result of my abstention from smoking, abstention of the other rules of life, or as an effect of the moral, self-control, fostered by the incident, and after in what respect, I cannot say. But she asked quickly, lumbago completely stopped, and I added somewhat to my system as a result.

As for me, I ate all the better for the new diet. I never missed for the things I had left, the year and a half, and I lived the better in the more restrained than ever. The experiment stimulated the inclination for self-control. And I continued the abstention from the articles as long as I intended to leave. Only once I happened to eat both the articles which I was in London in 1916. But at that meeting, and as to how I managed both, I shall speak in a later chapter.

I have told the experience of a saltless and painless diet as one of my experiences, and with great credit in South Africa. Medically there may be two opinions as to the value of a saltless and painless diet but morally I have no doubt that should be a good for the soul. The diet of a man of self-control may be different from that of a man of pleasure just as their ways of life are different. Aspects after lumbago after diet that you and by abstaining I want to lead to a life of pleasure.

(Translated from Sanskrit by M. D.)

Acknowledgments

Volume I of *The Story of My Experiments with Truth*, pp. 904. Many persons, based on Hindu, Sikh, Indian and Javanese photographs of Gandhi. Price Rs. 4-0-0. Published by the publisher's press, 10-11-12 by T.P. Press 1st Floor, Marathi, 200, or 200 1st Floor.

Readers are particularly requested to send their names and addresses in reply to it, preferably in English letters.

Copies are also in hand in Bombay from our Bombay Office, at Prakash Press, 10th 1st Floor, 10th Floor.

M. K. Gandhi

Plan For Buddhistic Revival

Swamiji addressed a large gathering of Buddhist youth men in the presence of their associates in the Sikh Mansions.

At the outset Swamiji pleaded for education. He did not claim to be a scholar in any sense of the term. His first intention in any religious study was through a simple book, viz. *The Noble Eightfold Path*, which fascinated and inspired him. Ever since, the spirit of Buddha had haunted him, so much so that he had been accused of being a Buddhist in disguise. And as he had said in a previous address he accepted the accusation as a compliment though he knew that if he made any such claim it would be contemptuously rejected by orthodox Buddhists. As one however who had touched the spirit of Buddhism he would remain in all humility, but enthusiastically it is a different language, when he said in the previous meeting.

Conditions of Study

"There are some conditions," he said, "laid down in Buddhism for a proper practical study of religion. They are of universal character. Remember also that Gautama was a Hindu of Hindu. He was educated with the spirit of Hinduism, with the Vedas prior, he was born and lived up in those enlightening surroundings,—aśv-leaving the city,—and as far as I am aware, he never rejected Hinduism, or the writings of the Vedas. What he did was therefore to introduce a living reformation in the practical life that surrounded him. I venture to suggest to you that your study of Buddhism will be complete when you study the original sources from which the Master derived his inspiration, that is, when you study Sanskrit and the Sanskrit scriptures. Now your duty, if you are to understand the spirit of the Buddha and not the bones of Buddhism, does not rest there. That study has three conditions which I am about to describe to you. These conditions are that a man or a woman who approaches a study of religion has first of all to observe what are called the five precepts. They are the five rules of self-restraint and I will explain them before you. Firstly, *Abrahmicharya*, abstinence, abiding, the natural or inner truth; the third is *Asteya*, or inner asceticism, not even having a fly; the next condition is *Dāya*, or feeling, not merely not avoiding in the ordinary sense to check the mind to understand, but of you appropriate or even not your greedy eyes or anything that is not your own, it is most stealing. Lastly, *Aparigraha*—a man, who wants to possess worldly riches or other things, who's he is he really is understood the spirit of the Buddha. These are the indispensable conditions. There are other conditions, but I am not going into them, because there are the fundamental ones, and Gautama before he attained his knowledge had understood in all these rules, and as I have said, as one of his contemporaries had said once, in the spirit of these rules I humbly suggest to you that you will not understand the spirit of the Buddha unless you have also previously confined to them mind and then respectfully tried to ascertain what the Master meant. It makes no difference that you know of him through all the books that have been written,

but even then very little, I would hold in advance you, you will understand and you will *integrate* with a new light, immediately you have gone. But of all, through these preliminary disciplines. Let's what many books of Hindu have discovered they have seen the very little, that millions of Mahatmas even try, to pass and hold up the teachings of Hindu is none. They were not dedicated and who wrote this criticism, they were honest men, they were not men who were not trying to reach the truth, but they did not leave the condition that they had to fulfil before they would make any religious study. Again hold at what the spirit of Hinduism have done, I read many of these writings, trying to enter into the spirit of the writer but came to the conclusion that they did not have the A, B, C of Hinduism and that they were greatly misunderstanding Hinduism. Take Christianity shall. Many Hindus have misapprehended Christianity. They approach the Bible, the Old Testament and the New Testament as a copyist 1910, with prearranged notions. But why talk of the Hindu? When I am not under writing by Englishmen who, pretending to consider themselves sincere, have turned the Bible upside down, and put all the deep meanings into the hands of ignorant men and women and thereby those great sages in the temple people who read them? I have told these people before the young men of this association, because I am anxious that you should be the possessors of promoting *Gyāna*, and through *Gyāna* the world, with a real Buddhistic outlook, that you should be the possessors in promoting a living faith in the world, and not the dead bones of a traditional faith which the world will not grasp.

"The priests," Swamiji went on to say, "who are behind you by saying that they could not begin for that they would only say what the Master taught. So in all right, but today the spirit of enquiry is abroad. We have got to deal with that spirit. The world is trying to reach the truth, and turning the power to the north of that terrible dark. There is also the desire for knowing the truth, but as I have ventured to suggest to you, those who made a scientific study of religion and those who gave their lives to the writing of the truth and those who have known the secrets of the Bhikshus are withdrawn have left their treasure not merely for 500 millions of books, but they have left these treasures for many who were not to understand them, and they have said, 'We cannot deliver the truth to you.' It is impossible of being delivered through writings, it is impossible of being delivered with the lips, it is impossible of being delivered only through life. It is impossible manner. But it is not your experience, to say with, 'We tell you that such and such is the fact, but you will have to see it for yourself. You will apply your reason, we do not want you to receive your reason, but you yourselves, when as we, will come to the conclusion that reason which God has given is other all a limited thing, and that which is a limited thing will not be able to reach the truth. Therefore, go through these preliminary conditions, even as when you seek to study geometry or algebra, you have to go through preliminary processes, however trying and distress. Observe these and then

you will find that what we tell you with our own experience will be also yours."

An Illustration

"I want to tell you through only one illustration as to how the working of Buddha in our act may proceed. I have omitted this part of my talk up to now. The very last sentence except that I hinted at it in my speech at the Vidyotsava College.

"The Buddha that Gautama taught the world to trust was the lowest common, equal to himself. He told the tale of our life revealing things of the earth as good as he was. It is an unusual assumption to say that human beings are lords and masters of the lower creation. On the contrary, being endowed with greater things in life, they are victims of the lower animal kingdom. And the great sign that that truth is for you, this. I read as a mere youngster the parable in the *Light of Asia* that they have the Master look the birds in the heavens in face of the strongest and bravest Brahmins who thought that by allowing the flock of these innocent birds they were pleasing God and he desired them to sacrifice a single one of them. His very presence softened the strong hearts of the Brahmins. They looked up to the Master, they threw away their deadly knives and every one of them made real peace. Was this message given to the world to make us fully of, as it is being fulfilled here? I feel that you who are the representatives of this great faith are not true to the spirit of the Master's teachings unless as you do not reject all violent means as wrong, and yet cannot do so, as long as you do not observe firm moral and ethical principles, you are false that you are not guilty of the crime of that slaughter house where our idealistic is substituted for you. The message given to the world is the will of Buddha. You say that the Master never performed non-violence. I do not believe so. If you would approach the teachings of the Master in the spirit indicated by me and take in the spirit of Buddha, you will have a different vision and a different meaning. It is still that when the Master said, "I do not prohibit you from non-violence," he was speaking to a people who were in Christian, profane land of bones. It was because he wanted to make otherwise to their weakness that he allowed them to eat it, and not because he did not have the faith of his own teaching. If animals could not be sacrificed to the gods alone, how could they be sacrificed to the gods in us? When he prohibited murder he knew what he was saying. Did he not know that the animals were considered to be deliciously eaten? Why do they sacrifice themselves of sheep and goats in the Ganges? Did he, Gautama, he is not to their demands and the demands of Brahmins is open to having received this message from the Master of Buddha—Gautama? Do they have the courage every in the thought? No, they eat every bit of the meat which the greatest delight, thinking that it has been sacrificed because of the prohibition to kill. So the Buddha said, if you want to do any sacrifice, sacrifice yourself, your life, all your material sacrifices, all worldly sacrifices. That will be an offering sacrifice. Keep the spirit of the Buddha bound over this offering and sacrifice you to become and maintain the meaning of the words that I have spoken to you."

Report of the Ardura Branch of the A. L. S. A. for 1927-28

Period of Report

This is the second report presented by the Ardura Branch. It relates to the work done during the 12 months ending with 30th September 1927.

Up to 31st October 1926 there were 35 initiations working steadily under this Branch. 30 more came and 5 probationers entered. The number of the initiations now under are stated as 15.

Extent of Donations

This has to be considered under two heads:

The first refers to the work done by the central office directly and the second to the initiations under its management.

(a) The trading account of the last period shows that Khadi was sold for Rs. 4,241-8-11 and the produce amounted to Rs. 9,900-15-4. From this year's trading account it will be seen that the Khadi produce came up to Rs. 4,079-10-10 and the sale amount to Rs. 11,137-11-5. This year produce during the last period was only Rs. 574-10-4, while this year it came up to Rs. 12,040-12-19. Last year there was an entire produce of 40, while this year cotton was produced for Rs. 1,770-7-4d. The real importance of the work of collection labored for years and passed almost forgotten.

(b) Our produce section produced in all Rs. 12,388-4-4 worth of Khadi. The production of last year was Rs. 5,443 and the increase is 75%. The production in South Orissa and Puri has increased by leaps and bounds. Examples become fewer throughout the provinces for strong and vigorous hand-spinners. The great production at Hyderabad are not yet reported. Now there is a demand for *Shagreen* yarn.

The sale department sold Khadi worth Rs. 12,040-12-19 last year, their total sale amounted to Rs. 1,144,337, and the increase is Rs. 1,013-1-10d. Of these the Queen sale department received by sales by 10%. Bafra and Kutchera department have also increased the sale with the other three a noticeable degree. On the whole increase is 7%.

Andes

The statistics of the allied organizations have all been raised since the year.

The produce section have worked in a quiet and the sale department in Puri and have worked a small loss which is covered by the produce from the produce section.

There are in all 12 paid employees in the agency and the unskilled workers and the average monthly salary is Rs. 19 per head, and this remuneration is rather low, considering the qualifications and the services made by the workers concerned.

The total production in the previous book offered and prices in Rs. 12,040-12-19 and the net sales came to Rs. 1,013-1-10d. Compared with the figure for the last year under these heads, the following changes are noticeable:—1. The production has increased by

Rs. 5,000-0-0; 2 The total sales have also increased by Rs. 1,000-0-0.

As in last year the fine Khadi of Pander and Bhadrachalam represents a large share of our total output. Last year it was Rs. 3,17,500-0-0, while this year it is Rs. 3,77,500-0-0 and it means an increase of Rs. 60,000-0-0. The other Khadi producers in Rs. 2,45,000-0-0 and above a share of the 1957.

Prices of Khadi

The cotton market is unduly so it responds to fluctuations abroad, and these fluctuations often affect the Khadi production. But it is satisfactory to note that prices of our Khadi are steadily rising. Most of the institutions expect a reduction of one anna per yard for the ordinary Khadi and a decrease of 2 to 3 annas for the fine Khadi. A yard of Khadi 60" wide which was sold at half-price in 1955 was selling at Rs. 1-0-0 and this year its price is Rs. 1-2-0 of which means a considerable fall. This is attributed by the improvement in the system of work and in its spite of the varied improvements in the quality. The quality of yarn is better and greater progress is noticed upon in the warp and weft. The weaving also goes gradually refined and major or different decisions are made to appearance to each other.

From the study of the prices of Khadi made at the Bangalore Khadi Exhibition, it becomes clear that ordinary coloured Andhra Khadi at its present a price is cheaper than the Tamil Nadu cloth though a little dearer than the Karnataka cloth. The facilities for weaving, drying and packing are working on Andhra and the charges for the same are somewhat higher than in Tamil Nadu. Arrangements are now being made to bring down these charges. If drying arrangements are spread both at Tamil and the central office or project in the future, an appreciable reduction in these charges can be easily effected.

Khadi Exhibitions

The central office and some other Khadi centres took part last year in 3 Khadi Exhibitions, the provincial one at Eluru, the State Fair Exhibition at Bangalore and the District Exhibition at Mysore. Everywhere the sales were satisfactory. In Bangalore Andhra Khadi secured the best of the total sales in the Exhibition and the Andhra was second price in the competition. In Mysore exhibition the Karnataka, Tamil Nadu and Andhra exhibitors participated and the only prize for Khadi, the silver medal, was awarded to the Andhra.

Four People Benefited

Rs. 48,000, were distributed by the central government by way of wages to spinners, weavers and spinners, weavers, dyers, printers and others for their labour. Of all the institutions the work at Yerramangalam is admirable in the way of distribution in very small only Rs. 6-0-0 being up to an individual but for every wage distributed tonight the year. The cost of a fine saree represents practically a third of the cost of Khadi, and about two thirds represents the wages and material charges. The cost of dyeing of the cloth through our dyers is Rs. 5-0-0 per yard.

A Class Machine

It is significant that there is a great fall in the number of the A class machine of the A. I. S. S.

Last year the number was 107 and this year it is 105. In all 107 machines and in their full complement almost last year it was 55. Andhra occupy the third place in the list, Orissa and Bengal being at the top.

Harvesting

Nearly three hundred exhibited 107 100 and an odd 5-0,000-0-11 as a contribution. The total value of Khadi landed in the cities and villages came to Rs. 79,000-0-00. The harvest of the work shows marked improvement. Last year the harvest was 75 in number and their total value came to Rs. 55,000-0-0. The cotton harvesting was done Rs. 34,000-0-0 and now it is Rs. 34,000-0-0. The village harvesting during this year is Rs. 45,000-0-0, whereas last year it stood at Rs. 15,000-0-0. The amount of Khadi landed in the villages this year is almost equal to the value of last year's harvesting both value and weight. The harvesting figures indicate that our institutions are serious about our Khadi movement at the villages. In fact it appears that the Khadi movement is rapidly increasing its popularity amongst the peasants. The improvement in town harvesting is 40% while in the village harvesting it is only 30%. The increase on the whole is 50%. The harvest is mainly on the income. In 1954-1955 the monthly average was Rs. 5,000, in 1955-1956 it was Rs. 6,000 and this year it is Rs. 6,000. The average monthly earning of the town villages harvesting is Rs. 25 and that of the town villages harvesting is Rs. 10-0-0.

Khadi as Famous Relief

Last year there was failure of sales in the Orissa State in the Purana district. So much work could be sold. There was failure and some hardship and the people had to leave their houses and fields for work elsewhere. The Government also stopped the sale of the produce of the districts and proposed collection of taxes for them too. Our agent and our treasurer who had all along been acquainted with the needs and possibilities of the districts desired upon opening a centre in the Orissa State for the relief of the people. The centre was opened in April last under the supervision of one of our best and most trusted workers. The centre has effected great relief on the families of the distressed people in and around Gorumahispharam, and our leaders propose to continue it and make it a permanent organisation. Gorumahispharam is well known to all as affecting great possibilities for the village Khadi work.

Self-Spinning

Self-spinning is organized in Orissa. Several leading members of the bar and merchants spin their own yarn and have cloth made out of the same.

Yarn Testing

One of the Khadi inspectors went to the town of the district and tested 200 samples of yarn at Eluru, Bhubaneswar, Gorumahispharam, Puri, Kanihapuram, Pander and Bhadrachalam. The average twist rate of all samples from 10 to 180 counts. There is a wide variety of yarn, especially that produced in the area round Bhadrachalam and Pander, which suggests the tall yarn is mostly not self-spun. The last year tested was that of a young girl at Bhadrachalam. The count was 100, uniformity was 100%, and tenacity 100%.

Gandhiji at Colombo Y.M.C.A.

Addressing a large gathering to the hall of Y. M. C. A., Colombo, Gandhiji welcomed the audience in one more instance of the direct truth he was daily finding himself to, of Christendom throughout the world. 'There are more who will not even take up the cross when I tell them that I am not a Christian,' said Gandhiji, and in trying to explain his own attitude to Christianity, gave us his one humble way to escape to the side of the Christ in truth.

True Christendom

'The message of Jesus, as I understand it, is contained in his teaching on the Mount, and when we take as a whole, and even in connection with the Sermon on the Mount, my own humble interpretation of the message is in many respects different from the orthodox. The message, in my mind, has nothing to do with the West. It may be preposterous for me to say so, but as a devotee of truth, I should not hesitate to say what I feel. I have that the world is not waiting to learn my opinion on Christianity.

'One's own opinion is after all a matter between oneself and one's God and one can share, but if I feel impelled to share my thoughts with you this evening, it is because I want to make you acquainted with my search for truth and because so many Christian friends are interested in my thoughts on the teachings of Jesus. If then I had to tell you only the Sermon on the Mount and my own interpretation of it, I think I am justified in saying, 'Oh yes, I am a Christian.' But I have that at the present moment if I said my truth after I would be afraid even to the greatest misinterpretation. I should lay myself open to misinterpretation because I would have then to tell you what my own meaning of Christianity is, and I have at times myself to give you my own view of Christianity. But negatively I can tell you that in my humble opinion, much of what passed as Christianity is a religion of the Sermon on the Mount. And please mark my words. I am not at the present moment speaking of Christian doctrine. I am speaking of the Christian belief of Christianity as it is understood in the West. I am painfully aware of the fact that neither Europeans built the cross of Golgotha, nor I don't say this by way of criticism. I have seen the crucifixion of my own experience when although I am every moment of my life trying to live up to my perception, my conviction, the belief of these patriarchs, the doctrine he set down as to my life is a great relief to me. And I am always before you my tremendous difficulties. When I began as a peasant worker to study the Christian doctrine in North Africa in 1915, I called myself 'In the Christianity,' and have always got the Tamil name, 'Kari Thee' (see this, see this). And the deepest in me tells me that I am right.

'I think to be a man of faith and prayer, and even if I was not to pray, that would give me the right not to deny God and to accept that God. The Master says that and there is an end to it. The Christian says the same thing and so the Hindu, and if I may say so, even the Buddhist says the same thing of a different words. We may mark it as to point out our own interpretation on the word God, — God who understands not only this tiny globe of ours, but millions and

billions of such globes. If it was so, how wonderful creation, or at any helplessness in its own mind, how could we possibly measure its greatness, its boundless love, its infinite compassion, such that its silence was kindness to deny Him, strongly state Him, and not the 'three' of his followers? Here we are grasping the greatness of God who is forgiving, so that I think though we may cross the same words they have not the same meaning for all. And hence I say that we do not need to profess or to disbelieve or to believe through our speech or writing. We can only do it easily with our heart, but then be open before for all to study. Would that I could promote the missionary efforts to take this view of their mission. These efforts will have different, or complete, or jealousy and no discussion.'

A Lesson From China

Gandhiji then took the case of modern China as a case in point. He said, he said, went out to Young China on the shores of a great cultural upheaval, and he returned to the civilisation movement in China, about which he had considered in great as a pamphlet written by him from the student department of the Young Women's Christian Association and Young Men's Christian Association of China. The writer had put down one interpretation upon the anti-Christian movement, but there was no doubt that Young China regarded Christian movements as being opposed to human civilisation. On Gandhiji the moral of this anti-Christian movement was clear. He said: 'Don't let your Christian propaganda be unreasoned, say these young Chinese. And even their Christian friends have come to distrust the Christian movement that had come from the West. I present the thoughts to you that these young nations by group were have a deep meaning: a deep truth, because they were themselves trying to justify their Christian studies in so far as they had been able to live up to the life it had taught them and at the same time had a belief for that opinion. The doctrine I would like you all to share here the modification of that you & please should not be taken from your message, and there from the West should not constantly or continuously lay violent hands upon the movement, customs and habits of the East as in so far as they are not regarded as fundamental effort and morality. Confuse not your teaching with what passes as modern civilisation and pray do not be concerned whether the people among whom you meet give ear. It is no part of that job. I advise you, to save the lives of the people at the first by no means. Follow wherever is good in them and do not quarrel with your preconceived notions, judge them. Do not judge but you be judged yourself. In spite of your belief in the greatness of Western civilisation and in spite of your faith in all your civilisation, I glad with you for humanity, and ask you to have some little room for doubt, in which as Christian camp, there was more truth, though by 'doubt' we do not mean a different thing, but to make one live our life, and of course in the right life, when in this we are the happy! It will come of itself.'

To the Young Congress

The Y. M. C. A. has among its members Pandurangadas, and the president had specially asked Gandhiji to

my a visit of advice to the Christian and Muslim priests. He gave them the following message:

"O ye men, young Christian priests, I say! Don't be divided by the prejudice that stands in you from the West. Do not be drawn off your feet by their passing show. The Holy-spirit that has laid you down to be forgotten words that this little spot of life is for a passing shadow, a passing thing, and if you realize the nothingness of all that appears before your eyes, the nothingness of this material case that we are labouring in, not struggling, then indeed there are treasures for you up above, and there is peace for you down here, peace which knows all understanding, and happiness to which we are else strangers. It requires no money-bank, a doctor's bill, and a number of all that we are before us. What did Buddha do, and Christ do, and also Mohamed? There's some time of meditation and contemplation. Buddha conceived every earthly happiness, because he wanted to share with the whole world his happiness which was to be had by man who searched and walked in peace by the truth. It was a good thing to make the heights of Mt. Everest, something peace here is able to be able to go there and make some slight observation, it is not a glorious thing to give up life after life in playing a dog in the material conversation of the world, how much more glorious would it be to give up our life, consider all a nothing here but a billion lives in search of the present and imperishable truth? Do be not lifted off your feet that do not lie down away from the simplicity of your existence. A time is coming when there, also we in the west with today of multiplying their work, solely thinking that they add to the end, sciences, and knowledge of the world, will receive their steps and say: 'What have we done?' Civilization has come and gone, and in spite of all our vaunted progress I am tempted to ask again and again 'So what people?' Well, a contemporary of Buddha, but not the same thing. Fifty years of brilliant invention and discovery, he has said, has not added one inch to the moral height of mankind. He told a thousand and necessary if you will, — Yehudi: He said Jesus, and Buddha, and Mohamed, whose religion is based almost and entirely on my own teaching today.

"By all almost drift deep of the fountain that we give to you in the German on the West, but then you will have to take seriously and when. The teaching of the Germans was moved for work and away from all us. The ancient men like God and Mohammed, and the Confucius and the Shinto, Tolstoy however, also Mohammed to have his own days' work. But I say to you, people of Oryon, for those that will destroy but cannot do their own work."

God's Temple

Now to Oryon where I am sitting for Young India will understand that there is no less beautiful peace here which is better, I need a better writing by a perfectly distinct from these other words. I share with the reader a paragraph from that book:

"A lovely morning! Cool but steady, with a driving rain whose rays are as soft as velvet. It is a strangely quiet morning—there is a hush upon it, as of prayer. And the white are the leaves, and the trees themselves in a tension, and the birds and forest glances come to their steps. Oh! how

I wish one could have been there, standing from dawn! We seem to have forgotten our best right to stretch when and when and how we please. We build temples and mosques and churches to keep our worship into their paying eyes and away from earthly influences, but we forget that walls have eyes and ears, and the roof might be conversing with ghosts—oh! how!"

"Good Godwin, I shall find myself preaching next! How happy am I, having morning like this? A little while in the garden adjoining a way in a meadow and gently to the A. I had walked on and into the dust of the little feet. And then I cannot give me my heart to stand in sleep at that little one my only steps in the dawn."

Churches, mosques and temples, which were at much hypocrisy and hearing and that the present too of them, were but a mockery of God and His worship, when we see the severely sacred temple of worship under the sun like many having every one of it in our worship, instead of showing the same in our lives in the name of religion.

H. R. G.

The Triple Message

In the course of his speech at the public meeting, Buddha, Gaudin said:

"A friend came to me and asked me what message had the opening which for the people of Oryon. He told me that there were men and women in this land who also needed work, and in answer to my question he told me also that he wanted me to share a way whereby the people of this land would be freed from heavy and individualistic limitations of the West. And another friend makes a vision, which also came to my hands to day, saying that all the beautiful promises that I see about some of the women of Oryon and of the Indian European system about so many young men must not be taken by me to be an indication of the presence of work by the women. My conversation tells me that many of these obviously devoted men also had themselves in the hands of Chinese and Indian money-lenders. Well, the opening which has a message for all this sort of people. To the man to whom who has an office with possible for him to be in it, the opening which says: 'Open me, and you are that a man of hand for yourself!'

"That is the message of message. But it has also a related message! What is the related message of the opening which? It says to you and to me: 'There are millions on the face of this earth who are not sufficiently provided, and there I am the only messenger (I can be placed in the hands of millions of people without taking work away from a single man, will you not open me in the case of these millions, and produce an atmosphere of honest industry, self-reliance and hope for all on this earth?' That is the related message the opening which addresses to all people of the earth, go further to what society, religion to see they bring. And I beg to inform you that there has already this related aspect of the opening which is finding a testimony in the criminal records of the earth. I agree Englishmen, Americans, Germans, Poles, who have not accepted this type of the opening which, and I know the millions men and women of Oryon, that if they will accept this related message of the opening

wheel and try to make at least some part of their strength for themselves they will find themselves much better than they are today.

"The spinning wheel have told message which is unexplained. It stands for simple life and high discipline. It is a standing rebuke against the machine and asks for nothing material except for your attention and making life as uncomplex as to make one steady with its turning round or such like. It says especially every minute of the time is your and to me. 'Can you and if you actually make use of me, mind and body alike, through I may oppose, you will find in this and that I will become an obstacle here against the work before but a reality of the time called machinery! The spinning wheel is a standing rebuke to the men and women of England who go to all kinds of business and enjoy, and it tells them: 'Don't let the men of your country see the machine and the nature of things which can only do harm to you, and let themselves take the rest with me in what every one of the people of England want to.'"

(Continued from page 467)

persons. "I went from village to village," said Gandhiji, "and have called all small men from hundreds of those villages who knew Gandhiji and his work." And through the programme at Delhi was gradually being, Gandhiji, thank God, stood in all, from up, as to say, by the overflowing enthusiasm of the nation. The National Congress was a great affair and a work of Delhi with the presence of Gandhiji, Gandhiji message for the moral of social reform with desire in the social spirit of improvement which seems to accept or agree that all the other social laws, not rather too heavy for the students but it was an independent contribution of the director, and I propose to put it in next week. After the public meetings were done, Gandhiji was taken round in all the educational institutions,—there is a school, —and through he was not expected to speak in the hope he gave them total message on the question of the house, on the method of the work, the body, and the heart and the meaning of the discipline. And will do. They down in looking in the fact that the talk of the Delhi gave more than the students, some of whom had given his work. The members of the Western Students Union, all old girls of the Ramabai College, managed by Lady Macauliffe, gave a splendid poem of Gandhiji and a very interesting address, everything as it did a good impression. "We shall never forget this day," it said, "when we have had the privilege of seeing you. Your presence here is a great inspiration to us and we wish to commemorate it by inaugurating a new women's movement in Delhi for the spread of Gandhiji and the maintenance of the spinning wheel into every home. We also wish to keep the anniversary of this day sacred to be devoted to the collection of a contribution for the spread of Gandhiji and social discipline, fully expressed, and to having such this people for the sake and simplicity of the complex," which, said Gandhiji, "warmed him to the core."

The Indians here in London showed the greatest enthusiasm, and gave a generous poem, and the Indian community who did not lay to hand. Their meeting was one of the best meetings we had, Mrs. Karamia,

the wife of the District Judge and Lady Macauliffe in Delhi during the public meetings and helping to make contact with dear Dr. B.S.

For Temperance Workers

In his public speech at Delhi Gandhiji spoke at length at right and wrong methods of carrying on temperance and prohibition campaigns. Though Delhi is temperance day, it is open to the prohibition to get a much longer figure as he made some enlightening distinction, apart from the lesser under carrying in strictly his temperance profession. Only so of prohibition can even the state of things with the work that Gandhiji addressed to the workers were as much as they give today.

"It has been one the greatest joy to discover that you are very early on the point of launching day. You dining at the publichouse tavern and figure that is a great step in the right direction. You desire the honest compensation of not only the people of this place, not only the people of England but of the world. It gives me additional joy to have your opinion that you are interested to see that in the near future you have attained total prohibition. But I have discovered, that you have internal difficulties in your way in the attainment of total prohibition. A correspondent has sent me a communication containing a pamphlet which is extremely designed to encourage the activities of those who are working for total prohibition. That pamphlet, I must admit, is a very serious, and to the best of it, seems to be, in my point of view, the support of some temperance district. In his exposure to be only the author of that pamphlet has put, I was very sorry, but not to expect the acceptance of those whom which he has not strict support. It does not hesitate to laugh at the attitude of those who are whole time and made are beautifully simple work. For then he hesitates to laugh at the simple life of those who are contented with a more often to serve themselves and it and their health. It is open of all my duties to be for you put in this. I have not been able to discover the slightest connection between the nature of total prohibition and that light-hearted laugh at the simplicity of his own country men, if the nature of the pamphlet is as before. But whether your difficulties are based on a good word, I hope you will persist in your effort to bring about total prohibition."

"But as I always before in giving the advice that has not before in learning from the others who is work temperance, I would like to make two suggestions which have been derived from this pamphlet. The first thing is to avoid the slightest shadow of suspicion or attack. The action which the state has put in my humble opinion has not been by complete. For right temperance may lead to apparent success, it gives rise to so many other evils which are worse than the original evil itself. But I must not be misunderstood. I do not regard legislation declaring total prohibition as to any shape or form unobjectionable. And when there is honestly and clearly expressed public opinion in favour of total prohibition, it is not only the right of the people, but it is the moral duty of the people to declare that total prohibition by legislation and also all attitude steps to achieve this legislation."

of political and cultural activity by the leaders of the underground, for example, to be supported by people taking part in political meetings themselves. Today, even in the most liberal of states, there are many such "legitimate" people realizing that political activity is their most effective way of dealing with the state. In some cases, such as in the case of the United States, the state and its agencies, I hope that you will take special note of the latter situation. One of the most

The natural suggestion, which, of course, no, I believe, please before you, is that having obtained independence, you may not, yet, have got on well. The writer of that pamphlet believes that prohibition in America has been a failure. I happened to know before I wrote *America and the world*. Indeed, almost everyone in prohibition for a long country like America may say to me, if it gives a failure, it is probably overruled. Compared to the individual the loss of interest of America here at home, you have very little. But I would like you to take a leaf out of the book of these home reformers. They are not only so disappointed in the legislation which they have obtained which is intended to apply absolutely over a large period but they are doing good constructive work. For what reason don't take possession of a man, it is the most difficult thing to make him. Americans are absolutely devoted all kinds of means to deal with the sin of passion. With the devoted, the substance of a nation. And you will have to take time to lead on you will be willing brother or an angry man of yours. In the place of heaven you will have to give them individual reform and all kinds of treatment consistent with the law the freedom of something in which he may be interested. You have got all the facilities for reforming that reform. And if you are successful, you will see a noble example in India.

"Lastly, you will not be surprised or angry with the opposition who may be working against you. I do not know whether the same conditions prevail in other countries in India, in England and in America, but I do know that in India, in England and in America, the Anti-Pollutionists have not only no, their own side but unopposed action to help them; but they have no money or money. But if you will defend the proposition of truth and individual you will demand all these things from with money in their back."

There was much other news of interest in London which I would like to write here, but space does not permit. The talk with the ministers I hope to set on as a future mission and the speech at the Conference of the States seems to be given accordingly. I shall therefore leave to the Journal what

Coyne has given Gato more than he had expected. When he left Columbia the figure of collections was the \$2,500. "We were short a few nights and he added me thirty a night. But it has done much more. It's my wish that he helped us the success of the new movement the movement congressional and we cannot the thousands of the thousand."

There are two typical scenarios resulting in Japan as the main candidate, but the primary focus tends to be both the plant used to make it and its origin. "I cannot say," he said, "but having Kyoto and collected a young tree, and let it stand all have managed to 3 would have certainly shared here." He would have certainly been

[illegible]

The *h*-category of the base was set to 10. Significant and positive χ^2 hypothesis changes for the effects of levels, α -category and β -category. Let us begin therefore with the β -category message built by the β -p (1) which used directly a class label of *Reddish-brown*. I used the position of the β -p as a level of significant β and wrote 2.0% of which should be changed to the β -p. I represent the message of the message wheel

I know now I am happy to learn, that you in this hour are stronger in the growing presence in India which carries the nations of India through day to day. The spinning wheel has therefore perhaps an untold significance for you. But I have no doubt about its great cultural value for this far East. Its living message of simplicity is applicable to all lands, and you will admit that if you boys and girls do not use even growing men and women grow about on least a day in cultivating and become self-sufficient regarding their working equipment, it would do no harm to you, but would give dignity and self-confidence to this nation. I have been watching you without confidence seeing the dress for India which has been found the young men to belong to the higher classes. Little do they know how by being closer to the bygone days than the West they are creating themselves from their present surroundings who can never accept these fashions. I cannot but thinking that it would be a great national catastrophe, a great national tragedy if you were to fashion away your simplicity for the thin cloth equivalent. But whether you appreciate this cultural side of the spinning wheel or not, you have been using a platform voluntarily declared your allegiance to India by voluntarily calling her Indian look. You have by your gesture shown great tangible evidence of that allegiance. May I appeal to you to keep this task strong and make it a living thing by making in your own simple ways for Khadi. I have no power to ask to make up the slightest mistake in the truth. Therefore you have showed to me. But I have no doubt that the cloth and the strong belief on which behind you have spread your great wings will show you to the help you have rendered them, and as a representative representative of these millions I am too proud to the simplicity that is my theme you will never give up all the things that you were there.





Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, December 15, 1927

No. 49

The Story of My Experiments with Truth

(By M. K. Gandhi)

PART IV—CHAPTER XIX

Towards Self-Restraint

I have described in the last chapter how Kasturba's illness was instrumental in her going about with changes in my diet. At a later stage more changes were introduced for the sake of supporting leishmanotherapy.

The first of these was the giving up of milk. It was then beyond doubt that I had learnt that with abstained animal products, foods on vegetarian strengthened the liver, but as long as I had not taken the leishmanotherapy was I could not make up my mind to give up milk. I had long realised that milk was not necessary for keeping the body, but it was not easy to give it up. As the gateway for nothing with in the framework of self-restraint was growing open to me, I happened to come across some literature from Calcutta describing the process in which eggs and bacteria were subjected by their ingests. This had a wonderful effect on me. I discussed it with Mr. Kalsbeek.

Though I have introduced Mr. Kalsbeek in the context of the history of Sanjayprabhu in South Africa, and referred to him as a perfect saint, I think it necessary to say something more about him here. We met again by accident. He was a friend of Mr. Khan's, and as the latter had expressed a wish of self-sufficiency lay down in him, he introduced him to me. When I came to know him I was struck at his love of luxury and his response. But at our very first meeting, he asked something questions concerning matters of religion. We mutually talked of various Buddhist manifestations. Our conversation soon opened into very close friendship, so much so that we thought often and he was convinced that he must carry out in his life the changes I was making in mine. When we met he was single, and was depending on £100 monthly on himself, over and above house rent. Now he refused himself to such simplicity that his expenses came to Rs. 120 per month. Since the founding up of my household and my love affairs have just, we began to live together. It was a truly hard life that we led.

It was during this time that we had the discussion about milk. Mr. Kalsbeek said, 'We are hardly told about the harmful effects of milk. Why then do not we give it up? It is certainly not necessary.' I was greatly surprised at the response which I warmly welcomed, and back of us pledged ourselves to abstain with these and those. This was in Friday, June in the year 1918.

But this diet was not enough to satisfy me. From after this I decided to live on a purely fruit diet, and thus was composed of the strongest fruits possible. Our intention was to live the life of the poorest people.

The fruit diet turned out to be very successful in keeping me particularly close with. But gradually, however, fever came and after all composed the usual diet.

I must have after a warning for the epidemic of leishmanotherapy. Though I have made out an intimate connection between diet and leishmanotherapy, it is certain that what is the principal thing. A mind constantly under stress is diseased by having. Holisticness in diet here an effect on it. The composition of the mind cannot be forced out except by intense self-restraint, as much as diet, and body given. But there is no intimate connection between the mind and the body, and the usual mind always have the elements and bodies. To achieve the body's desire meditation and fasting must appear to be necessary. The usual mind instead of controlling the senses become their slave, and therefore the body always needs stress and the heart wandering forth and polluted feeling.

And therefore the who make light of difficult meditations and fasting are in much as more as those who make diet all in diet. My experience teaches me that for those whose minds are working towards self-restraint, fasting is necessary and fasting is very helpful. In fact without their help self-restraint cannot be completely forced out of the mind.

(Translated from Gujarati by M. D.)

Autobiography

Volume I of *The Story of My Experiments with Truth*, pp. 404. Durg Prakash, based in Delhi, with Index and Sanskrit photograph of Gandhi. Price 10/- plus 6/- for the printing and postage. Rs. 16/- by T.P.S. Price for foreign countries Rs. 20/- post free.

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Mumbai, Young India

Duty of Ceylon Hindus

(*Swami's speech at a meeting of the Hindu of Ceylon*)

My Credentials

This is the last of a series of many meetings, where members among I cannot now remember, that I have been addressing today. Freedom in all of them have been, this is now the most precious because you have observed a meeting of Hindus specially to be addressed by me. This I take to mean that I must speak to you Hindus in a Hindu. And to permit me the greatest pleasure to have been invited to do so. As you know, though my claim has not been accepted by those who call themselves orthodox Hindus I permit to calling myself an orthodox Hindu. Not by making that claim I, a variety of Truth, meet and address you in any way whatsoever. If orthodox Hindus consider it wrong to not doing with this man or that man, and making the man and not looking that man, or in quarrelling with Manthara and Chetana, then I am certainly not an orthodox Hindu. But if orthodox Hindus are shown to quarrel much after what Hindus really can be, if orthodox Hindus are seen as quarrelling among to see Hindus in the best of each faith, then I do claim to be an orthodox Hindu. I am not an orthodox Hindu in the sense to which the author of the Kalahavasi, the great Tamil, would have it. He has not answered in the Kalahavasi to this effect. But Truth is one and all mankind whatever in the other, that truth which makes Truth will through the man that creates all the machine put together, not including Rajinaga and Jeyamallu Tamil. And of the Kalahavasi may be accepted as the Hindu Truth, then I can claim to be an orthodox Hindu, because every moment of the strong true love of my life I am understanding to follow such meeting as end as to go on.

Love Broadened Hinduism

Having thus explained my claim to the presence of this audience, I am now to tell you as an orthodox Hindu what is my Indian opinion your duty is in India, and in Ceylon. First of all I want to speak to you about your duty towards the predominant population in this island. And I wish to suggest to you that they are your neighbours. They will, if they choose to, repudiate the claim. For they will say that Hinduism is not Hindunism, and they will be partly right. Many Hindus certainly repudiate the claim of Hinduism to be part and parcel of Hindunism. On this account they delight in saying that they successfully drive Hinduism out of India. But I tell you that they did nothing of the kind. Hinduism has not been a Hindu. He understood in other Hindus. And he succeeded in his attempt to a very great extent and what Hindunism did at that time was to understand and stretch all that was good and true in the teachings of the Hindus. And on that account I venture to say that Hindunism, because broadened, and having assimilated the best of Hinduism, it is true that Hindunism drove out from India what might be termed the consciousness that had gathered round the teachings of Gaudama. And the way in which you can demonstrate this in the Hinduism of Ceylon is by being the broadest Hindunism in their midst. The

one thing that the Hindus should have realised that God was not a God who can be opposed by something different which. On the contrary, he held that there was no need to be in the hope of pleasing God was guilty of a double sin. As if you will be true to Hindunism, you will take care that you will not do with a Hindu temple of power by believing in several deities. I am prepared to declare against the claim of Hindu faith that it is wrong, foolish, and advised to worship a single deity for the purpose of gaining any and whatsoever, or for the purpose of propitiating that.

Verma gives life, Ganga kills

The second thing that Gaudama taught was that all that were events today—as it seems to be then also —are really wrong. That is to say, he declared every distinction of superiority and inferiority that was even in it, thus ending into the claim of Hinduism. But he did not which encompasses Hindunism. For Hindunism is not vain. As I have said in in many speeches in South India, and as I have written lately extensively on some Hindus in Young India, I hold that there is nothing as common between caste and creed. What comes your life, your life is, and understanding to the highest expression of love. You will therefore break understanding from your mind. I write to tell you that there is no sacred whatever in Hinduism the understanding as it is possible today. If therefore you want to live your Hinduism in its purity in the world of Indian caste-caste, you will take care that you will not consider a single human being as an untouchable. Unfortunately the Hinduism in Ceylon have themselves turned the same from that. They who should never have had the realization of caste have come to their mind. For heaven's sake forget that caste are high but there are low, remember that you are all Hindu-brothers in heart.

Purify Temples

I have a letter from a Jaffna Hindu telling me that there are some temples in that place where you have done by means of all these in certain seasons. If that information is correct, then let me tell you that you are worshipping temples of God but not of purification. A temple, to be a house of worship, to be a temple of God, has got to contain to certain self-induced Hinduism. A purification has to make right to go to a house of worship as a temple. But also realize that right when the nature the temple to purify himself. But when the nature of a temple which a purification under some of religion or under some of unbelief, the worship of God, then they convert a house of God into one of purification. And it explains to others how high he may be come to you and make to purify the attitude of women of all times into your temple for showing or any such purpose, reject him and agree to the proposal that I have made to you. If you want to be good Hindus, if you want to worship God, and if you are who, you will bring the doors of all your temples open to the needed purification. God makes an distinction between his worshippers. He accepts the worship of those who understand pur as well and as much as that of the so-called teachers, provided it comes from the bottom of the heart.

Make Advances to Other Faiths

There are still certain things that demand your attention. You have to live in the present moment in a world which has Christianity and Mohammed, great civilisations coming from India. In India you have a very small Mohammed population hardly two or three per cent. The Christian population is 20 per cent. But you have to live your life in the midst of these whether they are ten per cent, or twenty per cent. And if I have Christian faith, Mohammed is nothing if it is not tolerant and generous towards other faith. And more they are also in such situations of their problems and this I think is you it is your duty to regard them as your brothers. Unless you do so, you will never evolve the truly national spirit. That is necessary, and therefore you will not evolve the necessary Hindu and the Mohammedan spirit. You have a right to extend the education of your own children, and I am glad that you have got your own kind of education. I would like you to strengthen that based in the right spirit as much as you can, but that should mean no quarrelsomeness with the ideal education of the Christian Mohammedan. If you have got an able-minded staff of educators and provide the necessary facilities for the Hindu children, certainly all the Hindu children will come to your institutions. And I can see an able Mohammedan for mutual guidance in the matter of education. I understand there is somewhat I was delighted to find that only up to seven years, Hindu, Christian, and Mohammed were doing in school teaching. A year has been created only recently in between the Christian and Mohammed. And seeing that you are in a true equality, it is up to you to evolve advance and unite all your disciples. And if you will get rid of the prejudice and spirit which has swept into Hindism, you will find that all the education will disappear.

Encourage Sanskrit Studies

And remember that when you are in a unit society, the responsibility rests on your shoulders to make India and through India, bring into perfect day. Hindism does not punish you think. And if the word of education will be in the help, you will encourage Sanskrit study in your schools. I enjoyed the education of my Hindu child as incomplete when he has some knowledge of Sanskrit. And as far as I have been able to see we have in Hindism as much as we want and so completely all round in the Bhagavad Gita. If you will therefore extend your disciples and provide with the spirit of Hindism, you will continue to understand the spirit of the teachings of the Gita. You should also cultivate a common knowledge of the Mahabharata and Ramayana.

Now I have no solution of the many difficulties that face the state of the nation, hardly except the two things that I am saying everywhere. Break the trade and remove into which also at any cost. I have no solution as I have that I am sitting in front of you and speaking to you, that if I could but persuade you to understand the spirit of these two things and act up to them, every one of our difficulties will disappear like clouds before wind, and God will descend from the Ganga. When Theos and I am in your midst and He will say 'The Hindu has done well.'

Report of the Bengal Khadi Production

1926-27

Quality of Khadi

This year special attention was devoted by the Production Council to the improvement of the quality of yarn and of weaving. As a result the Production had to meet with opposition from spinners and weavers and the production to a certain extent was affected thereby. But the result of the effort was indeed after only a few months. At the time of report the Production Khadi is a very much superior article to what it was six months ago. The sample of average goods now is 12 to 14 and weaving of year 40 to 45%. Price also has been considerably lowered.

The quantity of Khadi produced in the entire month from October 1926 to September 1927 is 222 mds. 10 lbs. Converted into money value it will be Rs. 2,14,000. The value for the year amount to Rs. 2,01,300-40-0. There are over 12 centres of production and 10 centres of sale.

The spinners' register is kept at each of the production centres. The number of spinners registered at the three centres is 1,700. There are also 4,415 unregistered spinners estimated as production making a total of 6,115 spinners.

There is a separate system under the Production.

Technical Department

The Engineer Khadi was opened by Gandhi on January 2, 1927. From that time onward the Technical Department of the Production has been also working upon progress.

Dyeing

In the direction of dyeing considerable progress has been made in that a range of five well lasting shades are now given to pure and white.

Chemical Khadi

Even Chemical Khadi dyeing is being successfully achieved now, the special plant required for the work having been built.

Spinning is now taken to the Technical Department. At present our attention from trial is going through a course of training in dyeing.

Lectures, Lecturers & Exhibitions

Lecture lectures were given by Jayaprakash and by Mahatma Jai. Special lectures were held during the Pope and in which, and having parties were held throughout the district in the city. An exhibition was opened at Calcutta during the Agartala Conference. The Production also made their addition in the following places within Bengal.

1. District Exhibition (Dumra).
2. District Exhibition during Kharif Mela (D.P.).
3. Regional Exhibition opened by Gandhi (Wynen).

Special Slides

Special lecture slides are prepared on the following subjects suitable for Khadi Propaganda.

1. National & Khadi series containing 110 slides.
2. The South African Satyagraha series comprising 110 slides.
3. The Jallianwalla Bagh series containing 20 slides.

Young India

Indictment

(By M. K. Gandhi)

"Do you agree that it is the primary duty of an ideal Government and more so of a Great God to put down the wicked and to protect the righteous? If so, may we have here your pointed philosophy in connection with this uprisings drama? We see this the impact of His Godhead's providing to Japan in the battle field of Manchuria?"

"Was this not the stated policy of the Americans, that brought about the dismemberment of the national life, the dismemberment of Volk, and the mutilation of Jerusalem?"

"How can you expect ordinary mortals, and that too huge numbers of a time, to understand the shades of conception amidst without confusion? In view of the above, are we not justified in considering your considered proceedings and teachings as impracticable and not viable the realization of ordinary persons? This temporary and planned success in South Africa had been exaggerated greatly by your adherents, and the leaders of strength (Mahatmas, namely) following your lead, have been strategized in different, are realizing that the parallel of South Africa does not hold good in the case of a vast country of different languages and religious nations like India. Have you not yourself realized, at the end of the five months of a large number of young patriots, that all your talk of 'Gandhi within a year' has proved meaningless? Don't you admit that your non-cooperation in the British rule caused much harm to the people of India who badly and manfully withheld payment of taxes for a considerable period, in pursuance of your programme?"

"May we have the net result of your participation in the Khilafat agitation and the consequent playing of the Congress into the hands of a few handful Mahatmas? Was not the Hindu Mahasabha, many of which you spoke and more so much, and in the name of which you appealed to all Indians to join along Mohammedan brethren, in the line of their last, proved a veritable castle of cards, the summit the roof of the Mohammedan was over? Our you ever speak by your past teachings to bring about any real unity between the Hindus and those Mohammedans and non-Hindus and those Muslims? Have you ever realized the fact that the Mohammedan faith are lowering all the more now that you came last prominence in the Congress by means of your stand of Non-Violence?"

"Will you not admit that Pandit Mahatras, B. Das, Late Lajpat Rai, Tippingjeevchandran, Kallan, Dr. Muzumdar and other Ahimsa leaders were disgusted with your political philosophy, however much it might be peddled in the language of Ahimsa?"

"Have you not recognized the leadership of that great old Hindu at least at the beginning?"

"I am not, you are today making up legends (mythologies), a moral and religious character, to the detriment of the national cause? Do you not realize that there had only a momentary disunity of the men among the Hindu Nation? Are you not thereby indirectly playing into the hands of the enemies of our cause, which you represent against us in that we are actually under the political freedom?"

"It is worthy of your part to set upon some-thing Panditism to enter the holy temples of such Hindus to whom and by whom they were built authentically? Do you consider yourself to be a Tolstoy (God India) to set at naught these time-honoured virtues of our nation? Recently, we are surprised to note that you have taken up the cause of women and badly advised women prefer to marry widows. Don't you realize that several Vinayaks and others were perfect enough as to advocate other marriages as they realized the difference which existed as even in the case of the marriage of widows, as they are taking place today? May we have here for it all help to women suffering by mixing up such highly unsuccessful problems with the question of 'Gandhi' which is greatly political and the child all of us are expected to make a rational plan?"

"Your doctrine cannot be perpetuated in this advanced age of science. Don't you think that you will do well, in the light of practical experience, to realize your activities in the field of labor organization?"

"As a matter of fact in America, Canada, Britain your ideas are in vogue and are being followed, which are hindering our progress here?"

The foregoing is a reproduction of a letter sent to me by a correspondent who I met in Delhi, India. As I have space to think that the correspondent has badly misled us in many respects in his letter, I feel that the indictment demands no more.

It is hardly necessary to answer the questions in detail. Many of us make the very common mistake of making literally what is accepted as metaphor, supposing that the latter British and the upper Greek life. The Mohammedans and the Hindus are neither literary nor simple religious masses. They appear to me to be wonderfully designed to illustrate the religious history of man in a variety of ways. The lesson described therein are all important matters, even as we are—the difference being not of degree only. Their slight differences are not arbitrary prior to us. The Mohammedans came up to challenge by doctrine completely that truth outweighs everything else in such.

But I do not seek to justify everything written under the name of metaphor. I take, as all of us have more than, the main title of the effect produced on me by a powerful reading of such books. Thus I hold that my belief in such and such things is derived from and based on the inspired teaching of the very books from which the correspondent presents me with contradictions. My own, my belief today being the main part of my fundamental being is capable of standing independent of these books or any other. Surely these

most cases it lies in the life of a very religiously minded man who has faith and is self-sacrificed. Whether therefore the "heaven" may be proved to have been or not does it of little moment to me. My experience daily proves strange and rather tells me that there is no prize for individuals or for nations without pursuing freedom and values in the strongest sense possible to man. The policy of violence has never succeeded. We must not be confused by the twisted distortions of violence, including force and lies, having stolen tragedy and meaning from the world. We know there is more love than hate more truth than deceit in it. This is a perspective capable of being verified by every one who will take the trouble to think. Good and love are divine, truth and righteousness are living. The fact that the world has not reached to an understanding of the fact that there is more truth than lies in it. Let us then, who realize this, live up to the rules of health and in the midst of chaos and the most adversity.

My preaching and teaching are not confined or restricted, for I teach what is common and where to practice what I preach. And I show that what I preach is capable of being practiced by all, because I am a very ordinary mortal man in the same temptations and trials as the most common in the least among us.

The reason for *South Africa* was complete according to the standard there aimed at. And what is true of small groups must be true of larger groups with correspondingly larger effect of the same type.

I have faith enough in my method to be able to prophesy that posterity will receive the years 1918 and 1919 as among the most brilliant in the pages of India's history, and among them the British "conquerors" the most brilliant of all. The British doctrine has enabled India to look the world square in the face and to hold up her head. With her stand in the Congress organization, it was the only correct, bold and honorable course for the nation to take. The British for Strategy was no cowardice. And if my method truthfully, they suffered because they played with lies.

The participation in the British system has made back the nation strong and has resulted in a more serious which would have otherwise come upon it and which it is now. It will come only by a due adherence to my teachings. The present British India and later British India and even later British India are a sign of the most unending. What was happening today is nothing but the coming of day to the nation in the presence of posterity. Let the correspondence with the process going on in a rapid relay, and he will understand my teaching. The truth is the shape of India has come on the surface only to be shown out in the end.

I am certain of the fact that Pandit Madan Mohan Malaviya and the other leaders mentioned by the correspondent are disposed with my political philosophy. Of course at least I have to be wary. But even if they are disposed I hope that my faith will stand the tests of the deepest of all the trials which appear. I have learnt to value and cherish.

The correspondent keeps his opinion of the Mahatmas when he implies in his politics what I have in the very early of it. I know that there was

independent difference between us but not what the correspondent implies. What we should have been our lives is not a slight indication of their action which we may not know or understand. We need to activate their living, their great influence, their equally great industry, their love of their country and a steady pursuit of their own ideals. We make first believe them without reservation or without adequate knowledge we say their isolated action.

I hold that without the moral action that I am advocating, there had in common with many of our distinguished contemporaries, Mahatma is in danger of perishing.

The doctrine is making steady progress in spite of the correspondent's attitude. The doctrine with its contribution to the cause of India.

When I receive addresses from correspondents, I do not usually acknowledge by the signature in the printed publications. On the contrary their address gives me an opportunity of sending my devotion to them, and I am happy to say that they never resent them and some of them even accept the suggestion I usually place before them.

Our Thousand Rupee Prize

It has now been decided to increase the Revolutionary Progress Prize, price of Rs. 1000 and to award the first prize to the person, which will be awarded subject to the following conditions:

The essay should be delivered at Nagpur, India, at the meeting of the All-India Congress Committee in or before 1938. It may be in English, Hindi or Urdu. It should deal with the origin, meaning, and implications of our position taking India in regard. It should contain an examination of the situation from the broad historical and not from the day and position details standpoint and that whether there is any prohibition in the situation the existing policy and the way by which it should be changed in our position. It should trace the history of our position in India and should be adopted to achieve it from then to now. It should contain criticism giving the nature of our position and examine the question of present India and the effect of the Government policy about present India in India and suggest remedy to be adopted for meeting our position. Always remember that the prize is for the person who has the most original and the most valuable contribution to the cause of India.

No book is set on to the length, which will depend upon the nature of treatment. But generally, the character of the essay the better it would be. It must hardly be said that the prize will not in any way be influenced by the mere length of an essay. Such competition will therefore be for the person, which will make his competition and prize is from the cause of the country.

The essay should be written (1) on one side of the paper only, (2) in Indian, Hindi, Urdu or English, and (3) on most paper well-bound, printed and must be submitted to the committee.

Respectfully yours will not be returned. These conditions are shown copies should make and keep them before making.

Y. G. D.

the shared work. I had thought that Goodell would have come out that night at any rate. But the women explained from the neighboring village that they were working with all their paraphernalia of needles and spooling with which they use what has come the North from the East. I believe at present. But one could have to see that demonstration for any number of years. These ladies bring meticulously on their heads and showing their heads in steady grace would have been perfect subjects for the last period picture in the world. Each had a set dress of beautifully worked cotton with a square wrapped up in a piece of paper to protect its Goodell. Goodell thought he might have been his own child and the way to which in the past. But they were not the least anxious to see his spooling, and then to hear him. They had been anxious about their pictures and got a momentary rest, and seemed to be quite well. The spooling in paper and they had come to lay their shawls of greenness in the face of him who had served the whole between.

After they had finished, each one, looking quite unlike the rest, but and dignified, simply dressed and without any ornaments, but each looking into the light and the mirror of the others. They presented a hundred eyes and some ornaments. Goodly and a myriad of flowers and noted them from where they came. There was a vast companying them all and on it was a few lines in Tokyo country: 'We were here in a great world, now, we are more than birds and leaves, we already want that to find your kind and making the same work.' Well, we are should have supposed who they were, and Charlie was told that they had even followed the professor of dancing with, but had eventually given it up.

The meeting and other arrangements at Olney's were perfect, and the people presented a decent group. We'll meet here on, for it was a fortunate time we were in, and there was nothing like the great day in the year: a college of Orem that finally had not been there.

Through Women's Visions

There, Parikashit, Borewa and other places are villages where the most epidemic is still going on, and as we passed through the streets we noticed the usual tolls, tiny houses of the women. One would have loved to talk with these women and see something of their life, but more sadly than the English too, this was not a 'necessary' time, and we simply passed through again. At Panch we halted for the night. It is a small place but the Committee of the place Sri Ramachandran Nair had specially arranged the meeting. Being motivated Rs. 1,000 and collected about two hundred from the villages. That shows the way in which the Hindu movement is taking it in districts every day. At Thane where we stopped for tea we found between a group of Rs. 100 and protested, and the latter for the meeting requested us only that a gold necklace and ring, combined with a few other that was also presented, reached when combined Rs. 945, i. e., more than half the amount of the year.

Tools and Library

In most of the villages the cattle yards had to be demolished both here Tolosa and Ercos. At Chelakovsky

between them was a profoundly Tigré element and the cry of 'Edaga,' 'Edaga,' was heard unanimously the independent stood up to maintain the spirit. The competition between the members in these liturgical songs often assumed polemical proportions and presented the picture of a narrow provincial spirit. In Ghazala, for instance, the polemicists sang the Psalm 'Jungamus manus adversarius fere de stercore lapsum est.' The first transmuting the psalmist into King Melchior and Uziel were outcried by some piousish Amharic who had dropped Uziel and added Amharic instead! The Chikankaya meeting was the first quiet meeting we had after many noisy ones, and Chikankaya truly an appropriate environment for the same calm.

I am going for a day when all this nationality competition between these languages of India will have ceased. They should no longer be all of these squabbles, as a teacher looking a teacher of science in the most efficient of the world of the scientific competition has been that we began our research and are making a choice, and really believe that English would take the place of this various language of India, and even of the sciences. Indeed a suggestion had come to me to address the meeting here on English. Well, I take this as a declaration towards the English language of the mathematic, and as nationality education for a foreign tongue. Not that I hate English, but I love Hindi more. What is why I am remembering the learned science of India or even Hindi these various language. It is through Hindi that we can get into touch with and promote the growth of the other sciences of the province. If our scientists and artists had not been completely cut off from the world, through a foreign medium, there would be no more why we should not all be learning first or no communication. And my people regarding the competition between languages apply also to our native professions. It is that professional that has prevented the full growth of mathematics in us. The proper role for the promotion of mathematics is that the strongest should help and another for the weaker as much as possible. And now you will understand the attitude of Hindi, which is intended to promote a healthy mathematics, and which encourages the full the pure and the above mathematics."

The Secretary of the Oldslaves Reception Commission has furnished me with details of the sums which I gladly set out here. Though it is not the United States quarters, most of the church offices are here, and considering that the bulk of the population are Government servants who were not allowed to pay the price of the D.D. itself from the public and the D.D.—14-15 not quite direct, I am told that the latter amount includes a contribution of Rs. 2 from a poor student who had entered not to receive, but the amount representing the necessary average. The corresponding village for Rs. 1,142-14-15 and the collection of the meeting were Rs. 1,142-15. The amount, I am glad to announce, Rs. 1,142-15 according to the contribution of Rs. 10 to the District Reception Commission, all the money about in the village is left from the Rs. 1,142.

[illegible]

When every house like Ashmont, the practice we have been adhering to is to have the mailing program at 4 A.M., and the women arrive about 6:30. Ladies behind the

very often we are actually travelling at 7 P.M.,—the Ashram proper here,—and sometimes the whole party cannot get into separate seats, indeed. The result of this was, that on day being completely exhausted, Ghandiji asked the evening prayers and fell off to sleep. But he woke up in the middle of the night greatly agitated and remembering himself that we had missed the prayers. The next morning we had a discussion and it was decided to adhere to the evening hour, whenever we were, each praying individually if necessary, in order to avoid special circumstances, and inclination to spend with the members of the Ashram who would also be praying at the same hour. The day on which we reached Badknappe from Chikhatpore, the students' meeting had been fixed at 7 P.M. and Ghandiji informed the audience that he would leave the proceedings with prayers. Although we did not reach the meeting at seven, and had to leave the prayers whilst in progress, Ghandiji decided to have the congregational prayers at the meeting. So we had it, the students having joining silence. The prayers actually became a fitting end for the speech which followed. Ghandiji explained the form of prayer we had adopted and said:

"As food is necessary for the body, prayer is necessary for the soul. A man may be able to do without food for a number of days,—in Manikprya did for over 10 days,—but believing in God, man cannot, should not, live a moment without prayer. You will say that we are lots of people living without prayer. I show you that do, but it is the existence of the brute world. He may, it seems, thus die. I have not the shadow of a doubt that the state and conduct with which our atmosphere is so full today are due to the absence of the spirit of true prayer. You will dissent to the statement, I know, and assert that religion of Hindu, Mohammed, and Christian do offer their prayers. It is because I had thought you would make this objection that I said the words 'true prayer.' The fact is, we have been making our prayers with the lips but hardly ever with our hearts, and it is to escape if possible the hypocrisy of the lip prayer, that we in the Ashram began every evening the last verses of the second chapter of the Bhagavad Gita. The condition of the 'Bhagavad Gita' that is described in these verses, if we contemplate them daily, is found clearly to lead our hearts towards God. If you students would have your attention on the true character of a pure character and pure heart there is nothing so helpful as to offer your prayers every day truly and religiously."

The women's meeting suggested by the ladies, was broken, at Badknappe (7) postponed, though we visited that the Agnashri from, by the Vyne and the village ladies could have been notified and a common party given. Another item of note was the speaking of a tongue by Ghandiji. It is told by a girl near who heard money by collecting copper from door to door and he has had the door of the temple open to the so-called 'unintentional.' The found given his throat offering to Ghandiji in the temple, communicating a remark that instead of offering anything to the deity Ghandiji was taking something away. "Yes," said Ghandiji smiling, "even the deity must give his contribution knowing that I am a true representative of the Bhagavadgita."

A 'Bhagavadgita' Spoken

Towards the end of the tour we entered the state of the Raj of Khatkhori who was kind enough to bring other our country being our two days' tour through his village. The programme unfortunately had been so tightly packed that at Buxar where there is a protection within only 100 leagues we could not see the speaker. At Khatkhori however we could see some of the women. With the object of giving them a speaking demonstration, while speaking to them, Ghandiji asked for his speaking wheel. Ed Bhagavadgita then who has been helping Ed Bhagavadgita in organizing this tour immediately went in and got the wheel. A young man, full of animal spirit, he went for the offering from the audience and put the wheel ready for Ghandiji to begin his speaking. "Who has made up the wheel?" asked Ghandiji. The crowd burst up. "Do you see that the wheel did not move? If you did not have the thing, you should not have been in, so should have been it from some one who knew it. It is not doing the work of itself!" said Ghandiji laughing him, and proceeded to put the wheel right. It was a noisy process and Ed Bhagavadgita who was standing beside Ghandiji said "That is the trouble of unexplained speaking!" (the wheel was the thing which the Ghandiji used).

"It's said Ghandiji, "It is the trouble of a man, who does not know the thing, working with it. Every moment I am having a demonstration of Bhagavadgita."

"But why not have it just now?" said Ed Bhagavadgita, seeing that the time was coming late.

"Leave it and do it when!"

"Later, or get it done by some one else. You know more money than I do and you have no time."

"Well," said Ghandiji, "a man who has no time or wants no money does his things when he has money things."

And the speaker turned to Ed Bhagavadgita "Have you ever handled a wheel?"

"Certainly, Manikprya, I have. I do it, but mine is a different wheel."

"You do it? How much every day?"

"A quarter of an hour or half an hour, or even more as I have. Of course I am not speaking rapidly."

"Do you not rapidly? I hope you do. Those who do not are dying of it and at Bhagavadgita as a dyer's wheel. Is it not so?" The wheel was by that time ready and at last Ed Bhagavadgita went to turn the wheel. Turning to him Ghandiji said "Do you see now that I had told the wheel I should not have been where it was wrong and how it would be moved? Now be different himself to the wheel, moved about like a wheel, and told to them that if they were ready to do in Khatkhori, he was willing to take one or two of them for further training, promised they promised to give the benefit of their training to the rest. They seemed to be a close lot, and Ghandiji had no hope, and proceeded to read Bhagavadgita of Ghandiji's signature.

From Khatkhori, we drove through beautiful, wooded, alongside of the Ghader lake and entered off-road Ganga after a seven days' travel (see following on Ganga, but of course in the next).

M. D.

Printed and Published by Shree Anant at Bangalore Press, Bartington Road, Bangalore, Hindustan.



Young India

A Weekly Journal

Edited by M. E. Goodwin



Ahmedabad: Thursday, December 27, 1973

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Captain. Memories Threat of the Return

I propose to put together here some of the things I could not include in my weekly letters. It is generally known now that Christian missionaries everywhere took Ghandi out to have a talk with him, on things of the spirit. But very rarely does one come a questioner—the Mr. De Beer at Yallahs did—so in what manner Ghandi must be "things of the spirit," and why. Functionaries can give an impression as though they delighted in asking him such questions like those that a Protestant might put to a Jew or a Mohammed, and so a week they get more emboldened than ever. I cannot express my feeling to the master better than a European lady did at the end of the Caribbean with the missionaries in Colombia. "I wanted," she said, "to ask Ghandi, about the spiritual meaning of Khadi, and what he expects as Westerners to do in that behalf. Instead, these French asked questions which were purely of material nature." All I have to excuse by now that only one minute and one alone when Ghandi came out of the doorway to the altar, and one would ask Ghandi if they took a third one of this sort, look.

But in time, in some of the quarters. Just as a Protestant would ask a Jew as to what he meant by the doctrine of messianism, a Jew at the Christian meeting asked what Quaker thought of the possibility of the forgiveness of sin. Quakerly explained as best he knew there could be no forgiveness like the forgiveness that a criminal gets for and goes from an earthly king. It was a question of a change of heart brought about by true conviction and constant striving for perfection. In this connection Quakerly referred to the text of the Plymouth Brother whom he has been self made known by a detailed reference in the bibliography. "But the Plymouth Brother I met," said Quakerly "asserted that there was no anything as human effort. If you except the lot of weakness, weakness would go altogether. I am convinced as I have said and was convinced with you a number of Christians, friends who were making a definite effort. 'Does your brother?' I asked him— 'Yes,' he said, 'but my strength comes from the fact that Jesus intercedes for me and I, when my man says.' Well, I will give the speaker credit who had introduced us to the Plymouth Brother. But as has occurred, telling his experience means that we should not be afraid, and the point of that text means that we should be a power to meet all temptations. It is only after a persistent, untiring effort that God comes in to our rescue as a wall of protection and there is a higher escape."

[illegible]

Another broad strand of Corbly's program is measures of child care and child care in a sort of half-way house.

"I certainly believe the blood was made that way," said Chaskey, "but he may be sure that there is no halfway house for me. I have been described as an indolent, dissipated, I know that I have got confused, when I say I am a Christian. But they feel led in me though they mistake with a man usually labelled as such. But that is because in spite of my being a staunch Hindu I find more in my faith for Charles and Helen's and Jonathan's welfare, and therefore my Hinduism seems to come in by a compromise and some have been misled as to what I believe. Well, to tell a man, whether or not you think he has no faith, has value in a broad faith which goes out beyond Christianity,—and even in Plymouth Brethren, not even the most fastidious Brethren. It is a faith based on the broadest possible foundation. I refuse to show a man for his finished deeds, because I try to see them from his point of view. It is that broad faith that matters me. It is a somewhat embarrassing picture I have — but to refuse, not to see!"

At another meeting of the association (at Berlin) he developed this last thought, by reply to a question as to what he would wish to do for the betterment of religion. He answered his hearers with the assurance of the Master, who teaches of finding life in the sacrifice for the sake of becoming his slave and said that like the women of Myra he would mix them all in rivers to make the water clean, but, in stead of they could "I should love," he said, "all the water, not only in Asia, but in the world,—belonging to the different nations, to become better people by contact with one another, and if that happens the world will be a much better place to live in than it is today." (p. 3) for the "beneficial intention," and "I am willing to do that." I ask people to remember, I say, religion was the point of the edifice when threatened. I do not suggest the bridge. Any doctrine in a ship was religious, as to the widely known, or widely Christian, or widely Mohammedan, but I want it to be widely tolerant, with the religious working side by side with one another.

One of the missionary friends wanted to know how the Bible and the New Testament compared as sources of comfort as far as Goudy's was concerned, and instead of giving a bald answer that he derived all the comfort that he needed from the Bhagavad Gita, he retold the story of the beginnings of his religious studies in England, with which the readers of the Autobiography are in the main familiar. All missionaries need to forget that the men they approach with their gospel have their own traditions and their own religions which sustain them from generation to generation. Goudy told these friends that when he read the Gospels on the Mount he read nothing new, but found in it, widely told, what he had known to the children of "There is nothing new in giving a cup of water to one who gives you a cup of water, or sending one who sends you, but there is some value in doing a good turn to one who has done you a bad turn." "I have not here wish to me," he said, "any difference between the Gospels on the Mount and the Bhagavad Gita. What the Gospels describe to a people's rescue, the Bhagavad Gita rebukes to a nation's downfall. It may not be a scientific truth as the accepted ones of the time, but it has opened out the way of love—the love of mankind as I would call it—in a valuable manner. The Gospels on the Mount give the man his individual language. The New Testament gave me comfort and freedom too, so it came after the revelation that part of the Gita had given me. Today, supposing I was deprived of the Gita and kept all the comfort but had a copy of the Gospels, I should derive the same joy from it as I do from the Gita."

And so things coming up the argument with a good hearing, he said, "You know there is one thing in me, and that is that I have to see the light out of things and out of the wrong side, and as I now derive comfort and inspiration from my great book of my great religion, I keep not by side to reproduce again from the Gita or the New Testament, a Hindu child or Christian child may be able to repeat the words before, but those clever children cannot derive me of the satisfaction that it is in the telling of the spirit of the law before."

Splendid Hardiness

That I was almost a big man and too heavy to be included in a brief chapter of narratives. I shall give lighter ones in Columbia autograph books, if I may tell them to you as fragments as in my other 'coloured' part of the work, and Goudy had always his condition to guard them with, though he joined the part about speaking. He was satisfied if Gita's promise to wear Khadi honestly. Students in India, I may say to their credit, did not find it difficult to give the promise. But a lady in Columbia who was very anxious to have the autograph was rather taken aback when the hand of the audience, she pressed her eye as well as the world, then she persuaded her various individualities—garden, official duties, time, this thing and that thing. Her words she wore Khadi as all women? But instead that as lady her not at her supposed difficulties. But no, it was she who had to make the promise and not he. It was an extremely timely promise to her. If it was a piece of work of the Gita as it was as upon the point in India Goudy, and explained the promise for a

number of those. But her love of such alacrity—sounded, and she said, 'I will comply without the autograph, but will not hardly make a promise I may fail to keep.'

Mrs. Duffin

The lady I have talked of was a Christian lady, though I forget her name. I met her on a business where the friend who made the promise was better than her word. Mrs. Duffin, wife of the Mrs. W. A. Duffin, came out for meeting with her sister-in-law for Khadi, and passed Goudy to 'sing her her lesson' one day. 'Yes,' said Goudy, 'if you will do some business with me. I am going to your place only as a Khadi buyer.' She called on him, and asked him to come with an immediate promise of over a hundred copies worth of Khadi from our shop on the promise. The day on which Goudy's father told him part of the content she was ready with some surprise in spring on him. Goudy had come Khadi with him. As the mother and the daughter insisted the next Goudy said, 'I hope you will tell the wife too.' Well, the work was only the whole lot, but give a Khadi change as to say for all the Khadi, some and then, that we had left at home, promised to purchase it in all the charitable connections in which her husband's charity is respectable and provided that to send more value to them.

Lady Ramanathan

I have already introduced Lady Ramanathan to the readers of Young India in my last weekly letter. She is an American by nationality, and a Ceylonian Indian, if I may say so, by marriage with Sir P. Ramanathan, an entirely well-to-do man, a philanthropist and a prominent figure in the public life of Ceylon. Goudy has said, Lady Ramanathan came to devote herself to you. The arrangement of the work for Goudy's company at the Ramanathan Girls' College was a welcome to her at her promise that of her retirement, and she would not feel to leave her retirement hand in the wonderful mission that was promised at the College. But she was not content with that. She came to see Goudy all at the station, with her own self and what not, and of course with an official collection note by the girls. One could almost read the words in her face as she got ready to part, and then the actual parting! It was over this in the morning.

Dependent Japaneseness

Very few people in Ceylon have Japaneseness, possibly none besides Sir P. Ramanathan, and there could be a Japaneseness with Japaneseness in his name. But however much he may wish publicly he will have to live in, however in he has promised to spread the gospel of the Khadi and Khadi as a more extensive work than he has before him able to do. Sir Japaneseness was in Ceylon during service and a long period of Young India before he went to the Government of India to take a course in all the primary government to working. He and the programme that accompanied him from members of the Ashoka family for the time being going through all the details of the Ceylonese of Japaneseness, and returned from there a day or two as a man. Today we met his lady and perhaps the only people in Ceylon who are wearing

engaged in my practice, but we tell you I never let my profession stand in the way of my public service.

"And then is another thing which I would like to warn you against. In England, in South Africa, almost everywhere, I have found that in the practice of their profession lawyers are consistently so unconsciously led into mischief for the sake of their clients. An eminent English lawyer has gone so far as to say that it may even be the duty of a lawyer to defend without there being known to be guilty. These I imagine. The duty of a lawyer is always to place before the justice, and to help them to arrive at, the truth, never to prove the guilty as innocent. It may be you to maintain the dignity of your profession. If you fail in your duty what shall become of the other professions? The, wrong men, claiming as you have just done to be the friends of humanity, should be the salt of the nation. If the salt lose its power obviously shall it be useful?"

M. D.

Young India

Our Shame and Their Shame

(By M. K. Gandhi)

The long delayed train which had come to fill the little city of mercy and hospitality, it was at Rajpoot, thirty-two miles from the nearest railway station, that whilst I was sitting and talking with Vinodanilal Jadhav on the 11th instant, a man with a half-bred back wearing only a dhoti, two shawl, some smearing on head of oil. He picked up a stone and put it in his mouth and then by the oil he has with some water washed and then rubbed himself, tilted his head, bowed, took out the stone, conveyed it to his knee and spit stone in front. I was watching as agony whilst I observed the scene. Immediately the performance was finished, I started for an intervention, asked the friend to come near and began to talk to him. He was an "untouchable" living in a village six miles away, and being in Rajpoot, for the sake of his head of oil and having heard of me had come to see me. Asked why he should have taken the stone in his mouth, he said that one is better than two. I kept my head in shame. The price of liquor passed to me to be the proof to him. My Hindu spirit was deeply wounded. I asked him for a gift. He requested for a copper shawl his wife. "I do not want your shawl, but I want you to give me something better" I said. "I will give it" he replied. I had overheard from him that he drank and ate opium because it was custom.

"The gift I want you to give me is a promise never again to take the stone in your mouth for any reason on earth, it is beneath man's dignity to do so, never again to drink because it reduces man to the condition of a beast, and never again to eat opium, for it is against Hinduism and an avowed poison would have no action."

"That my people will communicate me, if I do not drink and eat opium," the poor man said.

"Then suffer communication and I need to learn the village."

This extraordinary heart's own made the promise. If he keeps it, his shoulder will be more precious than the ropes that govern men's lives and to my own.

The responsibility is one greater shame. The knowledge of it is making deeper.

And this conversation together husband was only part of the shame and sorrow. There were the days of Champaran (in 1917) here I witnessed such deplorable spirit as I had as touching political. Years through Bihar. And I fear that the spirit of India is worse than that of Champaran. There was spirit in the spirit of Champaran after a few days' stay in their midst. I think if the same spirit could spread in quickly. I was told that the Britishers, the Rajas and the local police had conspired to lighten the spirit out of reaching even me. I had begun to feel myself with the belief that this spirit, the Britishers and the police police officials had conspired to drive out of me. The reputation of them have changed me. Being the man to go about work, I was my friends among the people and surrounded the scene. They brought the men that people were told, as part of government, not to come near me or to take part in any demonstration in my house. Such warnings have been issued before and in other provinces, but they have had little or no effect in driving them back on them. The spirit in India, however, seemed to me to be living in a perpetual state of fear and leads to be used upon by the slightest change.

This is a shame both to me and the country which have to share. It is true that the Rajas and Britishers and the party officials are not even with and life. But the primary source of light is in the village. Their spirit is based on "casteism" is the name of people they have completed nation, as also, the Hindu wrong as it is to be. They have learned, still they have not changed, their condition. They have been the witnesses of about four years of the spirit. But they have done nothing to remove it. And the "caste" which they have not changed the condition of things in the deepest interest of their side. Whilst themselves they may not be directly responsible for the public peace I observed, they cannot be regarded as a considerable share of responsibility for them.

But our shame is greater. If we were given, accompanying and are responsible. If Britishers, the thought police could have been prevented, the meeting there only who are responsible to them are frightened by them. And it has to be admitted that long before the British arrived in India, Hinduism as led by the Rajas and British. The present police have been replaced in a manner that was in existence before in a state of the same stage. The workers in India have therefore to teach the spirit to shed the enormous burden heavily burdening to ourselves. And then they will not do by avoiding at the Britishers, the Rajas or the party officials. Their lives become theirs and even lately when they feel that the spirit has returned the country back.

Weekly Letter

Money for the week

15th December—Bangor, Rs. 175-1-14

15th and 17th December—Belgaum, Rs. 22-25-0

15th December—Bharat, Rs. 115-0-0, total Rs. 161-12-0, total Rs. 375-22-0.

15th December—Calcutta, Rs. 247-11-14; Pondicherry, Rs. 45-4-4, meeting collection, Rs. 10-8-4; total Rs. 303-0-14.

14th December—Calcutta—Kharavela and Rajawada, Rs. 175-0-0; Jubbulpore, Rs. 105-0-0, meeting collection, Rs. 210-0-10; India, Rs. 210-0-0; total Rs. 590-0-14.

Total for the week Rs. 1,715-5-11.

Peace of the Grave

"I can glad the coffin has been taken at rest. I wish the speech also was taken at rest, though not the great volume given," remarked Gandhi humorously at a meeting where he had given thoroughly rehearsed. I do not think the people about him care to hear of his recital the day perhaps understanding the remark. If Gandhi could help it, he would not only wish that his speeches were taken at rest, but that all his words also were taken at rest. But we are still short of understanding *Gandhi*.

The Victor is always of the present, not musing of past that they should go down if they wanted Gandhi to go through at least a part of his duties here and the programme was not done. But just as we were preparing to go to Belgaum where it was decided to give Gandhi some rest, friends from Bangor—the first place in Free India, as he calls them on the South—came saying that the people there were being troubled by the police, that all sorts of threats were being offered them, if they attended Gandhi's meetings, and that unless Gandhi went to the place and confronted them, the police would get the better of them, and they would be moved down. There was no alternative. We went. We had seen the Chief in Mysore district, had also tried the various communications and their chiefs and police authorities. There was one village, but they seemed to belong to a different kind. The meeting was wonderfully peaceful, there was no noise or disturbance for the district or meeting the lot. (Note: Underneath there is M. C. O. with a few names of members, had requested the meeting, and read the address, but was refused in the atmosphere around the table of the conference appeared in the platform. And even there members were not free from a feeling of helplessness, one would not wish to hear from the lips of a witness of the people.

"Why should you fear? Will the chief? A man who is innocent of crime need not fear. And remember that there would be no one to frighten you if you refused to be afraid. After all the policemen are our friends and we. When they come to threaten you, when they come to threaten them, if they tell you to go to hell and not meet them. If they show you that when they are not there, but go and repeat the answer to the nearest representative of the people. I would want you against going on for after all we do not want the police to be present but to report. And if you feel that you must go to hear you may. Do not in any case be moved

down. For this is worse than death. The man who does more than leave the grave of death. For that alone. I am here until two o'clock tomorrow. You are come and tell me all you have to say."

And so the scene.

The next day we went to Belgaum, a Hindu professorial circle of the A. I. S. S. The main part of the grave. There were people, but as we had the message to come and speak out in Gandhiji. The British Board of Inquiry was stayed for a couple of days now, we were told, passed on later and without difficulty.

At Bangor Mr. Chatterjee who had arranged to collect a book price, in Belgaum no price could be thought of. But we had collections at both the meetings and support was truly given. At Bangor the "Kashmir" the newspaper—and the subscription had brought a few pounds and pounds in gifts for Gandhiji. They were collected. The atmosphere of the one was to be inspired from the fact that except two people who gave a paper for it inspired, it was given the rest was for the rest to have some talk to it, but their modesty.

A Peep into the Villages

The two or three days' rest was that Gandhiji had to take gave us an opportunity to go out into the villages of the district and to know the people more intimately. We saw three or four villages. There were not villages where we might see samples of these starving millions that Gandhiji has made his mission to plant for. Out of these were Brahmin villages—not the Brahmin houses, as it is called, situated in beautiful spots, and beautifully maintained, but an ordinary village. The houses were all low, built on mud platforms, with walls of mud and mud, a number of small rooms, with covering a thatch, a little shed for the cows and bullocks, and usually a square courtyard in the middle, and having a drain near, one of walls and mud and the other of thatch and mud. Many of them were made of mud and the walls were painted with dyes and flowers in their way. Except in one house it was impossible to believe the women to come out of their parish, though they were quite ready to welcome Herbert Morrison and talk to him. The walls, all white, even the poorest peasants you can find in the country. Dr. Hunter in his Orissa talks of "poor green four pounds of white daily looking about it 1 inch," but the more we can find in field and with that half a pound daily. (Don't you give them any grain or sustenance?) we happened. "Grain and sustenance!" We do not get enough to fill our bellies," was the reply. This was said by a Brahmin, who owned about 20 acres at least, two pairs of bullocks and two cows. "How much paid for you have from your own at least?" "No, at all," he said. "Do you have the 200 words of 'paid for a good year?' "Yes." "And still you say you are starved for part of the year? Are you satisfied?" "No."

So much for the village. "The people are poor, and appear even poorer than they are."

The other villages was a spinning village. Every house had 7 or 8 spinning wheels on the veranda. The Gandhiji was coming. The A. I. S. S. gave the women one pound and a half of cotton in exchange for a pound of yarn, half a pound of cotton being their wage.

The Story of My Experiments with Truth

(By M. E. Shuchin)

1937 IV—CHAPTER XXII

Fasting

Just about the time when I gave up milk and sweets and started on the experiment of a fast diet, I commenced fasting as a means of self-control. In this life, Kabbalah also played me, I had been used to fasting once and again, but the purely health reasons. That fasting was necessary for self-control I learned from a friend. Having been born in a Yiddish family and of a mother who was given to keeping all sorts of fasts, I had observed, while in India, the "Khasidim" and other fasts, but as, during it I had usually wiped my mouth and sought to please the parents. At that time I did not understand nor did I believe in the efficacy of fasting. But seeing that the friend I have mentioned was observing it with himself and with the hope of regaining the freedom-always was, I followed his example and began keeping the Khasidim fast. As a rule Khasidim allow themselves milk and meat on a day of fast, but that fast I had been keeping daily. As now I began complete fasting, allowing myself only water.

When I started on this experiment, the Hindu month of Shwan and the Islamic month of Rabi-ul-Hajj happened to coincide. The Khasidim used to observe not only the Yiddish but also the Khasidim ones, and called the Yiddish on one the Khasidim temple, those of the members of the family used to observe Jewish¹ in the month of the month of Shwan. I also decided to do likewise.

These important experiments that undertaken while we were at the Tabriz House, where Mr. Kabbalah and I were staying with a few kabbalistic families, including prominent and children. For time had we had a school. Among them were two or three Kabbalists. I always helped and encouraged them in keeping all their religious observances. I took care to see that they observed their daily prayers. There were Christians and even pagans too, whom I confined to my duty to encourage to follow their respective religious observances. During that month therefore I printed the Hindustani program to observe the season fast. I had it even decided to observe postfast, but I now asked the Hindu, Parsi and Christian programs to join me. I explained to them that it was always a good thing to participate with others in any matter of self-control. Many of the Parsi houses welcomed my proposal. The Hindu and the Parsi programs did not stop the Hindustani ones in any detail, it was unnecessary. The Hindustani program had to wait for their brother's next season, whereas the others did not do so, and even then still in proper fellowship for the Hindustani family and were there. For had the Hindu and other programs to keep the Hindustani company when they had their last meal before making next morning, and of course all except the Hindustani showed themselves twice.

The result of these experiments was that all were convinced of the value of fasting and partial fasting,

and a splendid spirit of unity grew up among them. We were all vegetarian on the Tabriz House, therefore, I was greatly comforted, to the comfort of all to repeat my feelings. The Hindustani program, I don't say, were then asked their usual fasting seasons, but none of them ever let me know that they did so. They delighted in and relished the vegetarian diet, and the Hindu program then proposed vegetarian dietaries for them, in keeping with the simplicity of the Parsi.

I have properly digested in the midst of this chapter as fasting, as I could not have given these pleasant reminiscences anywhere else, and I have indirectly benefited a characteristic of mine, namely that I have always loved to have my comrades with me in anything that has appeared to me as being good. They were given over to fasting and partial fasting, but thanks to the peaceful and common fast, it was easy for me to interest them in fasting as a means of self-control.

Thus an atmosphere of self-control already spread up at the House. All the Parsi houses were begun to give in to keeping partial and complete fasts, which I am sure was all to the good. I cannot adequately say how the Hindu self-control benefited their hearts and helped them in their attempts to conquer the flesh. For my part, however, I am convinced that I greatly benefited by it both physically and mentally. But I know that it does not necessarily follow that fasting and another other discipline would have the same effect for all. Fasting can help in such varied points, only if it is undertaken with a view to self-control. Some of my friends have actually found that mental peace and peace elsewhere in an after-effect of fast. That is to say, fasting is better when it is accompanied by an innermost keeping for self-control. It is a mistake to think that mere physical fasting can by itself effect self-control. The human mind from the mental chapter of the Bhagavad Gita is much wiser in this connection.

"For a man who is fasting has across externally, the inner-most keeps, leaving the passing behind, but when he has won the highest, even the passing disappears."

Fasting and other disciplines is therefore one of the means to the end of self-control, but it is not all, and it physical fasting, is not accompanied by mental fasting, it is bound to end in hypocrisy and meaningless display.

(Translated from Hindustani by M. D.)

Autobiography

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Manager, Young India

¹ The seventh day of the week and that before the Hindu month.

² Fasting with eating.

A. S. A. Reports Khash Work in Tashir Nad

APPENDIX

Preliminary

The year has been one of progress all around though not to that an extraordinary. There are now 57 Khash experimenters in Tashir Nad as against 54 last year. Out of these 57 are run directly by the A. S. A., as against 53 last year. The preliminary and iron rule system have been revised during the year. Of the organizations under present management, the Ghazal Ashram, Tashirganga, and the Kings Company have increased the extent of their activities.

Production

Figures for production this year compare very favorably with those of the last two years. There has been an appreciable increase of production in the Thripur area due mainly to the A. S. A. Thripurians at Thripur and on the neighboring village areas. Fully full advantage has been taken of the irrigation and watering facilities available in the system of Anand Ashram, Poliyar, Palanpattam, and Tashir. It would be possible to produce still larger quantities of Khash from these very sources and increasing efforts are being made to recover the fullest advantage of the facilities available. Of the private experimenters, both the Ghazal Ashram, Tashirganga and the Kings Company have shown an increase of work. The production of the Ghazal Ashram for the year amounted to Rs. 1,27,181, while that of the Kings Company was Rs. 1,55,195.

Quantity of Khash Produced

Year	A. S. A.	Individuals	Total
1925-1926	2,99,148	1,49,454	4,48,602
1926-1927	4,26,482	2,13,238	6,39,720
1927-1928	5,81,597	3,20,525	9,02,122
1928-1929	8,72,405	7,54,891	16,27,296

If we only compare those of the A. S. A. production from April to September 1928, which was the low watermark of Khash production at Thripur through the agency of the A. S. A. with that of the similar period in 1927, it will enable us to find out the measure of increased work that has been done. In April 1928 the production of the A. S. A. against was Rs. 12,043, and showed only slight rise right up to September reaching the maximum to Rs. 24,478. Figures for this year show the corresponding months show that the production has more than doubled. Figures from April to a date like Rs. 24,123 or Rs. 24,192 in September. This is due to the working up of a number of new features for the Thripur Thripurians and also increased effort to produce more Khash in the village centers of Anand, Palanpattam, and Tashir by efficient hand watering facilities. The Kings Company and the Ghazal Ashram have also increased production by carrying up new branches.

An idea of the number of experimenters and sources maintained is given from the figures below in as far as they are available. It has not been possible to get full and accurate information from some of the private Thripur experimenters.

Year of experimentation	Number of experiments	Number of acres
A. S. A. Thripur	2,508	250
" Tashir	2,402	21
" Poliyar	1,112	75
" Palanpattam	1,008	40
" Tashir	752	41
" Erak	444	41
" Kallakurichi	368	32
" Beyer	31	27
" Anand	406	24
" Melkayam	378	17
" Palanpattam	375	7
" Palanpattam	124	3
" Marudak	71	3
" Supendrapattam	70	25
Total	12,012	1,297
Private experimenters		
Ghazal Ashram, Palanpattam	1,275	123
Palanpattam Ashram	1,264	81
Ghazal Ashram, Anand	700	70
A. S. A. Marudak, Marudak	300	24
Anand	472	20
Thripur Ashram	224	24
Kallakurichi	304	34
Total	5,531	1,297
Grand Total	17,543	1,600

Figures as given above have had necessarily to be approximated because a spinner's system is not easily kept in control when run as offered for sale or spun locally.

Khash production has been an effective aid in providing a supplementary occupation to the principal people of the Chikilash and Kalam districts, especially during a period which has been one of trying times elsewhere. The report just issued from the Ghazal Ashram, Tashirganga gives us one of the actual relief afforded by this institution to its surroundings. During 25 years of the work of the Ashram it has distributed over Rs. 1,25,000 as wages to its experimenters, workers and well-to-do. It has been found on an average that the spinner's earnings vary between 2 and 3 rupees a month in that area. The A. S. A. Thripurians in Tashir Nad have distributed during the year under report Rs. 57,478, as spinning charges, Rs. 24,478 as watering charges and Rs. 24,478 as wages for well-to-do. The spinning charges cover only a portion of the actual relief afforded to spinners through the A. S. A. Thripurians. As some of the poor and sick in the Thripur area depended through agents working for the Thripurians it has not been possible to include the wages paid to such spinners and workers as are working under agents directly. But a rough idea may be gathered from the volume of work being turned out. It may be safely said that one of the 10 lakhs and some Khash production which has been turned this year, more than 2 lakhs has reached the hands of the poorest villages in distressed areas.

Price and Quality

During the year, Thripur prices have had to be changed from 1926 due to the fluctuations in the

price of cotton. The result is that the prices which obtained before the year are now ruling the market. Alongside of the quantitative increase in production, there has also been a noticeable improvement in quality. All the posturing representation now hanging round with the A. I. S. A. branches in this matter. The value of Khadi of higher grade is produced this year at Thand Khad represents Rs. 73,485 as against Rs. 54,847 last year.

Sales

It is gratifying to see that the demand for Khadi has been steadily increasing in Thand Khad and as a result Khadi sales have shown appreciable progress this year. The two branch depots of the A. I. S. A. started towards the close of the previous year came to work in full swing and the results obtained have been satisfactory. Encouraged by the success of the A. I. S. A. depots, some of the private producers, notably Kings Company and Shankarappa Chettiar, opened retail sale depots in Madras City and in Mysore respectively.

The sales figures are as follows:

Year	Sale in Rupees
1936-1937	7,51,284
1935-1936	6,73,037
1934-1935	57,78,211

Further analysis of the sales will be as follows:-

Retail sales of the A. I. S. A. Depots	6,41,643
of private organisations	1,09,641
Sales to successful merchants in Thand Khad	1,13,602
Sales to other persons	37,038
Sales to various merchants	58,738

Grand total of sales Rs. 73,485

Over 65 % of the total sales in Thand Khad represent the sale inside the province as against less than 50% exported outside, either through or to other persons in India. Sales in the A. I. S. A. Depots in Thand Khad are showing increasing progress.

Every effort is being made to keep the branches fully stocked with a view to secure the maximum sales possible. The total amount of Khadi handled by local branches attached to the various branches amounts Rs. 44,693 worth this year as against Rs. 30,509 last year. The A. I. S. A. Department has begun to operate a Design Master Khadi sales van with a view to reach the vast numbers of consumers in the villages and in other towns where Khadi is not easily available. In the city of Madras, some institutions have been reported to the sales system for the sale of Khadi. We may mention only one instance out of many, the Gandhi Children's Hospital. It consumes nearly or late more, more than 500 of Khadi have continued here a child paying as 8 p per head per month. They continue every week and on 25 percent every month Rs. 8 1/2 worth of Khadi is received. At the end of 15 months all the 500 members will have produced Rs. 12 1/2 worth of Khadi. This institution was also responsible for procuring a small piece of Rs. 500 to Gandhi during his visit to Madras. It would be useful to try an extension of this method of purchase, if it were possible at all, in another town in the presidency.

South India Khadi Exhibition

Advantage was taken of Gandhi's progress in Bangalore to organize a South India Khadi Exhibition and conference. An important feature of the Exhibition was the attempt to attract people under the impression of spending and the place of Khadi in national economy through direct representation by the producers themselves who were brought from various parts of South India to exhibit their art. Interesting shows and posters were also exhibited with a view to keep people in touch with the value of the progress achieved in Khadi production. The A. I. S. A. Technical Department helped substantially by demonstrating the use of the latest implements including new model spinning, twisting machines and other equipments. A collection of historical and religious exhibits was also arranged showing the evolution of spinning and the production of the Khadi.

Collections for the Khadi Fund

Gandhi was to have made a tour of South India early in the year. But due to the breakdown of his health, it had to be postponed for several months. His family is now off to Europe and was anticipated all the end of October. It was not possible to cover all places in Thand Khad and Madras. The two collections for the Khadi fund in both these provinces reached a total of about Rs. 1,55,000.

Spinning in Schools and in other Institutions

It has not been possible to keep in touch with the various schools yet but the Tamil Nadu school where spinning had been introduced in some places has made a lot of very unique character, has clearly in the most of Indian schools. Here and there a school has been fully well equipped in this direction, like the Kumbakonam school. Cloth made out of the yarn spun in this school was presented to Gandhi at Tirunelveli. The people of the institutions all over the land the results have been so far satisfactory. It should be remembered that without the introduction of spinning among the staff also undertake the responsibility to keep spinning going in schools, the activity is bound to suffer. Guiding them to teach to some extent of the members of the staff in schools where spinning is sought to be introduced. If only local heads and municipalities will get more interest Khadi schools who are not back to work and spinning, the work will make appreciable progress in their institutions.

The Madras Corporation, the Madras Municipal Council and other similar local bodies have helped Khadi by helping in the collection and other purposes. The Madras Corporation has recently taken Rs. 1,000 worth of Khadi for the Bazaar House and other purposes. The A. I. S. A. will try to invite all efforts to meet the demands that may be made locally by municipal bodies in the province. We have to repeat the statement made last year that municipal institutions which have made up their minds to take to Khadi should not call for further aid should place reliance entirely on their own efforts. It is the certified appreciation in order not to be defeated by these people in spinning Khadi.

Khasi Work in Bihar

1936-37

This report covers the period from October 1, 1936 to September 30th 1937. The year opened with a large stock of Khasi in our stores which had reduced the liquid capital in our hand and necessitated the accumulation of production. The first problem therefore was to clear the accumulation of the stock. We then faced with various problems and that was to pay out a part of our liquid capital to restart the nearly acquired production centres of Ghazil Khar. The year has therefore been not one of expansion but much as of accumulation.

Quarterly visited in January this year each part of the province to be visited and come to his tour during the year 1936. The collection made for the Day Memorial Fund in his tour amounted to Rs. 25,000, in the 1936 was Rs. 10,000 but have collected in that altogether the collection amounted to Rs. 75,000. This was very remarkable due to the general sympathy for and interest in the Khasi movement that it created among classes which had kept themselves aloof or lost sight of it. All classes of people,—Brahmins, educated middle classes, businessmen and the peasantry,—joined in making this their a device. Quarterly used not only to attract the large gatherings that used to gather on the ability of Khasi and the desirability of promoting self-reliance and other genuine motives but also to have Khasi in the public meetings. Another is say that the demand of Khasi authority was up, and not only was the accumulation of stock work which the year had opened cleared but several of the depots have undertaken more than a very much increased sale.

During the first month of the year we had to control our programme for work in liquid capital. We had not estimated that the effects of the temporary market would be as prolonged as their operations as they came to be. We experienced difficulties in meeting the demands which had been suggested on account of our inability to take the year and this difficulty was aggravated to a certain extent as a result of the Khasi-division riots which had taken place in the previous year in the district of Darbhanga in the area where our largest production centres are situated and where we get the bulk of our yarn.

The Agents for the province as a whole did not come up to our expectations, and although at the end of the previous year the production under the auspices of the A. I. S. A. branch in the province showed a small increase from Rs. 1,47,000 to Rs. 1,51,000, in money value, there was a considerable decrease if the Agents for the Ghazil Khar are also taken into account. When we see the output of yarn very much diminished we tried to maintain it by sending labour propaganda in villages, and we are glad to say the results by the time the year closed were satisfactory. Another to our mind, it is a matter for gratification that in the year under report we were able not only to clear the accumulated stock of the previous year and resume all our potential production but had also to import from the Ghazil Khar at Buxar, and the Khasi Branch of the A.I.S.A. Spinning Association, Khasi

of the value of Rs. 25,000. The total sale from our depots in the year amounted to Rs. 2,22,000. It is one of the difficulties in the way of the spread of Khasi that while there may be a large stock lying in our depots which are necessarily mostly in the towns, there may be towns of Khasi who on account of the distance from the depots are not able to get it. This difficulty can be met by having periodical collections in different places and bartering. The former was tried last year and to a smaller extent this year and was found very successful. Bartering is being intensified and during the year we sold Khasi work Rs. 1,275 through barter in villages and other towns.

At the beginning of the year we reduced our prices generally by 15 per cent.—then from the point of view has gone up and we are still pushing through though apparently the prices are a bit higher than to have number of threads in the warp and the weft. It was however become necessary in the course of the current year to put up the prices, if the cotton market continues to be so high as it has been for some months past.

Under the direction of the A. I. S. A. an effort has been made at the course of the year to obtain accurate figures regarding the number of spindles, spacers and warren employed by us. The difficulty of obtaining accurate figures is great on account of various the previous the there are various systems for producing yarn. In some places cotton has to be supplied by our depots in the spindles, e.g., in most of the centres in the Darbhanga district. At these centres the spindles being long yarn which is exchanged for cotton by the depots. The great bulk of our yarn of medium counts—between 8 and 12—was obtained in this way by exchange. Yarn of higher counts is purchased for each at prices varying between Rs. 1/12 and 1/8 according to its quality. For the last year higher prices, rising at times to Rs. 14 per ton, are paid. At other centres yarn is purchased for each. This is the case for most of the centres outside the Darbhanga district. In some of these places no cotton is supplied by us and the spacers use their own cotton. At other places again yarn is purchased in village markets where spacers bring the production of their looms and sell them to warren. It has been possible to obtain more or less accurate figures of spindles from centres where spindles came to our depots and supply yarn either for exchange or for money, but it has not been possible to get any figures which may be considered reliable of spacers who sell their yarn to warren. As regards warren the figures are those of one source only, so in case of the other centres we do not require market at all, most of the warren being done by the spacers themselves. The number of warren is accurate.

	Spindles	Average	Warren
	Number	weight	weight (lb.)
Cotton	13	Rs. 277	2-14-8
Spindles	14,000	Rs. 200	2-14-8
Warren	240	Rs. 275	2-14-8

(To be continued)

Political Prisoners



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Young India

A Weekly Journal

Edited by M. K. Gandhi

Vol. IX

Ahmedabad: Thursday, December 29, 1937

No. 51

The Story of My Experiments with Truth

By M. K. Gandhi

PART IV—CHAPTIN XXXII

As Schoolmaster

The reader will, I hope, bear in mind the fact that I am, in these chapters, describing things not mentioned, or only cursorily mentioned, in the history of the paper in British India. If he does so, he will easily be able to see the connection between the several chapters.

As the Farm grew, it was found necessary to make more provision for the education of its boys and girls. There were many sons, Akshu, Namdev, Patel and Charandas boys and some "other" girls. It was not possible, and I did not think it necessary, to appoint special teachers for them. It was not possible, the qualified ladies teachers were scarce, and even when available, were would be ready to go to a place 12 miles distant from Dahanu on a small salary. And we were certainly not furnishing high wages. And I did not think it necessary to appoint teachers from outside the Farm. I did not believe in the existing system of education, and I had a mind to find out by experiment and experiment the true system. Only this much I knew, that, under ideal conditions, true education would be imparted only by the parents, and that there should be the education of casteless help, that Dahanu Farm was a family, in which I accepted the place of the father, and that I should as far as possible shoulder the responsibility for the training of the young.

Two things he was up. First, get children to farm. All the young people had not been with me since their childhood, they had been brought up in different conditions and environments, and they did not belong to the same religion. How could I do full justice to the young people, then circumstanced, even if I assumed the place of fatherhood?

But I had, always given the first place to the culture of the land in the building of character, and as I held confident that moral training could be given in all other no matter how different their ages and their upbringing, I decided to have amongst them all the family four hours of the day as their father. I regarded character building as the proper foundation for their education, and if the foundation was firmly laid, I was sure that the children would learn all

the other things themselves or with the assistance of friends.

But as I fully appreciated the necessity of a library training in addition, I started some classes with the help of Mr. K. Kulkarni and Pongli Doshi. For did I remember the building up of the body. When they got to the norms of their daily routine, for there were no vacations in the Farm, and all the work from rising dawn to the evening was done by the inmates. There were plenty of free times to be looked after, and enough gardening to be done as well. Mr. Kulkarni was fond of gardening and had gained some experience of this work in one of the Government model gardens. It was obligatory on all, young and old, who were not engaged in the kitchen, to give some time to gardening. The children had the lion's share of the work, which included digging pits, lifting turias and lifting loads. This gave them much exercise. They took delight in this work, and as they did not generally meet any other inmates in garden. Of course some of them, and sometimes all of them, were ill, and shared. Sometimes I remained at their graves, and often I was under with them. I saw they did not like the discipline but I do not mention their having resisted it. Whenever I was absent, I would, by agreement, someone whom they knew was not right to play with one's work. The agreement would become in effect, the more moment they would again have their work and go to play. All the same we got along day by day with the physical. There was remedy say there in the Farm, though it must be said that good old and water and regular touch of their own and a little discipline for this.

In the summer I would also say a word about vocational training. It was my intention to teach every one of the prisoners some useful manual routine. For this purpose Mr. Kulkarni was to a Pongli more or less returned having been discharged. From him I learnt it, and taught the art to work as much as to take it up. Mr. Kulkarni had some experience of carpentry, and there was another inmate who knew it, so we had a small class in carpentry. Getting almost all the prisoners learn.

all this was new for them. They had never even dreamt that they would have to learn these things every day. For generally the only learning that Indian children witness in their lives is in the Hindu Shiksha or the Village School. We had made it a rule that the programme should not be aimed at the what the teachers did not do, and therefore where they were asked to do any work, there was always a teacher supervising and usually working with them. Hence, wherever the programme landed they learnt quickly.

(4) character building and literary training were.

(5) (Compiled from the first issue by H. D.)

Khandi Work in Bihar

(Compiled from the first issue)

The record of Khandi provides comparative figures of workmen engaged in khandi industries, e.g., watermills, spinn and printers. In khandi work, as well as in work such as basket-making (for handwoven, table cloth) there is a vast scope of providing work to girls and destitute women of the middle classes who really starve without work. We begin this work in the year under report, and at least 7,000, coloured women were employed by our work.

	Months	Total earnings
Watermills	1	Rs. 542-5-0
Watermills	10	" 1,314-0-0
Spinn	6	" 4,215-0-0
Spinn	10	" 5,167-5-0
Professional labour	10	" 1,000-0-0
Watermills labour	7	" 100-0-0

It may be mentioned here that we got all our dyeing done in our own dyeing which we have worked on a very modest scale. It is satisfactory to note, however, that it is self-supporting.

The number of women engaged in spinning and weaving is 57. The total output of colour paid to all the workmen in production, in retail sale shops, in the central office and in the inspection department amounted to Rs. 21,775 which works out at an average of Rs. 21-10-0 per month per worker. It may thus be noted that the average earnings were to 57% of the work under sale, i.e., in 1,41,711 production and Rs. 1,25,510 sales (total).

An interesting effort has been made to improve the quality of yarn. We appointed a handloom worker with long experience to develop themselves mainly in this work. The method adopted was payment of higher prices for better quality of yarn, general attention paid to individual spinners and their character and management to pleasure in spin better yarn. We found it a result of the experience that spinners who spin 10 to 12 counts began to spin 20 to 24 counts in two months' time.

Similarly in the case of weaving some improvement has been made in the treatment by more intensive supervision and sometimes we are now doing as many as three looms and in the warp and weft. But the greatest improvement has been effected in our dyeing and printing.

In the previous year we tried to produce cotton in a small scale at Mahavapuri, the district of Dhanu and

Dumraon in the district of Darbhanga and the project it in the Dargah district. In the year under report we have made an attempt to get ourselves in touch with the cotton growers themselves. We now send some workers to the villages to purchase cotton from the collection in the district of Darbhanga and Dhanu and to distribute seeds in the district of Mahavapuri according to the final program. It has been discovered a new experiment and we produced cotton worth Rs. 12,142 in this way. Our short experience has revealed that direct contact with the cultivator will enable us not only to purchase cotton cheaper than through but to improve the quality of it by introducing better methods of cultivation and better sowing practices. We have also by this means managed to secure all types of interesting better crops where the soil is suitable, and interesting hand weaving in the villages on a large scale.

At a recent meeting passed in the provincial Legislative Council in favour of the introduction of the spinning into various parts of the District and Mahavapuri Board in the previous month when we in person in the province worked under the name of the Government in these apparently spinning, customers to train their handloom and made provisions in the margin for expansion. When it was discovered that efforts were being made by several of the boards to give practical effect to the resolution at the Council, the Government issued circulars, proposing to require the Government institutions in accepting the resolution but to effect previously existing, the resolution. In spite of this, however, several of the boards, e.g., those of Mahavapuri and Dumraon, did proceed in carrying out their interest among the handloom and people. That the Mahavapuri Board has issued 1,000 table to the people in its schools and spreading competition were held among the people in some of the schools. At the Mahavapuri district they are presenting themselves, and have introduced spinning into a few of the schools only. The same is being done in Patna. In Dumraon a large proportion of the population was found in spinning thus in most other districts. But the work could not be carried further. Generally speaking the attempt to introduce spinning into schools has not been attended with the desired success as a means of effecting handloom. This interference of the authority and the lack of interest among the handloom men of whom were unwilling to undertake the additional burden on themselves are the factors responsible for this, additional work of spinning in the schools.

As regards the purchase of Khandi by hand looms, many of them have passed resolutions for making it desirable for their employees to wear Khandi and the purchasing of the same as compulsory and the handloom and in effect, for the district of Mahavapuri Khandi is also one for handloom in Dumraon. The Legislative Council has, against the opposition of the Government, passed a "handloom manufacturing" bill to produce Khandi as far as possible for its use. It remains to be seen whether the Government takes any step to give effect to it.

Spinning is regarded as a compulsory subject in the province in all the industrial schools for all systems, but it has to be repeatedly pointed out with its own of hand. It is done, especially, when the

equally well-equipped in this respect. It is a matter for some satisfaction however that the poetaster and student of the *Radhika* (*Radhikavijaya*) are all expected to give 1,000 pages of pure stamp waste, and no student is allowed to appear at the examination who has not given his quota of pure.

We are trying gradually to extend our work to the districts and sometimes get carried by our organisation. We have opened our production centres at Belkimpore in the district of Durg, and at Jagdalpur in the district of Raipur. They have large possibilities, and within the month that they worked they showed a production of almost 10,000 at Belkimpore (working for four months only) and the 142 at Jagdalpur (working in the last month of the year). We also opened pure centres at these places (the main programme) among which is Kharwar where we began with 15, secured a month and ended (so far) with about 20 months in the last month. Among the sole dignitaries in which among that a new stage which was opened at Durg has been doing well and the local Congress Committee has guaranteed all time to us.

Swami Shradhdharmada

Reminiscences

(By C. E. Andrews)

II*

These reminiscences of Swami Shradhdharmada will not be so popular in the pages of *Young India* as I would wish. The subjects of the work, in which I am now absorbed, will prevent that. It is not possible for me to write them hurriedly, in order that some of persons, because I wish to give a true and (where possible) and reminiscences because I wish, if I have space. At the same time, even there are detailed accounts rather than a convenient narrative, my interest in the work is not likely to make them difficult to understand.

Already the question has been asked me, in letters whether I intended to write a full biography. It would be a joy to me if I could do so; but I am possibly aware that I have not the materials that would make this possible. It will be seen from what I write, how little my life for Swami Shradhdharmada was, and how deep my reverence for his greatness. For my days and hours with him were very lonely and though our conversations were very frequent, I have not kept his letters. Nevertheless, I have a surprise here that what I write on these reminiscences will help the reader who is anxious to write his biography at least out of I could provide any of those who lived close to remember these reminiscences of what was the mother language of India, it would give me great satisfaction. For every moment, while writing, I am possibly conscious of the fact, that the reader who reads this work of all, and would therefore not wish to know about him, are these accomplished people who have never felt the necessity of learning English. It is almost needless to add that no translation from me is required, either in English, or Hindustani, what I am writing in the pages of *Young India*.

Looking back over a period of more than twenty years, it is a great delight to me to picture even such one again my first impressions of Mahatma Gandhi Ji, as I saw him on the splendid curve of his middle age. No one could have more than that without losing his nobility revealed by his dignity and bearing. With me, at that first meeting, there was something that I never afterwards lost whenever I met him. It was love at first sight, as I have said, but it was something more. Let me try to analyse it as far as I am able in the quiet of this early morning hour, while all is still around me, and the web of the morning sun is far upon the horizon, with the glasses also there. That morning men, as women and men, gives me something of the image I wanted, but not the whole. At last, it has brought back to me the vision of him that I needed. Let me not dwell too on those things that have come to my mind, while the rest within is still and clear like a mirror, ready to reflect its object.

First of all, there was his magnificent forehead, as pure and smooth as the surface of gold as he was in his youth full months ago. Before he had met Gurus Dnyaneshwarji had had been converted by him to the religious life. He had started this inner struggle. He used to speak to me about those early days with an honesty and honesty, which made me have like all the more deeply and sincerely to witness. He was one of those sages of God, who seems here to transcend everything, as to have anything in their own lives not told have before God, and also before their fellow men. The depth of self-surrender, with which he spoke to me about these things, revealed to me the true Jesus. He had some sort of great revelation?

For truly one of the hardest things in the spiritual life is to be perfectly sincere in such a confession of your failure, when the time comes to speak about it. Hypocrisy, in such a sense, is so easy in the average man. It is a form of selfishness, which declares the righteousness of the soul. But hypocrisy, in my days to him, was a thing which Mahatma Gandhi Ji never allowed. He gave me therefore his confidence about these things without any reservation. There was no deceit between us.

The memory that is building into the memory like of letters to India. The last and one of the work is put about to begin. The reminiscences, that must be left only half finished. For already the demand of the day's business has pressed its way in. But all through the travail of that crowded day, the words of Mahatma's 'Lipika' which I have by heart at school very nearly fifty years ago, as a child, still be haunting my inner mind.

* This is more, would cheerfully, was an more.

The Lipika, your answer, is not dead.

Back through he to break the valley there.

So close the Bay Sea to the ocean bed,

And yet each again his deepening head,

And takes his home, and with unquenched eye
Flames in the forehead of the morning day."

* The first movement appeared in our issue of first September last.

Young India

Political Prisoners

[By M. K. Gandhi]

Lala Dushband Lal has sent me a copy of the statement published by him in England about political prisoners who are undergoing incarceration in the various jails of India. The statement contains nothing new for the Indian public and might easily have been filled with more praise for the system intended by the author. In a country such as this, it is not to me a profit while for merely maintaining these prisoners. If the absence of members of these organisations of their means apply or negligence on my part, the article is well deserved. But I state that I yield to no one in my desire to see these prisoners released. But the intention to maintain them even in this, I hope that the pages of Young India do not contain any such words. Whatever is written in these pages has a definite purpose. There was when I used to analyse these cases and express the opinion that in some of them. But that was when I had faith in the British system and when I used to take pride in the ultimate freedom. Having lost that faith, I have lost the power of making an effective appeal to the administration of that system. I am no longer able to tell British people and the British sense of justice. On the contrary, I feel that the administration is not protected by their system from doing out, they are not justice when their system is so close to them to be in jeopardy. It is still possible, I admit, to secure justice from them when their system is not of state in any shape or form. But when that system is so in fact by them to be in danger they have not only their sense of justice but they have lost their balance and no means appear to them to be in the administration or dispensable for adoption to maintain the system and the system, even or isolated phenomena. Only I was able to them before independence. As a system of law, they have been created to be in all cases and in all times whenever they have felt the need of them.

I am satisfied that the political prisoners who are held under contract with or without trial, detention or arrest, are so held in the interest of that system. The administration would for their discharge a number might be released and most guilty of crimes committed for prison and thus discharge a political prisoner supported of danger to their system, especially if he the subject is believed to have chosen means to rise.

It seems to me therefore to be waste of time and inconsistent with self-respect to make any appeal to the administration in behalf of the political prisoners. Lala Dushband Lal is sure. And he has in what the members of the Hindu party, the English Method Love prisoners and the English interest. He sent me the last money by railway discharged like that of the British law. In spite of the opinion that was not in

fact he would be all probably not have been discharged if his previous health had not come to the rescue. Indeed, have they not said in the present language possible that they were released purely on grounds of ill health? Was not that Victorian truly decided to release the English interest in answer to the appeal to secure a favourable atmosphere for their present Ministry Government?

Let those who still have faith in the system by all means make an appeal to the British sense of justice and mercy.

My answer is clear. We have not yet paid anything like adequate price for the freedom we would like to have. I therefore regard their imprisonment as only a small part of the price we have to pay if we would have the freedom which is the birthright of men. And we shall have to work as willing victims to the thoughtless and are helplessly like gain and share. We may do this virtuously or unvirtuously. The way of violence can only lead us to a blind alley and cost more money before reaching the suffering oppressed men and women who do not have what freedom is and who have no desire to try the violent method. The way of non-violence is the surest and the quickest way to freedom and means the least suffering and that only to those who are prepared for it. Indeed would gladly accept it. But suffering, violence, resistance and ignoring these men to be every man. What we have gone through is but a sample of what is to come.

Therefore the last letter. Give, what does my view about the inherent and of the system, or to make an appeal to the administration, and accordingly and with respectable look or our sense and the means to appeal to the nation. But until the nation has developed enough strength to open the prison gates, are these prisoners to be treated with honour and dignity for it and them? Tell them let us with becoming prisoners and average citizens to the implementation of the principles and conduct proper justice to show their faith. We shall certainly not have the return of freedom by appealing to their sense for money and then immediately taking in the people a monetary that would drive prison and the gallows. Love of freedom here to have to regard them as violence, friends and different.

Autobiography

Volume I of *The Story of My Experiments with Truth*, pp. 274. Demy volume, bound in cloth, with index and frontispiece photograph of Gandhi. Price Rs. 1-6-0 plus 6-00-0 for packing and postage. Rs. 1-6-0 by T. T. T. Press for foreign countries 15s. or 20 pence free.

Reviews are particularly requested to send their names and addresses in legible hand, preferably in capital letters.

Copies are also to be had in Bombay from our Branch Office, at Prince Street, beside the Chhatra Bhawan.

Manager, Young India

Weekly Letter

They for the week.

15th December—Salween additional collecting parties previously and other contributions, Rs 200-0-0, from contributors, Rs 112-0-0, Myanmar, Rs 45-0-0.

16th December—Shan State meeting collection, Rs 12-0-0, Panchai, Rs 14-0-0.

17th December—Chindwin collection, Rs 41 34-0; Salween poverty funds income, Rs 12-0-0, Shwamaw collection as very in Gd'win, Rs 45-11-11.

18th to 20th December—Chung-pai collection, Rs 92-4-7, Cutchi, Lard, Sand, Java, Rs 181-0-0; Myanmar year, Rs 11-0-0, meeting, Rs 20-0-0, meeting collection, Rs 20-0-0, Myanmar, Rs 101-0-0, India, Rs 240-0-0.

Garage District, Rs 20,101-00-0

Post Office, Rs. 100-0-0-7

Salween District, Rs. 1,200-11-10

Central District, Rs. 200-0-0-0

Grand Total Rs. 21,211-0-0-0

'Why Suffer, then Suffer?'

The last week in China was as much a reminder of the words from Thomas A. Kempis as this first. For for the first time since nothing but collection. The programme was continuously lightened, during the two days at Salween there was nothing but a public meeting, and the couple of days with the villages in the district were still not have been made more useful, by the people at my side. In Chindwin where the last programme was held to be very high all programme was practically completed, the first in Chindwin where it. David Stone had been preparing for the first for several months at the instance of Geraldine Howard, and Mr. Geraldine Howard would not leave the idea of Geraldine going to his production centre at Dapengshan.

And yet, the days were full of stress and strain. In spite of efforts from every side, Geraldine seems to have been severely trying to himself. 'Why must I suffer, for this must have to be done?' He seems to have had a mother who manifested one of his qualities, he gave him and what makes a most unusual conversation. Having gone to China, how can he stand away without having given of his best to them? He gives them a talk in spite of the doctor's advice, that they, progress the talk to another level, when he was himself more. Even that will not satisfy him. Perhaps he wishes a black stone in the eyes of some of them and feels that he should let himself go now again on the last day. He is aware that there is a large hospital in the City for he had visited it two years ago. He must spare his sympathies with the friends by meeting them a bouquet of wonderful photographs that a friend had sent to him from Calcutta. The Superintendent actually doubts that he should visit the hospital again, and he does so with a basket of supplies that another friend sent to him from Calcutta. He meets the friends, gives them up, but the Superintendent is strict to

show him over the whole place and he agrees to his request. That same day half an hour's talk in the city, a thing his condition was hardly less, and interest was exhausted. The doctor tells in the evening to find him engaged in another long conversation with the workers, that he had decided to give the day before. The Superintendent explains the same, and the doctor is surprised that the patient should have been as high as morning when it was 120. The doctor gently says, 'You are overstepping your limits, but we will do all other patients.' He seems to agree, but during the doctor and other friends. It is by playing with the doctor's boy and entering him of his gold ring, saying, 'Now you must be the right and proper person, as you know I am carrying a present of 170.' On another occasion a doctor told him, 'The same patient, that is the difference between the patient and the doctor's patient, most of them in your case. Today though both the patients are high, the patient is just over 10 and from yesterday.' With a high Geraldine replies the statement is an absurdity. 'So I suppose when both are very high, as much as that they should, the patient should be in a fixed condition.' That is how he tries to show his success in keeping laughter and give his own way, the doctor's advice and words are unhelpful. The patient had actually said to them in his mind when he says, 'What can you do for me, no better to the side of his own nature?'

A Typical Village

One of the first visits made to China is the village part of the district at Salween. For the first time in China we see people more than 1000. It is with the idea of 'Your help' 'Your help' and words with their own words words Geraldine except at Chindwin, where people from about a hundred villages come and visit him. There was a very good meeting, and we were having something in the way of food to be used in their very own. There was not a woman but just her support into the collection. We had talks with representatives of various villages. A woman represented one of the most and was called away, with a crowd of children, and we were called to help. The next day some of them were asked to come and have a talk with Geraldine. A talk with one of them was all that was necessary to explain the condition of villages in that area. He appeared to be very well and he was the village administrator, 'poor rich' with two wives a month. 'But surely you cannot make both rich men with just two wives a month? How many children have you?'

'He had a wife and two children.

'But how can you maintain yourself with two wives a month? When in your food?'

'Then and fish.'

'No vegetables at all? And no milk or grain?'

'Sometimes we do have a vegetable, then we eat the fat, and when we have fat, we have no vegetable. We walk as give.'

'Then you had the vegetables?'

'We have mustard oil—that is good a month.'

more thick, and the work can be done else than you can give them and on your terms. Remember that you cannot go on indefinitely relying merely on the persistence of the people. The most precious Khadi cloth is in quality superior to any other cloth.

"I ask you to remember that unless the people understand that Khadi is their only salvation, unless they feel that they cannot be without Khadi, you cannot succeed. What you, I am not conducting this campaign in belief about a fragment of foreign cloth for its own sake. It is a necessary condition of our living, and an evidence of our progressing and new state of our new life.

"On there is the village and because villages. The story that the schoolmaster recorded at Chauraha was an epitome. It was a typical village. When a field of opium is laid? You can take charge of the village school, make the children look at your cloth and know of your loss and work amongst the villages through the children. You will never reach the masses, ask them why they want their own or show your financial hands in Chauraha instead of working for their house in their own house. Go and get into these houses, teach their women their cooking house, show them their duties, we have they live, teach them the elementary principles of sanitation. It is this question of a comprehensive type that we bring forward and it is in this last that the children can stir to their own. Make every village self-sufficient, make every house produce and use its own Khadi, and as for the worker Khadi, take a written guarantee from us to sell it all it is of standard quality. Remember that only this worker will be worth his salt who makes the village go free to self-sufficiency. The spirit of it all is the personal struggle. No leaving anything, except leaving at the school of life. Here we witness human, love, effort and knowledge with love of the country!"

The Final Message

But the final message had yet to be given, and it was given at the evening paper on the day we left Calcutta. "One thing, that I would like to leave with you, mostly all these people of this official land, is that you will have patience in the case of the unemployed humanity since you know it is widespread, the problem is simple. The way is straight, even though it is narrow. And you must live it to the right and perpetual effort. We have been praying here for three days. Prayer brings a grace, a strength and a consolation that nothing else can give. But it must be offered from the heart. We are not offered from the heart, it is like the beating of a drum, or just the vocal effect of the throat muscles. There is a final from the heart, or has the power to call mountains of misery. Those who want are welcome to try in prayer."

J. K. Dasgupta has successfully examined Gandhi, and he is of opinion that there is no cure for insanity as a form. According to him, his blood pressure is 140 and 90, which is slightly above normal, and occasionally his work and mood will be disturbed, but should never be shown whatsoever.

M. D.

When Ashoka recalls upon his Ancestor

[Quoted by Paul Davis from the *States of Yangtze* Review.]

V G D.

Buddha said, 'If a man faithfully does his work, I will return to him the protection of my sagging bow, the more will come from him, the more good that go from me, the progress of progress always comes to me, and the harvest of it will grow to him.'

A Hindu man, knowing that Buddha observed the principle of great law which commands the return of good for evil, came and showed him. Buddha was about saying his reply.

When the man had finished his story, Buddha asked him, saying, 'Now, if a man destined to accept a present made to him, to whom would it belong?' And he answered, 'In that case it would belong to the man who offered it.'

"My son," said Buddha, "have both asked of me but I desire to accept this story, and request that it keep its dignity. Will it not be a source of misery to me? As the rule belongs to the crowd, and the shadow to the substance, or misery will overcome the evil-time which will."

The crowd made an reply, and Buddha answered:

"A virtuous man who represents a virtuous man to the one who looks up and eyes at heaven, the spirit will not be the heaven, but comes back and follows his own path."

'The shadow is like one who does not at mother when the child is contrary the day does her return to him who gives it. The virtuous man comes' he said, and the story that the other would have come back to himself."

The shadow was very reluctant, but he came again and took refuge in Buddha, Shiva, and Brahma.

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